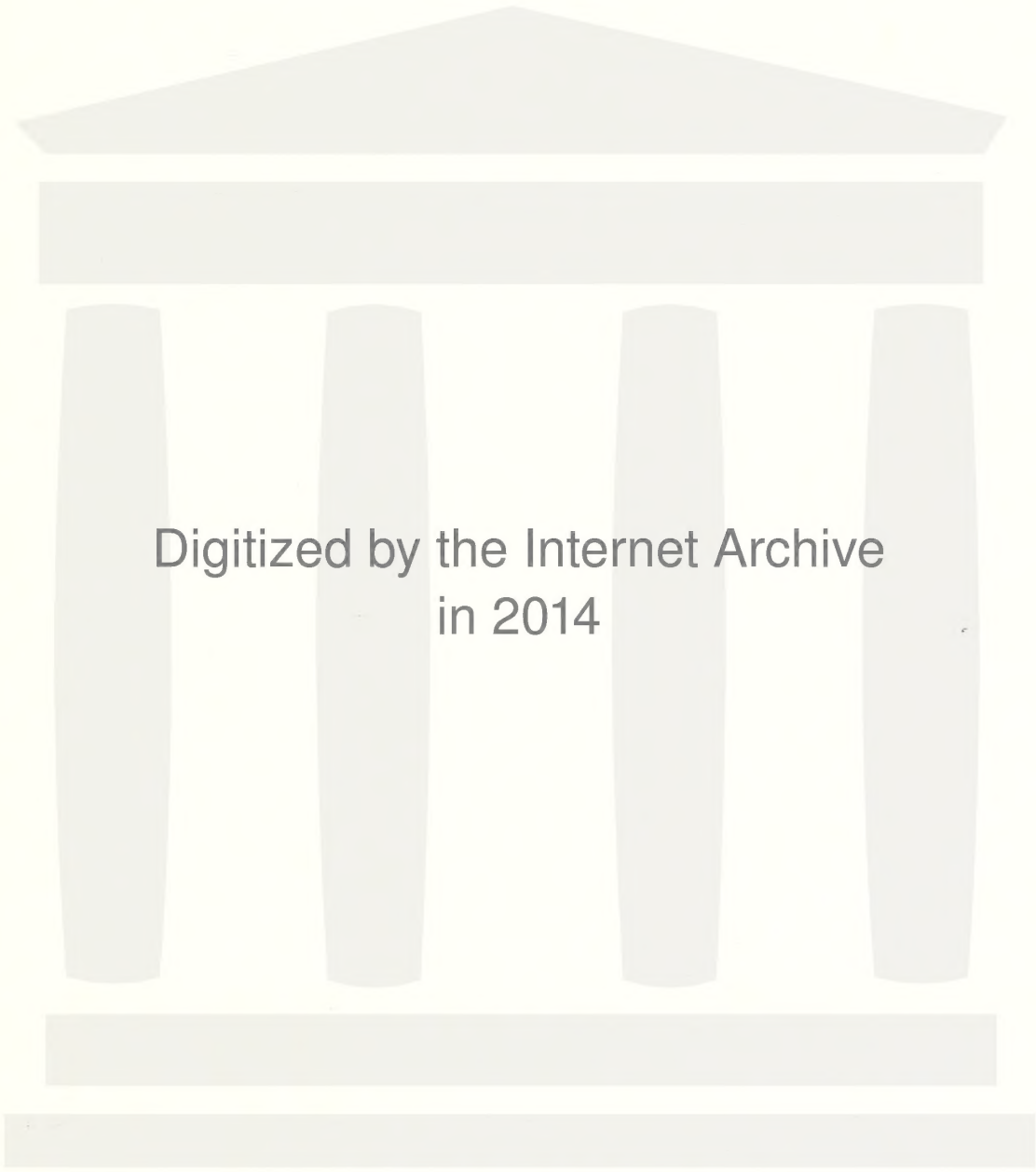
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Allow the Lord to clean your life, and it can be more easily lived for Him in the New Year.



the free will baptist

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AYDEN, NORTH CAROLINA, WEDNESDAY, JANUARY 7, 1976

EDITORIAL...

CLEAN THE CHIMNEY, THE SLATE, OR THE LIFE?

An old English custom of cleaning the chimney on New Year's Day was supposed to bring good luck to the members of the household during the coming year. Later the phrase, "cleaning the chimney" was equated to such sayings as "cleaning the slate" and "turning over a new leaf," each representative of making resolutions to break bad habits, to correct mistakes, and to avoid the failures of the past year.

Certainly the superstition associated with the cleaning of a chimney never profited a household anything. The cleaning of the chimney probably made the fire draw better; but so far as good luck is concerned, it is ridiculous to suppose that a "clean sweep" afforded such.

Erasing the slate of its mistakes may give one needed exercise (if it is done diligently), but the physical act alone is of no real consequence. Slate cleaning, as of old, merely results in a clear space for writing. The original purpose, of course, was to provide a clear area for writing down principles of good living, but few have made full use of the privilege afforded them.

From Times Square, New York, to the smallest home of a remote and lonely farming community, persons made their resolutions "not to do thus-and-so next year," and however sincere the resolves, few will be kept. New Year's Eve marked the ending of the Old, and with the ringing of the bell or the chiming of the clock at midnight, in many places the New was ushered in with gaiety and music, confetti and balloons, food and champagne, and a big hullabaloo.

The traditional "Auld Lang Syne" (good old times) song was sung with reflection upon old acquaintances, and amid embraces and kisses tears were cried and laughs were laughed. For some, the next morning, the beginning of the New Year, brought the pain of a headache and the queasiness of a stomach subjected to too much of a good time the night before. . . .

Isn't it strange that big events, the supposedly happy occasions, and the majority of holidays are celebrated with uproarious carrying on? For some reason man has decided that quietness is not to be desired, that the louder and longer he celebrates, the happier, more cherished, and longer remembered will be the spirit of the occasion. Mankind as a whole is confused. Men always have and always will resort to any measure to satisfy the cravings of the physical side of their natures, taking little note of their spiritual depravity.

A clean sweep is certainly needed. The slate needs to be wiped, and, yes, a new leaf needs to be turned over; but, man goes about it in the wrong way. It seems that personal dignity is no longer revered. Self-respect is considered of little importance, but when one loses that quality, what, really, does he possess? We say, "Very little."

It is ironic that in the quest for fame and fortune both these are achieved at the loss of self-esteem (though few would admit this fact). However "big" we are, all the accolades in the world can never compensate for the pangs of guilt the heart feels when self is destroyed—and for what? A little money, position, and power! A doorkeeper in the house of the Lord is more to be admired than all the millionaires, executives, and power-hunger magnates who have achieved their goals at the expense of personal integrity. For them, the chimney is so soot-filled that a thorough cleaning is next to impossible.

But! Here is where proper motivation and rightly-placed priorities could help. "Good luck," so-called, is not all it's cracked up to be. True, there are some who are born into and experience better fortune than others; and as true as that: There are individuals who, at the onstart, seem to have the proverbial two strikes against them. The only solution, of course, is a closer and sweeter communion with God. This may not solve all the problems, but at least it will make those problems easier to bear. The proper relationship with Him wipes the slate clean in a manner unequalled by all the pious efforts of "holy" men who project to the masses the proper way of living. "Proper" living avails one nothing unless he is right with his God!

Our advice for this year is simple enough: Draw nigh to God, and He in return will draw nigh to you. He and only He can really clean the life, and with

(Continued on Page 15)

Cover Photo by Ed Carlin



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FREE WILL BAPTISTS OF MY DAY

A DREAM COMES TRUE

(Part Twenty-Two)
by Loy Everette Ballard

READERS will recall that at the beginning of the period covered by these memories, Free Will Baptists who were left from the deflection of 1911 had only one educational institution—the Ayden Seminary of Ayden, North Carolina. You will recall that this remained the only denominational school until it was joined by a school founded in Oklahoma in the early 1920s. The name of the Ayden school was changed later to Eureka College and moved to a new location. There a nice building was erected, but in 1931 both Eureka College in North Carolina and Tecumseh College in Oklahoma were destroyed by fire. This left the denomination with no educational institutions for several years.

Fire could destroy the Eureka College building, and cause a cherished institution to cease its existence, but it could not destroy the dreams in the hearts of North Carolina Free Will Baptists for a Christian school in the state where Original Free Will Baptists had their beginning. Later, by united effort of Free Will Baptists, a Bible College was established in Nashville, Tennessee. North Carolina rallied to its support, making liberal donations to the construction of its buildings, and sent to its student body a number of young people who are today active in Free Will Baptist ministries at home and abroad.

However the dream of some kind of a restoration of a religious educational institution in the state where such education began among Free Will Baptists did not diminish, but enlarged itself. The dreamers began to take serious note of the fact that not only were we losing ministers, but many of our young people in general who, desiring a higher education in liberal arts, were going to colleges where they were being exposed to influences detrimental to their spiritual good, and causing many of them to leave our denomination. The dream began to become one not only of a school to train Christian workers, but a college where our young people in general could receive a liberal arts education in a Christian atmosphere.

In 1951, the Board of Christian Education of the North Carolina State Convention, with less than ten dollars in its treasury, dared to go before the convention and ask for the authority to start a college. There were some present that day—and, in the interest of being strictly honest, I must admit that I was among them—who, while favoring the idea of a college, did not think the timing right. There were a few who frowned upon the whole idea that we needed a second college for the denomination. But when the vote was taken the plans of the Board of Christian Education were approved by a good majority, and this writer is now proud to say that he switched and voted with the majority. It was hard to keep from admiring the grit and determination of men like the Revs. Lloyd Vernon, David W. Hansley, D. B. Sasser, M. L. Johnson, J. C. Griffin, R. H. Jackson—to name a few among many who were pulling strong for a North Carolina college.

In 1952, the dream found positive realization in the opening of Mount Allen College under the direction of the Rev. Lloyd Vernon, provisional president, with Cragmont Assembly, Black Mountain, as its temporary location. It was named "Mount Allen" after the mountain back of the assembly. The first session featured only an institute for Christian workers with a limited attendance.

In 1953, the institution was moved to Mount Olive, where an abandoned school building was purchased. In the summer of 1954, an enthusiastic young man named Burkette Raper, just out of college, was chosen as president. This proved to be a wise choice. Under his leadership, the college has made remarkable progress. He threw himself wholeheartedly and unselfishly into the task. The name was changed to Mount Olive College, a new campus was purchased, and plans made for modern buildings. These early years were not easy ones. Some of the denominational leaders of the time could not accept the idea of a liberal arts college being promoted by a Christian denomination. The college experienced the natural "growing pains" of a new experiment in education. Some of its most severe critics were constantly looking out for faults and mistakes; and, of course, finding a few, of which they made the uttermost possible use in their opposition to the college.

The following is a summary of some of the positive developments of the college over the past several years: On November 6, 1959, the college received full accreditation by the North Carolina Department of Education and became a member of the North Carolina College Conference. In 1960, it received full regional accreditation by the Southern Association of Colleges while meeting in Memphis, Tennessee. In 1963, the Mount Olive College Area Foundation was formed, which has brought in large sums of money for the development of the college. In 1965, the college moved into the first building erected on its new 90-acre campus, just outside of the town of Mount Olive. The same year this writer gathered and published in **The Free Will Baptist** figures that showed that the college which had started in 1952 with a capital of less than $10 had become an institution worth more than $1,000,000. Of later developments, and of the college's contributions to the spiritual and educational development of Original Free Will Baptists, we shall have something to say in later articles.

(Next: A New Challenge and Gathering Clouds)

THREE MAJOR PROBLEMS

(Part Three)
by Wade T. Jernigan, President
California Christian College

III. SEX

SO God created man in his own image, in the image of God created he him; male and female created he them'' (Genesis 1:27). God's command to them necessitated the union of man and woman for He said, ''. . . Be fruitful, and multiply, and replenish the earth, . . .'' (Genesis 1:28). Woman was made for man when God saw ''. . . It is not good that the man should be alone, . . .'' (Genesis 2:18). When the woman was made for man's ''help meet,'' the Lord himself ordained the proper union of man and woman by instituting the estate of marriage. ''Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and **they shall be one flesh**'' (Genesis 2:24). Having been brought together as man and wife, ''. . . they were both naked, . . . and were not ashamed'' (Genesis 2:25).

There is, then, a God-sanctioned relationship between a man and a woman. And further in this study it will be shown that this is true with the minister of God as well.

A. Proper Sex

1. Proper Sex Is God-Ordained

This can be seen in the first union for it is recorded, ''. . . Adam knew Eve his wife; and she conceived, and bare Cain, . . . And she again bare his brother Abel. . . .'' (Genesis 4:1, 2). Also in Genesis 4:25 it is stated, ''. . . Adam knew his wife again; and she bare a son, and called his name Seth: . . .'' Eve's statement, ''I have gotten a man from the Lord,'' upon the birth of Cain, and her saying, ''God hath appointed me another seed instead of Abel, whom Cain slew,'' shows just how divinely proper sexual relations are between those properly joined together in marriage. (See Genesis 4:1-25.) The very fact that Genesis, chapter five, is given almost totally to the subject of procreation gives testimony to the fact of proper sex. That is not to imply that to engage in sexual relations other than for the purpose of procreation is improper, for Paul's admonition, ''Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. . . . Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency'' (1 Corinthians 7:3-5) would most definitely prove otherwise. But it is to point up the fact that proper sex is between husband and wife only.

2. Christ Sanctioned Proper Sex

Christ dealt with the subject of eunuchs in Matthew 19:12, ''For there are some eunuchs, which were so born (without capacity for sex) from their mother's womb: and there are some eunuchs, which were made (often this happened to male slaves who were made house servants) eunuchs of men: and there be eunuchs, which have made themselves (possibly Paul's case) eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him hear.'' This admonition came just after His disciples had commented, ''. . . If the case of the man be so with his wife, it is not good to marry'' (Matthew 19:10). Their statement was in response to Christ's teaching in Matthew 19:4-9 on the subject of divorce. Christ's treatment of the subject of eunuchs was not in contradiction of the original statement, ''It is not good that the man should be alone,'' But rather answered the disciples who had jumped at a rash decision. He wanted the apostles to know that though divorce was a possibility in marriage (because of the hardness of men's hearts—Matthew 19:8), not all men could receive the message on eunuchs for themselves and neither should they. Christ nowhere taught celibacy.

3. Paul Believed in Proper Sex

Even Paul did not teach it as some would have one to believe; however, he did say, ''. . . I would that all men were even as I myself. . . . I say therefore to the unmarried and widows, It is good for them if they abide even as I'' (1 Corinthians 7:7, 8). And it is an evident fact that Paul was not married. Note his words in 1 Corinthians 9:5, ''Have we not power to lead about a sister, **a wife**, as well as other apostles, and as the brethren of the Lord, and Cephas?'' Paul knew that not every one would be able to contain as he had been able to do. On the subject he had this to say, ''. . . But every man hath his proper gift of God, one after this manner, and another after that . . . . But if they cannot contain, let them marry: for it is better to marry than to burn'' (1 Corinthians 7:7-9). Paul also stated, ''Nevertheless, to avoid fornication, let every man have his own wife, and let every woman, have her own husband'' (1 Corinthians 7:2). The position of Paul is made clear in 1 Corinthians 7:35, ''. . . this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.'' He recognized the problems of the unmarried and expressed the following, ''. . . Nevertheless such shall have trouble in the flesh: but I spare you'' (1 Corinthians 7:28).

4. Ministers and Proper Sex

Ministers are not called upon to refrain from marriage. (There are those who forbid to marry, but Timothy is told that those who advocate such have departed from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies and having a seared conscience—1 Timothy 4:1, 2.) In fact, the exact opposite is taught in the Word. When giving the qualification of the bishop, the apostle writes, ''. . . the husband of one wife, . . .'' (1 Timothy 3:2; Titus 1:6). This writing is not designed to deal with the various shades of meaning that have been given to that particular qualification, but to emphasize that marriage is acceptable with the pastor. Further indication that the church shepherd should be married is seen in 1 Timothy 3:4, 5; ''One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)'' Bachelors and widowers trying to pastor are seriously handicapped.

Some may want to argue this point, but this writer endeavored to pastor while yet single. God blessed and every incident was met through His grace, but there were times when a "help meet" would have helped meet the situation. Paul felt that the married man would care for the things that are of the world—how he may please his wife (1 Corinthians 7:33); and the unmarried would attend upon the Lord without distraction (1 Corinthians 7:35). Yet he had the highest regard for Simon Peter. And too, as has been previously cited, Paul is the only inspired writer who spelled out the qualifications (which include marriage) for the man desiring the office of a bishop.

B. PROBLEM SEX

Disregard for scriptural warnings and failure to be cautious will endanger (may even ensnare) the minister. God knowing the nature of man dealt extensively in the Bible even with this subject. For the minister to think himself exempt from temptation in this area is to be guilty of an unexcused naivete.

1. Sex Is a Problem When Men Are Out of Place and Failing to Perform Their Responsibilities

Who among the called would dare project himself to be beyond David who, according to His Lord's testimony, was the man after God's own heart (Acts 13:22); and yet, he became guilty of adultery with Uriah's wife (2 Samuel 11:4). David's problem in this area came because he was not where he should have been at the time. Scripture records, "And it came to pass, after the year expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; . . . But David tarried still at Jerusalem" (2 Samuel 11:1). Had David been with the troops in battle, verse two would have never been his experience: " . . . David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon." If the lust of the eye had not taken over his senses, then the lust of the flesh would not have gotten him in verse four: " . . . and she came in unto him, and he lay with her; . . ." When men of God are not where they should be, doing the things they ought to do, they are subject to become like David. Sex is a problem.

2. Sex Is a Problem When Men Go Outside of Marriage

Man is told, "Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the streets . . . . let thy fountain be blessed: and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love" (Proverbs 5:15-19). The man of wisdom continues in Verse 19 by adding, "And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?" Following the question, man is made aware of God's knowledge in improper conduct and states that such a transgressor will be taken by his own iniquity and shall die without instruction. Every minister (especially the young) should read carefully what the Proverbs has to say about the strange woman: ". . . her house inclineth unto death, . . ." (2:18); ". . . her end is bitter as wormwood, . . ." (5:4); ". . . whoso committeth adultery with a (strange) woman . . . destroyeth his own soul" (6:32); "Her house is the way to hell, . . ." (7:27); ". . . her guests are in the depths of hell" (9:18).

3. Sex Is a Problem When Men Go Contrary to Scriptural Advice

The following bibical questions bear this out: "Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?" (Proverbs 6:27, 28). Speaking of a man going in unto a woman (not his wife), the Bible states, ". . . whosoever toucheth her shall not be innocent" (Proverbs 6:29).

". . . It is good for a man not to touch a woman," wrote Paul in 1 Corinthians 7:1. This did not mean that man under no circumstance was to touch a woman, but not to touch in a sexual way a woman to whom he is not married. The writer of Hebrews declares, "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Hebrews 13:4). Solemn warning is given to the man who lusts after the whorish woman. ". . . by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life" (Proverbs 6:26).

C. PERMISSIVE SEX

"New morality" concepts have swayed the unwary even in Christian church circles. This creates two problems for the preacher: some of the female segment of the congregation have not the old-fashioned ideas held by their mothers and grandmothers (thus being somewhat loose in their conduct toward the equally changed male counterpart) and their casual, unguarded, indiscreet conduct around men; and in some cases, especially so toward the unsuspecting popular preacher. Ministers should never be so stand-offish with the women (1 Timothy 5:2, 4) in the congregation that they feel ill at ease, but one's guard should always be up. Today when the intimate secrets of couples are discussed much too freely, God's man has to be very careful with whom, when, and where he deals with the problems.

A deterrent to sexual sins in the congregation is hard scriptural pulpit preaching. Declaring the whole counsel of God in respect to adultery and fornication will eliminate most of the permissiveness on the part of the young and the carelessness on the part of the older. Preachers proclaiming and professing loudly, purity (both in life and from the pulpit), are not likely to be overly tempted in illicit sexual activity.

Paul's admonition, ". . . avoid fornication, . . ." (1 Corinthians 7:2) and "Flee fornication. . . ." (1 Corinthians 6:18), is still appropriate advice for the fledgling preacher (old as well).

In the case of sexual temptation, man need not appeal to his **head**, it will not think right; neither will it help him to appeal to his **hands**, they will not work right; nor can he appeal to his **heart**, it will not function right—so he must appeal to his **heels** and run.

Sex is a problem!

DID NOT WRITE LETTER

On Page 5 of the December 18 issue, Volume 7, Number 23, of the FOUNTAINHEAD (an East Carolina University paper sponsored by the Student Government Association), a letter was printed bearing the name, "Thomas Manning." I would like our readers to know that I am not the author of the letter and neither had knowledge of such until someone brought it to my attention.

Thank you,
Tommy Manning, Editor

THE LORD AND WILLIAM LLOYD'S MOTHER

by Mary Rust Burnham

WHEN William Lloyd Garrison, great abolitionist, was sixteen, he wrote his mother that he was thinking of terminating his nearly finished printing apprenticeship to join forces on the mission field with his greatly esteemed friend and brother Christian, the Rev. Tobias Miller.

"There is only one thing to do when you're not sure what to do—which road to take—" she wrote back. "Pray. Keep on praying and when you're all prayed out, just listen for awhile. Could be the Lord has something to say, too.

"Now missionaries are very important people in God's army of workers, William Lloyd. There was a time when I used to ask Him to let you be one of them. But He has shown me that there are other important places besides the mission fields in which He needs service; and it could be that He has something in mind for you in one of those, William Lloyd. So pray and wait. He'll let you know."

Mother Garrison's son had expected her to be jubilant over his news, but she didn't seem to be at all. It just wasn't like her.

He recalled how eagerly she had listened to missionaries when they had visited their church (the Newburyport Baptist Church); how gladly and sacrificially she had contributed from her steadily dwindling money supply to their support.

Perhaps he didn't know her as well as he had thought he did. Or maybe she had changed these last few years while they had been forced to live apart from each other, due to unfavorable financial circumstances.

But he would take her advice. Thanks to her constant good guidance he was no stranger to prayer himself. And she could be right.

William Lloyd and his mother had a wonderful letter relationship. He kept everyone that she sent him; and in later years he was especially glad he had done so, since reading and rereading them was such a comfort and joy for him. He was frank to admit to himself and to others that the letters he liked best were the ones in which she had praised him.

"I'm very proud of you, William Lloyd. But don't you be proud or boastful: '. . . him that hath an high look and a proud heart will I not suffer' (Psalm 101:5), even though you **can** set 1000 'ems' an hour with just a very few small mistakes. And, most important of all, never, never forget, William Lloyd, that all of your skill and energy and strength come from Him. Why, without Him, my boy, you couldn't even lift so much as one of your little fingers. So praise Him and thank Him everyday and He will help you to become even more useful to your benefactor, Mr. Allen."

Ephraim Allen was editor and owner of the Newburyport Herald where William Lloyd was serving his printing apprenticeship. He had been only ten years old when he began it and had previously run away from two other attempts to learn a trade—one as a shoemaker and another as a cabinetmaker.

In about a year now, if he stayed with Mr. Allen, instead of going with Mr. Tobias, he would be a full-fledged printer, earning a fair salary, and living a life of his own. Then he would bring his mother back here to Newburyport, Massachusetts, and they could go again together to church services with Deacon Bartlett and all their other friends.

But wasn't it selfish of him to think so much about his own happiness and well-being? Surely no born-again, sincere follower of Jesus, with eternity in mind, could afford to think of himself. "Deny thyself and follow me," that was what the Rev. Tobias Miller was doing. No doubt about that.

The following week William Lloyd used all of his spare time praying and listening. Everyday he prayed a little harder—listened a little more intently and a little less impatiently.

When the answer came he was not excited or surprised—just grateful.

"Thanks, Lord. You've made it all so clear. Mother surely knew what she was writing about when she urged me to pray and listen. I'm glad I followed her advice. And, truly Lord, I did want to finish my apprenticeship. The important thing was—Did you want me to finish it or to go with Mr. Tobias?"

One thing that Mrs. Garrison didn't know about her son was that he liked to write and practiced doing it, with some degree of regularity.

A few months after William Lloyd had made his important decision to stay with Mr. Allen, the Newburyport Herald published his first successful piece of writing. William Lloyd clipped it and sent it to his mother. She replied that she expected to see many more—even better ones. After that there was usually a clipping or two tucked between the pages of his weekly letter. She read them all very carefully and never failed to comment on them.

A paragraph in an article of his published in the Herald in the summer of 1822, pleased her more than any of the previous ones had done.

"It seems unlikely that much propriety, decorum, exactness, and moderation could exist in the minds of a people among whom slaves abound."

"Slaves!" It was the first time she had ever come across that word in any of his writings, although she knew full well how strong were his feelings against slavery.

"Someone has called the pen a mighty instrument, Lord," she prayed, bowing her head, "even mightier than the sword. My fervent prayer to you is that the pen my son will use may become truly mighty in speaking out for the liberation of our mistreated black brothers, unable as they are to speak for themselves."

Mother Garrison died the following summer while William Lloyd was visiting her in Baltimore. Had she lived until 1831, she would have seen the answer to her prayer when her son founded "The Liberator" the periodical in which for thirty-five years, William Lloyd Garrison, great American abolitionist, waged his hard-core, uncompromising literative campaign against one of the greatest evils the world has ever known—slavery.

Research: WILLIAM LLOYD GARRISON by Russel Blaine Nye

Question: At what point in a Christ's xperience is his sanctification com-leted? Is it on this earth or at death? Or it in heaven?

Answer: Of this we may not have full nowledge in this present life. One's anctification begins when he is saved. It ontinues all the time he is here and beys the command to grow in grace and nowledge.

Peter exhorts his readers against alling from their steadfastness. In 2 eter 3:17, and then in the final verse of his epistle, he exhorts, "But grow in race, and in the knowledge of our Lord nd Saviour Jesus Christ. To him be lory both now and for ever. Amen" (2 eter 3:18).

Then we have the exhortation written y Paul to Timothy and brought down to nd made applicable to us now: "Study o shew thyself approved unto God, a vorkman that needeth not to be shamed, rightly dividing the word of ruth" (2 Timothy 2:15).

We have one exhortation after another n the Bible requiring of everyone that he ome to Christ, accept Him as Lord and Saviour, and to utilize all the time and nergy allotted here in an honest pursuit n a life in Christlikeness. Jesus called nd commissioned His 12 and then the 70 to a life of devotion to God and of service to their Maker—the kind of life nd aservice they had seen Him live and render in their presence. They and we are exhorted in the Old Testament to "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18); ". . . they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31).

He also exhorts in such New Testament passages as Matthew 11:30-32; 28:18-20; and Acts 1:8. His call is ever the same. He wants all sinners to come and become attached to Him in a legitimate way and thereby henceforth to be yielded instruments of righteousness in His hands. When we thus come to Him, He saves us from our sins and gives us a new nature—His nature. Then as members of His spiritual body, in harmony with Him and having His mind in us, we think in harmony with Him and act in unison with Him; so being thus exercised, we are expanded in our capacity of spiritual usefulness. We grow in grace and knowledge, yes; but we also become more perfectly sanctified or set apart in Him—set apart further from the world, the flesh and its domination, and the devil and his wiles. We are less vulnerable to the devil and more perfectly aware of his snares and methods of deception. We acquire a Christlike kindness, a deeper love for the lost, a more perfect affection to like-minded Christians, and most of all to Christ himself.

We live like Christ lived ". . . in honour (with Him) preferring one another" (Romans 12:10). Jesus prayed in the Garden of Gethsemane: "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:17-20).

The disciples were set apart when Jesus called them and sent them out in teams of two. They were further set apart as they went forth in obedience to His call and each day of their experience. While obeying Him, they were set apart further from the world and were nearer to Him and to God the Father under the influence of the Holy Spirit. The human author of the Book of Hebrews wrote: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment" (Hebrews 6:1, 2). Peter wrote: "As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" (2 Peter 3:16).

In the case of Christ and the Christian in the process of sanctifying the Christian the twain become one. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Hebrews 2:1-3). In contrast to this the Bible says: ". . . the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil" (1 Peter 3:12).



QUESTIONS and ANSWERS

Conducted by J. P. BARROW
Route 1, Box 475,
LaGrange, North Carolina 28551

George H. Sandison gives the following answer to a similar question on Page 433 in **1000 Difficult Bible Questions Answered:**

"We cannot dogmatize the state of the believer in heaven. So little is revealed to us about that state, that absolute knowledge is impossible. Judging by what we do know, we infer that there must be a vast increase in knowledge of God and divine things which must have its effect on the character. Then, too, to be in the presence of God, and associated with pure and holy beings and liberated from the gross influence of the flesh would, we should imagine, tend to elevate and enoble and develop the spiritual nature. Perhaps it would be more accurate to describe the progress we expect as growth and development rather than sanctification."

MOUNT OLIVE COLLEGE HAPPENINGS

MOUNT OLIVE, NORTH CAROLINA

NIGHT CLASSES AT MOUNT OLIVE COLLEGE SPRING SEMESTER, 1976

As a service to those whose work or other responsibilities will not permit them to attend college on a regular day schedule, Mount Olive College has designed a night program that will accommodate almost anyone who truly wants an education.

Each course meets only one night weekly, and under this arrangement a student may enroll in one, two, three or four courses, depending upon the number of nights he can attend. Courses are offered on four nights: Monday, Tuesday, Wednesday, and Thursday from 7 p. m. until 9:50 p. m., in the Henderson Building.

Night courses are taught by regular members of the Mount Olive College faculty and carry full college credit. The courses are varied from year to year so that it is possible for a student to complete sixty-four semester hours of academic credits and to graduate from Mount Olive by attending night classes only.

Below is the schedule of classes for the spring semester beginning in January. For additional information, interested persons should contact: Director of Admission, Mount Olive College, Mount Olive, North Carolina 28365; telephone 658-2502.

Night classes for the spring semester, 1976, will begin Monday night, January 12, and are as follows:

Monday Night

Religion 210—"The Free Will Baptist Church," three semester hours; Dr. W. Burkette Raper, professor.

English 205—"Public Speaking," three semester hours; Mrs. Margaret Walker, professor.

Tuesday Night

English 101—"English Composition," three semester hours; Mrs. Lucy B. Mooring, professor.

Psychology 201—"Introduction to Psychology," three semester hours; Dr. Hilda F. Owens, professor.

Wednesday Night

English 102—"English Composition," three semester hours; Mr. Sidney T. Johnson, professor.

History 102—"Western Civilization (1500-Present)," three semester hours; Mr. Kenneth Dilda, professor.

Thursday Night

Religion 208—"Christian Ethics," three semester hours, Mr. Sheldon Howard, professor.

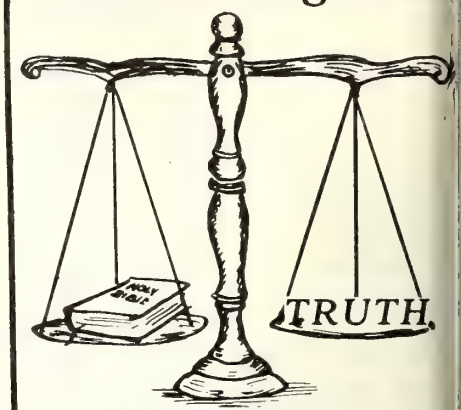
Sociology 210—"Introduction to Sociology," three semester hours; Mr. Anderson Floyd, professor.

Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

Mr. Keith Cobb has recently been licensed to preach by the Dilda's Grove Free Will Baptist Church. He is now available for supply work. Any church or minister interested in his services may contact him by writing Route 1, Box 237, Fountain, North Carolina 27829; or telephoning 827-5360.

The Unmitigated TRUTH



by the Rev. R. P. Harris

Scriptural basis: ". . . according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5).

THE RESULTS OF REGENERATION

Everything we do is done with some kind of motivation. Every act warrants an accomplishment. In other words, **results** are the rewards or fruits of **doing**. Living the Christian life will not fail to bear fruit and bring rewards. So, regeneration brings its reward and accomplishes its purpose. Without regeneration, there can never be the indwelling of the Holy Spirit. Without the indwelling of the Holy Spirit, there can be no Christian living, no spiritual growth in holy things, no fruit bearing in godly products, and no way provided to reach heaven when we die. We are the temples of God and He, the Spirit of God, dwells in us. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Corinthians 3:16).

Then the Holy Spirit indwells our hearts and we are His temples. He becomes our Lord, and in this capacity, becomes our **Commander in Chief** in charge of all our affairs. We become His ambassadors. We represent Him in all the affairs of life. He gives us authority and power to perform to His name's honor and glory. God uses the Christian in all the areas of His kingdom work here on earth. The Holy Spirit enables us to distribute of the bounty of His riches among the poor. We have given ourselves to serve as builders or mechanics in charge of all kingdom interests. Yes, He even assigns us captains and secretaries. Some become Secretaries of State; some Secretaries of Foreign

ffairs; and yes, some even become ecretaries of War.

The first thing that comes as a result f regeneration, then, is the indwelling of he Holy Spirit. When the Holy Spirit has et up housekeeping in the Christian's ife, He begins the **transformation** on hat life. All the sinful habits, activities, nd participations must be subdued. hey must be completely destroyed or endered powerless. ". . . be not onformed to this world: but be ye ransformed by the renewing of your mind, that ye may prove what is that ood, and acceptable, and perfect will of od" (Romans 12:2).

This brings us to the idea of the **ransforming of the mind**, the second esult of regeneration. When this appens, we turn aboutface and the hings we once loved, we now hate; and he things we once hated, we now love. nly the born-again Christian knows this or sure. Drunkards become sober, eace-loving individuals with self-respect and concern for the well-being of heir families and loved ones. The immoral, loose-living person becomes clean and decent, both in body and deeds.

The third result of regeneration is the **ssurance of everlasting life**. ". . . now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the everlasting life" (Romans 6:22). The assurance comes as a result of the washing of regeneration and the renewing of the Holy Ghost. When Christians become aggravated with fear and doubt, it most likely comes as a result of walking too far from the Lord. When this happens, frustrations and temperaments flair up. All you need do is backtrack—go back to Bethel—go back to where you left the Lord. And don't forget to erect an altar and make a sacrifice unto the Lord. This may involve an increase of tithes and offerings, or the sacrifice of something dear and precious to you. But you will be glad that you were willing and able to return to God and His love and protection.

Sometimes the pathway's easy;
Sometimes it's filled with pain.
But through it all I love Him
And praise His Holy Name.

—Linda Bray

FEEDING THE MULTITUDE

(John 6:5-14)

by

Mrs. Royce Matthews

E	L	C	A	R	I	M	C	O	M	P	A	N	Y	T	B
P	H	I	L	I	P	H	L	I	S	T	I	D	A	E	A
S	O	F	S	A	T	R	L	U	W	T	I	P	N	V	R
E	M	O	C	U	H	T	A	O	H	S	L	E	D	L	L
S	S	A	R	G	F	A	M	T	T	P	I	T	R	E	E
S	E	V	A	O	L	F	S	R	R	O	T	E	E	W	Y
P	R	O	P	H	E	T	I	P	H	E	T	R	W	T	T
T	T	D	A	E	R	B	H	C	F	I	L	L	E	D	I
A	T	T	S	H	U	N	O	U	I	L	E	D	C	O	S
S	R	M	E	T	I	E	S	T	N	E	M	G	A	R	F
T	U	I	E	A	V	N	T	L	A	D	N	O	T	H	N
E	T	D	M	I	D	N	A	S	U	O	H	T	E	W	O
K	H	E	F	U	N	T	O	U	T	A	E	R	G	T	M
S	R	F	I	S	H	E	S	S	O	R	N	L	A	D	I
A	H	U	N	D	R	E	D	E	X	E	X	E	X	X	S
B	X	E	A	T	E	N	X	J	M	R	E	H	T	A	G

In the Bible story of Christ's feeding the five thousand with five loaves and two fishes, the list of words below are familiar words used in the story. See if you can locate each of these words and circle them. Remember the words may be spelled forwards, backwards, vertically, horizontally, or diagonally.

When you have circled all the words, the last part of the verse (John 6:14) will be left not circled along with six X's. Good luck!

Andrew
barley
baskets
bread
come
company
distributed
eat
eaten
filled
fishes
five
fragments
gather
grass
great
hundred
Jesus
lad
little
loaves
men
miracle
Peter
Philip
prophet
remain
Simon
sit
thousand
truth
twelve
sufficient
small
two
unto

MOST RECENT STATE CONVENTION OFFICERS

Due to many requests we are printing the most recent officers, board members, committee members, united program, etc. of the North Carolina State Convention of Original Free Will Baptists.

Officers

President, the Rev. Robert May; vice-president, the Rev. Earl H. Glenn; recording secretary, Mr. Gary F. Barefoot; assistant recording secretary, the Rev. J. B. Starnes; treasurer, Mrs. Frank Walston.

Executive Committee

The Rev. Robert May, Route 4, Ahoskie, N. C. 27910; the Rev. Earl H. Glenn, 3506 Patetown Road, Goldsboro, N. C. 27530; Mr. Gary F. Barefoot, 302 N. Church Street, Mount Olive, N. C. 28365; the Rev. J. B. Starnes, Route 3, Box 123, Newport, N. C. 28570; Mrs. Frank Walston, Route 2, Walstonburg, N. C. 27888; the Rev. Floyd B. Cherry, P. O. Box 337, Pine Level, N. C. 27569; the Rev. Leslie Hawley, Route 3, Box 93-C, Kenly, N. C. 27542.

United Program

Education: February, July, and each fifth Sunday—Mount Olive College, Mount Olive, N. C. 28365

Foreign Missions: January, March, and April—The Rev. Joseph Ingram, P. O. Box 979, Goldsboro, N. C. 27530

Home Missions and Church Extension: The Rev. Taylor Hill, 1207 Arsenal Avenue, Fayetteville, N. C. 28305

Children's Home: May and November—Free Will Baptist Children's Home, Box E, Middlesex, N. C. 27557

Cragmont Assembly: June—Mrs. A. B. Chandler, P. O. Box 298, Oriental, N. C. 28571

Promotional Work: August—Mrs. Frank Walston, Route 2, Walstonburg, N. C. 27888

Retirement Homes: September—Mr. Sam Weeks, Free Will Baptist Children's Home, Box E, Middlesex, N. C. 27557

Superannuation: October—The Rev. Walter Reynolds, Box 474, Ayden, N. C. 28513

State Sunday School Convention Porgram: The Rev. Adrian Grubbs, Route 1, Sims, N. C. 27880

Free Will Baptist Student Fellowship: December

State League Convention Program: Miss Leah McGlohon, Box 2, Winterville, N. C. 28590

(These are the enterprises sponsored by the North Carolina State Convention of Original Free Will Baptists. Your regular support of these enterprises will enable you to have a part in the greatest endeavor on earth—the extension of the kingdom of God.)

BOARDS AND COMMITTEES

Children's Home Board: Mrs. William Dale, Billy Wayne Dilday, A. C. Glover (1976); Mrs. E. C. Davenport, J. B. Hardee, Reginald Styron (1977); Lynwood Cobb, Oscar Webster, Mrs. Mildred Johnson Penny (1978); Curtis Jones, Walter Sutton, M. E. Cox (1979).

Board of Superannuation: Daniel Barrow (1976), Clyde Cox (1977), Wilbert Jones (1978), David Mayo (1979), J. B. Starnes (1980).

Board of Foreign Missions: Norman Ard (1976), Clarence F. Bowen (1977), Henry Armstrong (1978), J. Stewart Humphrey (1979), Marvin Waters (1980).

Board of Home Missions and Church Extension: Noah Brown (1976), C. L. Patrick (1977), Ray Wells (1978). Grayson Spencer (1979), Taylor Hill (1980).

Representatives of Cragmont Assembly Stock: Harry Grubbs (1976), N. Bruce Barrow (1977), Willis Wilson (1978).

Board of Trustees: David W. Hansley (1976), Felton Godwin (1977), James A. Evans (1978).

Representative of Free Will Baptist Press Foundation: William E. Futch.

Representative of Church Finance Association: Bobby Bazen.

Historical Commission: Ralph Barnes (1976), L. E. Ballard (1977), Gary Barefoot (1978).

Commission on Free Will Baptist Student Fellowships: Frank R. Harrison (1976), Buddy Sasser (1977), Harold Herring (1978).

Board of Trustees of Mount Olive College: Mrs. N. B. Barrow Sr., James B. Hunt Sr., Arthur Kennedy, Dr. Hervy B. Kornegay, Robert Whorton (1976); Robert Bynum, Garland Fulcher, Mrs. W. P. Kemp Sr., Harold "Mac" Wallace, Mrs. Edwin Howard (1977); Ray Warrick, J. J. Grimsley, Harold Hardison, Miss Louise Edgerton, Raymond T. Sasser (1978); David N. Henderson, Lloyd Vernon, Leonard B. Woodall Jr., William McLawhorn, Thomas Strickland (1979); Nathan Garner, John N. Walker, Arnold O. Jones, Marvin Edwards, Bizell Johnson (1980); Felton Godwin, Sam Bundy, J. C. Boyd, Mrs. Eula Whitley, Fred Rivenbark (1981).

Chaplain's Commission: Sheldon Howard (1976), Dr. Michael Pelt (1977), Adrian Grubbs (1978), L. B. Woodall Jr. (1979), James V. Joyner (1980).

Layman's League Committee: Denver Mitchell (1976), James Meeks (1977), J. M. Langley (1978).

Commission on Scouting: Buddy Sasser (1976), Mrs. Dorothy Kennedy (1977), Scott Sowers (1978).

News and Notes

of Denominational Interest

Veterans Day Services At Shady Grove Church



In observance of the nation's two hundredth birthday, the Spivey's Corner Bicentennial Committee sponsored Veterans Day services in the area churches on Sunday, October 26, 1975.

Shady Grove Free Will Baptist Church, Route 5, Dunn, participated in the event at the 11 o'clock worship hour by honoring 24 veterans living in the church community. On entering the church, each veteran was presented a bicentennial flag pen and then marched into the sanctuary as the organist sounded the "Battle Hymn of the Republic."

The Rev. Cedric D. Pierce Jr., pastor, welcomed the veterans, after which Peyton Lee sang, "It's Time for America to Pray." A special tribute was paid the veterans by Mrs. Lee Morton Jernigan as she reviewed the origin and meaning of Veterans Day in the various countries of the world, followed by the choir anthem, "God Bless America."

Mr. Pierce, in his message entitled, "Lest We Forget," appealed to the congregation to never forget what these honored veterans did for America and, most of all, what Christ did for everyone. Each person was challenged as he sang "Am I a Soldier of the Cross?"

The veterans honored were from left to right, first row: Pfc. Jeff Wooten, C. Nelson Stewart, Atlas Register, Carroll Wooten, Percy Dudley, and Leslie Strickland. Second row: Maj. William R. Miles. William C. West, Hugh Lee, Robert C. Willis, and Victor Jordan. Third row: Richard Jackson, Gary Mack Daughtry, Taylor Newton, Bruce Warren, and Danny Jackson. Fourth row: Carl Pernon Warren, Joe Wilson, H. Peyton Lee, and William Sydney Blanton. Fifth row: Sgt. Leslie Mark Godwin, Arthur P. Butler, and Estel Brock.

Gift to Children's Home and Mrs. Cox's Surprise Birthday



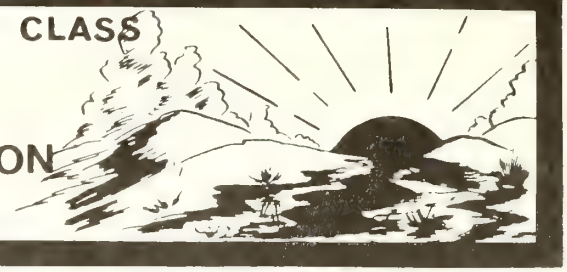
Recently Superintendent and Mrs. Sam Weeks were presented a check for $500 to be used by the Home by several churches of the Piedmont District. The presentation was made during a service at the First Free Will Baptist Church of Durham. Pictured above are Mrs. Maxine Cox and Mr. and Mrs. Weeks as Mrs. Cox is presenting the check.

On this occasion Mr. Weeks brought the evening message which was followed with a surprise birthday party in the fellowship hall of the church for Mrs. Cox, who is the wife of the pastor of the church, the Rev. M. E. Cox. The event was a joyous one for all who attended.

Elm Grove Weekend Revival

The Elm Grove Free Will Baptist Church near Ayden wishes to announce a series of revival services beginning January 9 thru January 11 time 7:30 p. m. Serving as guest speaker will be the Rev. Marvin Waters, pastor of the Shiloh Free Will Baptist Church, assisted by the pastor, the Rev. Gary Bailey. Special music will be rendered each night, with the Vanguard Brothers having complete charge of the Sunday night worship service. The public is cordially invited to attend.

ST. CLAIRE BIBLE CLASS
THE SUNDAY SCHOOL LESSON



For January 18

GIVER OF LIFE AND HEALTH

Lesson Text: Matthew 9:18-31
Memory Verse: Matthew 18:17

I. INTRODUCTION

Jesus is the Lord over life, health, and death; therefore, He is the giver of life and health and has control over death. Through His ministry He gave many people good health, gave sight to blinded eyes, gave healing to crippled limbs, and even raised some from the dead, a notable example being Lazarus; but still another example being the young maiden in our lesson story today.

Jesus heals according to His will and what is best for His children. Everybody who is lame, blind, or sick will not be healed; most will bear their suffering until they die. Some say, "I prayed but God did not heal me, yet He healed another. What is wrong with God?" Nothing is wrong with God, but much could be wrong with us. Jesus does not want to explain why He doesn't heal someone because when He does it means that our faith is void. He wants us to trust in Him whatever the outcome may be. If Jesus had to explain why He did not do such and such we would never learn to trust Him. Christians are unwise when they complain about any act of Jesus; it is much better to believe what He is doing is best for us. We should read Romans 8:28 everyday and say "Thank you, Lord; I do believe."

When illness lingers and death comes, as it will to all if Jesus tarries, let us go to meet Him in faith. If healing comes and death is delayed, let us find much time to praise Him and be faithful in serving Him as an expression of our gratitude.—**The Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. There are those who say that every miracle Jesus did can be done by science today. One doubts this. Have you heard of any miracles of raising the dead to life that has been done by science?

B. Jesus raised the daughter of Jairus from the dead, in the home. Could this indicate that the best place to reach children for Christ is in the home? In fact, if they are not reached in the home, they may not be reached at all.

C. How could Jesus know that the woman touched the hem of His garment? This seems to be an indication of just how sensitive He really is to human needs.

D. Note all three of the miracles in today's lesson and you will see that faith played a great part. God can work miracles without us, but He will work a miracle for us quicker if we show faith in Him.

E. The fame of Jesus spread abroad. Even those who had been healed, and Jesus has asked to keep what had happened a secret, disobeyed. Isn't it strange that those who have been blessed by Jesus would disobey?

—**The Bible Teacher (F. W. B.)**

III. ADDITIONAL TRUTHS

A. How did Jesus do miracles? No human power can stop a hemorrhage without treatment, give life to the dead, or open blind eyes with a mere touch. How did Jesus do it?

Only one answer is possible. He did it by the power of God. Those who do not believe in God have no answer at all. That is why some are driven to say that Matthew did not write the truth. But Matthew was there. He recorded what happened. And if we believe in God, it is not hard to believe the record.

Why did Jesus do those miracles? Part of the answer has been given already: He is loving and compassionate. But that is not all.

Jesus did miracles to lay a solid foundation for our faith. In them we can see that He worked with the power of God. We do not believe God entrusted His power to a fraud and a liar, and therefore we know that Jesus told the truth. Jesus said He was the Christ, the Son of God. (See Matthew 26:63-66.)

We can be sure of that. Paul reminded the Corinthians that their faith did not depend on the wisdom of men, but on the power of God (1 Corinthians 2:1-5). That is true of our faith also. God's own power assures us that Jesus is God's own Son, and we believe it. Isn't it about time to give more attention to doing what He wants us to do?

Jesus' compassion and power are as strong today as when He was with us in the flesh. If He does not work a miracle to meet our need, He may do something better. If He does not call us back from death, He may lead us through it to endless life.—**Standard Lesson Commentary**

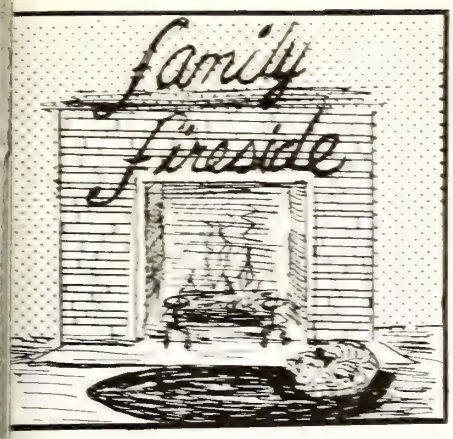
B. Have you ever considered the influence of Christ upon Christians concerning their attitude to sick people? Christianity is the only religion in the world that gives intelligent care to the sick, the feeble, the cripples, and the insane. In some pagan lands sick people are put aside to die, aged people are brought to a wilderness place and left, and others are afflicted with all manner of useless medicinal witchcraft. Christians go all out to help to restore the sick and helpless to health and life. We are the way because Christ was that way.—C. F. Bowen

C. Many years ago a suffering Job observed that, though trouble did not come forth from the ground, nor affliction from the dust, yet he was convinced that man, who was born of woman, was born unto trouble, even as the sparks fly upward. We can appreciate the faith that helped ancient Job through his time of trial and be thankful that we serve a Lord who is interested in all of our needs and capable and willing to help us solve all of the problems which beset us. He is our life, and if we will continue to work in harmony with Him, He will make life more enjoyable and productive.—**The Senior Quarterly (F. W. B.)**

EMPLOYERS,

TAKE NOTICE!

Isn't it strange how unimportant a man's job is when he asks for a raise, and how important it is when he wants a day off?



SUNDAY, JANUARY 11
Scripture Reading—1 Timothy 2:8

SOMEONE PRAYED

The weary ones had rest, the sad had joy
That day, and wondered "how?"
A plowman singing at his work had prayed,
"Lord, help them now."

Away in foreign lands, they wondered "how"
Their simple word had power.
At home, the gleaners, two or three had met
To pray an hour.

Yes, we are always wondering "how?"
Because we do not see
Someone, unknown perhaps, and far away
On bended knee.

—Selected

PRAYER THOUGHT

Many times through the day people of other countries pray for us. People we will never know but who love us and wish us well.

MONDAY, JANUARY 12
Scripture Reading—Job 23:10

IF NONE WERE SICK, OR SAD

If none were sick, and none were sad,
What service could we render?
I think if we were always glad
We scarcely could be tender;
Did our beloved never need
Our patient ministration,
Earth would grow cold and miss indeed
Its greatest consolation.
Did sorrow never grieve our heart,
And every wish were granted,
Patience would die, and hope depart;
Life would be disenchanted.

—Selected

PRAYER THOUGHT

It is strange that without trials and tribulations we lose incentive and fail to forge ahead. Adversity makes us more alert and strengthens us.

TUESDAY, JANUARY 13
Scripture Reading—Proverbs 17:22

"AN UNDERSTANDING SMILE!"

It needs so little sympathy
To cheer a weary way,
Sometimes a little kindliness
Lights up a dreary day;
A very simple, friendly word
May hope and strength impart,
Or just an understanding smile
Revive some fainting heart;
And, like a sudden sunlit ray,
Lighting a darkened room,
A sunny spirit may beguile
The deepest depths of gloom.

—Selected

PRAYER THOUGHT

Our moods can be affected by the attitudes of those around us. By the same token, we are able to create an atmosphere of love or contemptuousness. Take care, it seems a small matter but is of great magnitude.

WEDNESDAY, JANUARY 14
Scripture Reading—Psalm 107:17

A FOOL IN ACTION

A prize essay, by a Georgia school girl, had this telling statement: "Take one regular, natural-born fool, add two or three drinks of liquor and mix the two in a high-powered motor car. After the fool is thoroughly soaked, place his foot on the gas and release the brakes. Remove the fool from the wreckage. Place in a black, satin-lined box, and garnish with flowers."—*United Presbyterian.*

PRAYER THOUGHT

Unfortunely many of us may come to an unsavory end. A little less indulgence and a little more diligence and intelligence is required.

THURSDAY, JANUARY 15
Scripture Reading—Hebrews 10:26

THROUGH DEEP WATERS

One who was passing through deep waters of affliction wrote to a friend: "Is it not a glorious thing to know that, no difference how unjust a thing may be, or how absolutely it may seem to be from Satan, by the time it reaches us it is God's will for us, and will work for good to us?" For all things work together for good to us who love God. And even of the betrayal, Christ said, "The cup which my Father gave me, shall I not drink it?" We live charmed lives if we are living in the center of God's will. All the attacks that Satan can hurl against us, are not only powerless to harm us, but are turned into blessings on the way.—*Moody Monthly*

PRAYER THOUGHT

We must fortify ourselves with God's love and grace. Satan never gives up, and it is only through God's help that we shall emerge victorious.

FRIDAY, JANUARY 16
Scripture Reading—Joshua 23:11

JUST TO BE TENDER

Just to be tender, just to be true,
Just to be glad the whole day through,
Just to be merciful, just to be mild,
Just to be trustful as a child;
Just to be gentle and kind and sweet,
Just to be helpful with willing feet,
Just to be cheery when things go wrong,
Just to drive sadness away with song,
Whether the hour is dark or bright,
Just to be loyal to God and right,
Just to believe that God knows best,
Just in His promise ever to rest
Just to let love be our daily key,
That is God's will for you and me.

—Selected

PRAYER THOUGHT

God's love for us is an everlasting story that is filled with tender compassion. Would that we might cover ourselves with His cloak of care and receive the blessings of His grace.

SATURDAY, JANUARY 17
Scripture Reading—1 Chronicles 16:15

WORTH SHARING

A prominent man in the business world expressed to a friend his keen desire for something real in life. "How about God?" asked his friend. He is very real to some of us."

"Well," was the reply, "if He is, why don't all of you begin to make Him real to the rest of us? He can't be very real to most Christians, or they wouldn't succeed so well in keeping Him out of all their conversation."

If our religion is worth anything at

Continued on Page 15

STORIES

for our youth



A MISPLACED HEART

by June R. Chapman

JEFF glanced at the clock and saw that he had thirty more minutes of baby-sitting before Davy's mother would be back. Mrs. Sharp had brought him over and asked Jeff to keep an eye on him while she and Jeff's mother went to the supermarket. However, Jeff had had no idea how much mischief a five-year-old could get into in such a short time.

Jeff knew that his sister was going to be very angry when she saw what Davy had done to her knitting. Jeff had been looking at a magazine, and he forgot about Davy for a moment. When he looked up, he saw Davy unraveling the yarn from one sleeve of the sweater. Jeff yelled so loudly that the little boy was startled and began to cry.

"I'm sorry I shouted at you," he told Davy, "but you shouldn't touch things that belong to other people."

"Is it yours?" Davy asked, rubbing his hand over his tear-filled eyes.

"No, it's not mine. It's Pam's, and she's going to be plenty angry when she sees it."

"Will she yell at me?" Davy asked.

"No, she'll probably yell at me instead," Jeff told him.

Jeff had succeeded very well in keeping an eye on him since then. He was glad when Davy was content to look at a magazine. At least he was quiet and not getting into trouble. "I like that," he heard Davy say. Jeff looked down at the picture.

"Is it water?" Davy asked.

"No, it's lemonade," Jeff informed him.

"I'm thirsty. I want some lemonade."

"I don't have any lemonade," Jeff told him.

"Well, may I have some soda pop?" Davy begged.

"I guess so," Jeff said as he got up and started for the kitchen, Davy following him.

He had just finished pouring the drink into a glass for Davy when the phone rang.

Putting Davy in a chair at the table, Jeff said, "You sit here and drink your pop, and I'll be back in a minute."

It was his best friend on the phone, and Jeff talked longer than he had intended. Suddenly he thought of Davy in the kitchen by himself.

"I've go to go, Bill, or I'll be sorry!" he exclaimed and hung up without a word of explanation to his friend.

Jeff was shocked as he stood in the kitchen door and looked at Davy. The child had opened a lower cabinet door, taken out a box of cereal, and was pouring it all over the floor.

"That does it!" he yelled. "I'm never going to watch you again, even if your mother offers me a million dollars!"

Jeff took the broom and dustpan and swept up the mess. Then he saw by the kitchen clock that he had ten more minutes to go before the hour was up. He certainly hoped that the women wouldn't be gone any longer than that.

He took Davy into the den and gave him a coloring book and crayons.

"See whether you can keep out of trouble with these," he said half angrily.

"Are you angry at me?" Davy asked.

"Yes, I am," Jeff said in positive tones. "You're not a baby, and you should know better than to go to somebody else's house and do such things. It's not a nice thing to do, and nobody will want you around if you keep playing with things without permission."

"What's permission?" Davy asked, giggling.

"That's when somebody says you may do something."

When Davy began to color, Jeff went over to the bookcase to get a book he had been reading.

"I can write my name," he heard Davy say.

"That's nice," Jeff responded without bothering to look.

Jeff found his book. When he turned around, he discovered that Davy could indeed write his name. He had written it on the wall and was now busy trying to write it on Jeff's mother's new table.

As Jeff grabbed the crayons from Davy, he heard the front door open and close, "Jeff!" he heard his mother call. "We're back, and Mrs. Sharp said we should send Davy home right away."

Jeff breathed a sigh of relief. He'd be glad to send Davy next door, and the sooner the better.

A few moments later, helping his mother put away the groceries, he told her of his baby-sitting experiences.

"I saw Mr. Sizemore at the store," his mother said, changing the subject. "He wanted to know whether you'd come over to the church and help him clean your room for Sunday morning."

"Sure," Jeff agreed, "but why is he doing it?"

"Mr. Pace is ill this week," she explained.

Jeff hopped on his bike and was at the church in less than five minutes. He found the door open and went in. When he got to his classroom, he saw that Mr. Sizemore hadn't come yet. Jeff did not want to waste any time, so he went for a broom and dustcloth.

It sure does need sweeping, Jeff thought as he looked at the tiny pieces of paper scattered over the floor. It looks as if Davy has been here with his cereal box.

Then Jeff stopped in his tracks. He remembered how those little pieces of paper had come to be there. He had laughed heartily when Bill had torn a sheet of paper into tiny pieces, remarking, "It's snowing!" as he threw them into the air.

It seemed to Jeff now that there wasn't any difference between Bill's behavior and Davy's. Jeff swept the paper into a pile and resolved that he would talk to Bill about it.

As Jeff began clearing the table, he saw something that really opened his

eyes. Could it be possible that he had been so thoughtless? He had been teasing Bill for a long time about Tammy, and there before his very eyes Jeff saw the heart he had drawn on the table with "Bill + Tammy" written in the middle. It was true that there were other marks on the table, but that was no excuse for him to do such a thing. As he looked at it, he seemed to hear a little voice say, "I can write my name."

Jeff had been so very angry with Davy for the things he had done at his house, but he couldn't help thinking how displeased the Lord must have been when Bill and he did the same things in God's house.

When Mr. Sizemore came, he was surprised to see the room already cleaned and in order.

"I see you have accomplished a lot before I got here," the teacher said.

"Yes, more than you'll ever know," Jeff said.

Even though his teacher looked puzzled, Jeff knew that Mr. Sizemore was a smart man, and in time he would realize just how much Jeff had really accomplished.—Selected

MR. AQUILLIA GRAY

The following is a memorial tribute to Mr. Aquilla Gray of Route 2, Snow Hill, who passed away November 17, 1975. This tribute was written by his children.

God called our dad home and left our mom behind. But she has God and seven children to fill her heart. Dad was a very special man and a devoted husband to his wife. He loved his children and cared for them. He was a poor man and worked hard all his life. He never knew many of the comforts of modern living, but he had something far better than riches and modern conveniences: he had love for his fellowman and never saw a stranger.

There was always a smile on Dad's face and a friendly chat he shared with everyone he met. Even though he did not go to church, he knew there was a God above. He believed in Him, accepted Him, and asked God to save his soul. We believe God did this, for which we are very thankful.

We children would not take anything for the way Dad and Mom brought us up. We all love you Daddy, and always will.

Church Auxiliaries

"STOCKINGS FOR THE CHILDREN'S HOME" CHRISTMAS TREE

One Sunday, December 21, during the morning worship service at Hickory Chapel Free Will Baptist Church, Ahoskie, the Sudie May Woman's Auxiliary sponsored a "Stockings for the Children's Home" Christmas tree.



At the beginning of the service, each person in the congregation was given a stocking. At the close of the service each one was asked to come forward and hang his stocking containing his offering on the tree. This offering was later sent to the Children's Home at Middlesex.

The Rev. Robert May is pastor of the church. In the picture above with the Christmas tree is Mr. Billy Wayne Dilday, superintendent of the Sunday school and chairman of the Children's Home Board.

ATTENTION, CAPE FEAR WOMAN'S AUXILIARY PRESIDENTS

As we begin the New Year, 1976, many of our auxiliaries have elected a slate of new officers. I am sure each officer would like to do her best during the year, and this is the way it should be. However, many times these officers are unable to do their best because of the lack of proper information.

In order that I may serve you better as president of the Cape Fear Woman's Auxiliary Convention, I am asking that each local auxiliary president send me a copy of the names with addresses of each officer in her auxiliary. Please send these as soon as possible.

May God bless you as you serve Him, is my prayer.

In His service,
Mary Lou Jackson
1010 Raleigh Road
Clinton, N. C. 28328

FAMILY FIRESIDE

(Continued from Page 13)

all, it is worth sharing with others.
—*Prairie Overcomer*

PRAYER THOUGHT

If God plays the role in our lives that He should we shall have no difficulty sharing Him with others. His presence will be among us at all times. We cannot overlook someone who is always near and dear to us.

(Devotions used by permission, *Knight's Master Book of New Illustrations*, Eerdmans Press.)

TO WHOM IT MAY CONCERN

I was asked to audit the books for the Missions and Church Extension Department of Original Free Will Baptists of North Carolina. To the best of my knowledge I found the books to be accurate and in balance for the fiscal year, July 1, 1974—June 30, 1975.

Jack Mayo

THE FREE WILL BAPTIST MIDYEAR SPIRITUAL LIFE CONFERENCE

The Free Will Baptist Midyear Spiritual Life Conference will be held January 16 at Kings Restaurant, Kinston, North Carolina, at 6:30 p. m. The Honorable Arnold Jones, judge, and member of the Stony Creek church near Goldsboro, will be the featured speaker. Special music will be rendered by the youth choir of Holly Springs church, Newport.

CLEAN THE CHIMNEY, THE SLATE, OR THE LIFE?

(Continued from Page 2)

His help serious resolutions can be kept. We trust that you rang in the New Year with a keener consciousness of the Lord, in the hope that all things will reorder themselves. A cleaner life will make a cleaner world. Is there any greater need?

Clean the chimney, and the fire will draw better. Clean the slate, and the writing will be more easily read. Clean the life, and it will be more easily lived for the Lord—especially if He is allowed to clean it for you . . . .

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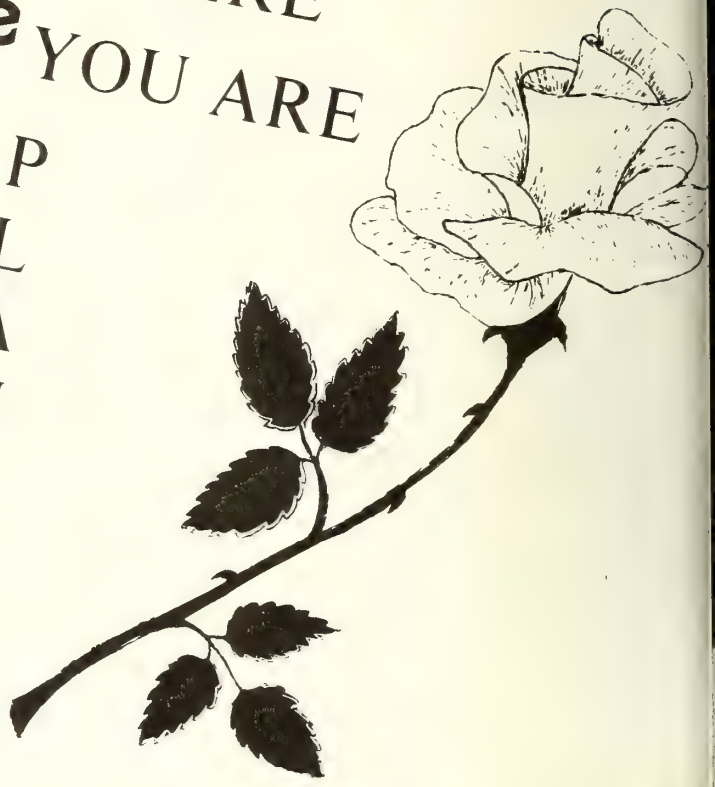
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BILLY GRAHAM

The two books, "Angels" by Billy Graham and "Bloom Where You are Planted" by Joyce Proctor Beaman, sell for $4.95 each. These may be purchased from—

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ANGEL

BLOOM WHERE YOU ARE PLANTED



The Ayden Bible and Bookstore, 811 North Lee Street, Ayden, or any of its branch stores at Smithfield, New Bern, and Wilson.

JOYCE PROCTOR BEAMAN



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Release for which the soul yearns and the heart cries: A Peon's Plea.

the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JANUARY 14, 1976

EDITORIAL...

Cover Photo by Harold M. Lambert



A PEON'S PLEA

A peon is usually considered to be a person of lowly estate, and formerly was the name given to one bound in servitude or who was compelled to work for a period of time until some indebtedness was liquidated. The peon in the poem below ascribes to himself the title—willingly—and in this accord **seeks** servitude rather than having it imposed upon him. The real message in his plea is that of desired enlightenment and self-improvement.

Lord, let me bring some little light to every dark and dreary night;
Help me rejoice when I can give some love and joy each day I live.
Make me to see a better way to lead my brother day by day,
And make me strong to climb the hill but weak enough to need thee still.

Lord, help me weigh the right and wrong and ever travel with a song;
Yet grant that I shall bear the toll of pains that scar my inner soul,
And set for me some major test to help me merit given rest;
And if at times I fail to call, please hold me fast lest I should fall.

Lord, chasten well my sinful deeds, that I may fall upon my knees
In sorrow for the selfish pride that keeps me from thy blessed side;
Then give my heart an added thrill when I've stayed steadfast in thy will;
And lift me gently from despair that I may know that thou dost care.

Lord, help me look without, within; reveal to me the secret sin
Which thou dost know is in my heart; then help me find a better part
That tempers well this soul of mine; and make me fit—more wholly thine.
And give me, Lord, a courage new to do the things thou'st have me to.

Lord, listen well—this peon's plea does beg release inside of me;
I know not how, or where, or why; but thou canst hear my humble cry.
I want to live a godly life—but not completely free of strife—
For growth in thee I do aspire: This is my aim—my sole desire.

Lord, give me grace to stand behind, to follow slowly in the line
Of those who've worked and earned their place with fervent zeal to see thy face:
And as for me: Just let it be that I can have some sign from thee;
And when at last at set of sun, reward me with, "My child, well done!"

What greater reward can any person have than commendation from his master—and in this case the Master of masters? Perhaps each of us needs to become a peon for God. Only when one commits himself totally and in humble submission to the will of his Father does he realize the spiritual release for which the soul yearns and the heart cries.

There is honor in service—and fulfillment. And only when one realizes his humanness and utter dependence upon his Maker and strives to live a consecrated life for Him can he attain beneficial spiritual enrichment.

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HOW DO THEY GET IN?

(Part I)
by Calvin Mercer Jr.

LET'S begin with a story.

Joe was born into a ''good'' family. His parents were regular church members, always taking Joe to church, and always concerned about his welfare. His parents' efforts payed off and Joe grew up to be a ''good'' boy.

Church was OK for Joe. He was pitcher for the church softball team and many of his school friends were in the same church.

When Joe was about 14, his church had a revival. As usual, Joe's parents made sure he was there. Coming to the service the last night, Joe heard several his friends talking about joining the church.

For the first time that week, Joe decided he would listen to the preacher. The sermon was about Jesus and the forgiveness of sins. Joe had heard all this before in Sunday school, but somehow tonight seemed to bother him. He wasn't sure if he understood how he felt or what he should do about it, so he just tried to not think about it.

When the invitation was given, Joe looked to see what his friends were going to do. One girl, who had seemed really serious about the whole thing all week, went up. Then, almost all at once, several of Joe's friends walked the aisle and that settled it. Joe went too.

He still wasn't sure about the funny feeling he had but he knew he must be doing the right thing. As he shook the preacher's hand he was told, ''You're doing the right thing son.'' Before he knew it, the service was over and everyone was shaking his hand, telling him how glad they were for him. His parents were happy and that too pleased Joe.

The next Sunday night the pastor read to Joe and his friends something called **The Statement of Faith and Discipline.** Joe was impressed by all the big words it contained, although he wasn't sure what they all meant. Then, one by one, Joe and his friends were baptized. Joe still did not understand it all but he felt satisfied that the pastor was taking care of everything.

Finally Joe graduated from high school. Like other normal boys he had problems, but basically he was a good boy. He got a good job in the community, married, and had three lovely children.

Along with being a respectable member of his community, Joe was considered a good church member. He took his children to church, paid his tithe, and did his share of the work. He even held several offices in the church.

Sometimes, when he heard a sermon or Sunday school lesson on the death of Christ or sin he would feel a little uncomfortable. But he just shrugged it off—after all no one understands it all.

Finally, after a long and good life, Joe died.

But you see, this ''good'' story has a sad ending—for Joe went to hell. He had never been saved—he was not a Christian.

Is this story painful to think about? It should be for all of us. Maybe we can find comfort in the fact that this is not a true story. Yet perhaps that comfort disappears when we realize that maybe Joe is typical of hundreds, maybe thousands of ''good'' church members.

I hope the story of Joe will make us aware of the problem, but perhaps some history will help. The more I study church history, the more I am convinced that it can speak to many of the current problems we face in our churches. As we dabble in this bit of history, let's remember that we are trying to shed light on what may be a problem in many local churches.

For our history lesson, let's start with the Early Church. After Christ died for man's sins and ascended back into heaven, committed believers took the message of Christ throughout the Roman Empire. But it did not go unhindered, for the early Christians were violently persecuted for their faith in Christ. Stephen in Acts, Chapters 6 and 7, was one of the first of many Christian martyrs (those killed for their faith).

Because of the fierce persecution and unpopularity of the Christian message, a person became a part of the earthly church only because he had truly believed in his heart. For the most part, this early fellowship was made up of born-again believers.

The years passed, the message of Christ was faithfully proclaimed in the midst of persecution, and the number of Christians grew and grew. As the number of Christians in the Roman Empire increased, certain changes took place. We will skip names, dates, and places, concentrating on the important trends.

Some important Roman officials were said to have become Christians. Before, it had been very unpopular, even a crime, to be a Christian. Now, almost suddenly it seemed, becoming a Christian was the popular thing, the ''in'' thing to do. And because many government leaders were ''professed'' Christians, it was good business and the socially accepted thing to ''join the church.''

And so a church that a few hundred years earlier was filled with true believers, intent on worshiping God and serving Him, became filled with members who were there for every reason but the right one. They knew little about the Bible and even less about what salvation was.

Can we learn from this bit of history? I think so.

Many things stand in the way of men accepting the salvation God offers—money, pride, good times, hardness of heart. But God forbid that church membership should give anyone false security, keeping him from a saving knowledge of Christ.

Could it be that some church members have never been born again?

Many may disagree over how big a problem this is, and some may deny the problem exists. But to those who see a problem, and desire to correct it, however severe it may be, we will offer several simple and practical suggestions next week in Part II.

DANIEL F. PELT SR.

A Tribute Delivered by His Brother, Michael Pelt, at the Dedication of the Daniel F. Pelt Classroom in the Henderson Building at Mount Olive College, December 14, 1975

DANIEL Frederick Pelt was born in Jackson County, Florida, on March 29, 1909, the second son of Cary Joseph Pelt and Georgia Sellers Pelt. Along with other children in the family he attended the public schools of Jackson County and did his share of work on the family farm when school was not in session. When the plowing and harvesting did not require their time, he and his brothers were kept busy doing other jobs like cutting trees for lumber and firewood. Thus, Daniel learned early in life how to work hard in order to help keep a large family going.

Before finishing high school he and his older brother dropped out to help on the family farm. Throughout his life he continued to believe in the dignity of work and found it difficult to understand how anyone else could fail to look upon honest labor in the same way. Although he lived to enjoy a few years of semiretirement, he never stopped doing things with his hands, such as tending a garden and taking care of the chores around his home.

In his earliest years the most formative influences upon him were probably his home life and the rural environment in which he grew up. Aside from his parents his paternal grandmother, who lived in the home, made a lasting impression on him. Her faith in God helped to make him more conscious of a divine purpose in human affairs that include young Daniels in every age.

Call to the Ministry and Education

When Daniel was converted, he became a member of Marvin Chapel Free Will Baptist Church near Marianna, Florida, during the pastorate of the late Rev. Henry Melvin. Not long afterwards at the age of twenty he answered the call to the ministry. That same year he married Ruby Carroll, who was to share so much of his life for the next forty-five years.

Sensing the need for further education he enrolled at Zion Bible School near Blakely, Georgia, and studied for two years under the Rev. T. B. Mellette while serving as pastor of rural Free Will Baptist churches. After the birth of their first son, Roland, and a daughter, Ramona, they moved to a home near Dothan, Alabama, which Ruby had inherited; and Daniel continued serving as pastor of churches in that area. When the family had increased to five by the birth of a second son, Daniel Jr., they decided to sell their home and move to Eufaula, Alabama, to accept a pastorate. From there they went to Abbeville, Alabama, and thence back to Jackson County to occupy a house on the farm where Daniel's father and other members of the Pelt family lived.

By now Daniel was determined to complete high school in order to prepare for college. He was twenty-nine years of age when he enrolled at Marianna High School to earn the required units for graduation. A year later he was awarded his high school diploma.

The Pelts would have to move yet another time before Daniel and Ruby could enter college. This time they moved to Troy, Alabama, where they both enrolled at Troy State Teachers College while Daniel continued h pastoral work on weekends at church in Southeast Alabama. Two years lat they both obtained teachers certificat and began a distinguished career teaching in the public schools of Jacks County, Florida. Meanwhile Dani continued his college work during t summers and received his B. S. degr at the age of forty. In due time, Ruby w able to complete a degree in the sam manner. Their three children al received their undergraduate educati at Troy, which by that time had becom an educational mecca for the Pelts.

Pastor

Although Daniel and Ruby bought farm in Jackson County on which the settled for the remainder of his life, h continued to serve as pastor of churche in the tri-state of North Florid Southeast Alabama, and Southwes Georgia during a period when few Fre Will Baptist churches in that area coul afford resident, full-time pastors.

He was well respected by bot ministers and laymen in hi denomination, having served a moderator of local associations as well a moderator of the Florida Stat Association. He was known for hi leadership in church building program and for his ministry to hundreds families in crisis situations. He als conducted scores of revivals bu probably brought more people to Chris and into the church through his pastora labors. In 1950 he was honored by **Th Progressive Farmer** as "Florida's Rura Minister of the Year."

acher

Along with his pastoral work Daniel joyed his teaching career. In fact, his ent for teaching was a great asset in s ministry. But he also loved to act as a talyst in the public school classroom here he rubbed shoulders with enagers for over twenty years.

He worked hard at the task of relating these young people, most of them from ral backgrounds, skillfully prodding em to drink at the fountain of owledge in his usually relaxed anner. His use of humor and his ability uncover the simple but profound eaning in any perplexing situation eant that his advice and counsel were lued by his students. The same gifts abled him to help people of all ages, cluding his relatives and closest ends.

For a number of years Mr. Pelt was the iter of **The Advanced Sunday School uarterly** which is now being written by e Rev. Clarence F. Bowen.

Daniel was a clear thinker with ecided views on a broad range of sues. If he felt that a companion was terested, he would share his thoughts s if he wanted to test them against other inds. If an idea was worth thinking bout, he believed it was worth sharing ith someone else. That was another dication of his gifts as a teacher.

He was a tough-minded person, yet is heart was warm and tender. That was he paradox of his nature. Those who new him well felt the warmth of his ersonality, but they also knew omething of his mental powers and they espected him for that. There is an dmonition in the teaching of Jesus that escribes the paradox of his tough-mindedness and his tender heart: ". . . e ye therefore wise as serpents, and harmless as doves" (Matthew 10:16).

Father

Just how happy he was in his childhood, I am not able to say, for he was 22 years older than I; nevertheless, all who knew Daniel knew his love for children—his own as well as others. His grandchildren, his nephews and nieces, and the children of his parishioners, all felt his affection and genuinely enjoyed the favors he showed, as well as his teasing manner. He knew they would soon grow up, but he wanted them to remember some special moments of childhood, some simple joys that they would cherish in later years—like swimming in the creek behind Merritt's Mill or fishing in his farm pond or just sitting down to a treat with his grandchildren on what he cheerfully called "store day."

Churchman

Daniel loved the church: the denomination which gave him so many opportunities for service to others. He was troubled by the divisive spirit which rent the denomination in the early sixties, having worked faithfully to build local churches and to develop a cooperative spirit among them. He felt an affinity with Free Will Baptists throughout the southeast, having attended at least one session of the earlier General Conference which met at Black Jack church in Pitt County, North Carolina, prior to the organization of the National Association of Free Will Baptists in 1935. He also tried to be a part of the National Association, but found it increasingly difficult when the issues demanded that men decide just where they stand.

Because of his interest in Christian higher education and because of his leadership among Free Will Baptists in the area where he lived, Daniel was elected to the Board of Trustees of Mount Olive College in 1959. While serving in this capacity and afterwards he encouraged generous support for the College. His own generosity was mainly expressed through a $10,000 bequest underwritten by an insurance program.

Memorial

In appreiation of this bequest and his faithful support of the college, the board of trustees has approved the naming of a classroom in his honor. This classroom in the Henderson Building was chosen because it serves mainly the instructional program in religion at Mount Olive College. Students and teachers who use this classroom will henceforth be reminded that it is dedicated to the memory of a man who knew the importance of higher education and showed great determination in the struggle to attend college while carrying heavy responsibilities as a husband and father as well as a pastor of rural congregations.

If others are inspired to follow his example of combining serious study and Christian service, the Free Will Baptist Church will not lack capable leaders in the coming generations.



A memorial to the late Rev. Daniel F. Pelt Sr. of Grant Ridge, Florida, was dedicated at Mount Olive College December 15. Participants in the service are shown with a portrait of Mr. Pelt which will be placed in the Free Will Baptist Historical Room.

Left to right: The Rev. F. B. Cherry of Pine Level, a life-long friend of the Pelt family; Dr. Michael R. Pelt, brother of Daniel and chairman of the Department of Religion at Mount Olive College; Mrs. Daniel F. Pelt; Mr. Pelt's daughter-in-law and son, Dr. and Mrs. Roland Pelt of Chappaqua, New York. Also participating in the dedicatory service but not shown were President W. Burkette Raper, Chaplain Frank Harrison, and Professor Sheldon Howard, all of Mount Olive College.

FREE WILL BAPTISTS OF MY DAY

A NEW CHALLENGE AND GATHERING CLOUDS

(Part Twenty-Three)
by Loy Everette Ballard

FROM the time it was organized in 1940, the North Carolina Free Will Baptist Sunday School Convention had as one of its principle objectives the employment of a field promotional secretary to visit schools, organize new schools, and in general promote the improvement of Sunday schools throughout the state. The second year of its existence, Mrs. Ballard was chosen as field secretary on the basis of devoting some of her spare time to visiting Sunday schools, with only her expenses guaranteed by the convention, and the suggestion that the schools visited take an offering for her. She visited a number of schools, was well received, and received some small offerings. But other claims on her time caused her to resign after a few months. The idea of a field worker was not given up, however, and the schools were encouraged to contribute to a fund to be used for field work.

The executive board of the convention met soon after I relinquished my position at the Free Will Baptist Press in 1953, and it was decided that a sufficient fund had accumulated to justify beginning field work on a part-time basis, and I was asked to take the office. After praying over it, I became satisfied that it would be in the will of the Lord for me to accept the call; and a vote in the convention meeting a few days later, approved the action of the board.

I had always been a Sunday school enthusiast, partly, I suppose, because my father had been an active Sunday school promoter a large part of his life; and, I was definitely challenged by this new opportunity for ministry. However, I did not dream at the time that I was entering upon a field of Christian service which would occupy a big part of my time for more than twenty-two years.

The first project undertaken by the newly established field work department was the planning and directing of youth conferences. Up to this time there had been no regularly convention-sponsored annual youth conferences at the assembly, though ours and other conventions had cooperated in conferences sponsored by the assembly itself.

We enlisted three groups of young people to go to Cragmont during the summer of 1953: two in June and one in August. The June conferences were called "The General Youth Conference" in two divisions; while the August conference was given the name "Young People's Bible Conference." "The General Youth Conferences" have been held each year since under the same name as the first youth conference of the season, and the "Young People's Bible Conference" has continued annually as the final youth conference of each season. For the first several years I directed both the conferences, plus a number of youth conferences for particular areas, and I have been associated with the conferences most of the time over the years as registrar and an instructor.

In addition to the Cragmont work, my responsibilities have been to promote and conduct Sunday school institutes and workshops throughout the state, prepare and publish the "Sunday School Reporter" and other items of promotional literature, act as coordinator for the annual meeting, represent the Sunday School Convention in general denominational bodies, and in general supervise the work of the convention between sessions subject to the president and executive board. At the same time, I have regularly pastored churches on a part-time basis. In all, I have enjoyed a most pleasing experien in the work of the Lord, about whi there will be more later.

During the 1950s, differences b tween some of the agencies of t National Association and the Nor Carolina State Convention began to thro shadows on the relationship. One matt of controversy which had arisen fro time to time was the matter literature—especially for the Sund schools. There had been an agreement early years of the National Association t which the Free Will Baptist Press w recognized as the source for the supp of Sunday school literature for the enti denomination; but around the middle the 1950s, the National Sunday Scho Board began making plans for providin some of the literature from other source In 1958, the North Carolina Sta Convention registered a complai against this with the Executive Board the National Association, and somewhat shaky compromise wa worked out. Also about this same tim there began to arise some difference among some of the ministers, churches and conferences in North Carolina in volving relationship among them, an also involving relationship with th National Association. It was believed a the time, by some of the people in Nort Carolina, that much of the confusion an misunderstanding came about becaus of differences in opinions regarding th educational philosophy of Mount Oliv College and jealousies between ac vocates of our two colleges—the Bibl College in Nashville and Mount Oliv College. However, the Executiv Committee of the National Associatio issued a special statement strongl denying that this had influenced i anyway the actions of the Nationa Association.

It was during this time that our so Jerry graduated from Columbia Bibl College, Columbia, South Carolina, an was soon thereafter asked to work wit the National Foreign Mission Board a Director of Publications and Com munications. We gave our approval, bu with some slight reservations, becaus we had a growing fear that friction migh arise between the organizations wit which we were associated and th National Association agencies.

Matters began to reach a dangerou situation when the Western Conferenc undertook to settle a dispute in th

dgemont church in Durham, North arolina, between the Rev. Ronald reech, pastor of the church, and a inority group in the church. The onference took sides with the minority roup in the church, and this brought to focus a question which had isturbed the relationship of various roups of Free Will Baptists in prior ears—the question of what authority, if ny, conferences and associations have ver the churches composing them.

It is not my intention in these articles express opinions regarding enominational disputes. I am simply tating what, in my opinion, was back of he clouds that darkened the skies of our enominational fellowship for a number f years; and finally, caused a rupture in he unity of Free Will Baptists in 1961-2.

(Next: The Parting of the Ways)

The Unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: "Now when they eard this, they were pricked in their eart, and said unto Peter and to the rest the apostles, Men and brethren, what hall we do?" (Acts 2:37).

AN ENCOUNTER WITH PINS AND NEEDLES

The person who hears the Word of God an never be the same again. To be ricked in the heart is no small matter. he source of convicting power cannot e denied or ignored. Peter's message was not full of eloquence nor was it a fine display of language; however, the hearts of the people were pricked because the power of Peter's message lay in the truthfulness of the speaker, his evident faith, and the assent of the witnessing brethren. But the **real** cause was because God's Holy Spirit was with the Word of God as it was proclaimed by Peter in the message.

The heart is the germ or the center upon which a response can be registered. It is the seat of the affections, the compassions, and the instrument God provides every human with so that He may supply them with wisdom and knowledge. It is to be distinguished from the seat of the intellect and the will. **An encounter with pins and needles** may be

(Continued on Page 15)

Free Will Baptist Children's Home

MIDDLESEX, NORTH CAROLINA 27557

"A Christian Home for Boys and Girls"

RELIGIOUS CONTRIBUTIONS FOR NOVEMBER, 1975

Albemarle Conference	
Cape Colony Mission	$ 50.85
Corinth	40.00
Gum Neck	40.00
Hickory Chapel	618.00
Malachi's Chapel	154.25
Mt. Tabor	160.00
Mt. Zion	88.00
Union Meeting	18.85
Piney Grove	50.00
Shiloh	20.00
Sidney	55.00
Sound Side	55.55
Trinity	185.00
Union Chapel	430.19
Total	$ 1,965.69
Blue Ridge Association	
Cedar Hill	$ 21.00
Cape Fear Conference	
Bethel	$ 25.00
Casey's Chapel	191.29
Faith	150.00
Goldsboro, First	755.00
Hopewell	112.35
Johnston Union	12.00
Lanwood Chapel	50.00
Lee's Chapel	700.00
Oak Grove	324.00
Powhatan	150.00
Riverside	140.00
St. Mary's Grove	5.00
Shady Grove	25.00
Smithfield, First	25.00
Tee's Chapel	701.64
Victory Mission	20.00
Wooten's Chapel	219.75
Total	$ 3,606.03
Central Conference	
Aspen Grove	$ 243.00
Ayden	421.27
Bethany	33.47
Black Jack	86.70
Community	3.00
Daniels Chapel	604.00
Dilda's Grove	25.00
Edgewood	105.00
Free Union	570.00
Friendship	71.43
Greenville, First	210.00
Grimsley	340.12
Gum Swamp	452.00
Harrell's Chapel	25.00
Hickory Grove	222.01
Howell Swamp	100.00
Hull Road	20.00
King's Cross Road	1,675.76
Little Creek	55.00
Central Conference	110.66
Old Saint's Delight	105.00
Ormondsville	335.00
Otter's Creek	296.17
Owen's Chapel	676.34
Peace	57.48
Piney Grove (Beaufort)	328.75
Pleasant Hill	150.00
Rocky Mount, First	50.00
Rose of Sharon	595.00
Spring Branch	300.00
Sweet Gum Grove	255.00
Watery Branch	115.00
Williamston	61.67
Winterville	221.38
Total	$ 8,920.21
Eastern Conference	
Bethlehem	$ 25.00
Beulaville	157.30
Bridgeton	286.71
British Chapel	180.00
Christian Chapel	300.00
Core Creek	91.60
Crab Point	38.00
Croatan	100.00
Davis	100.00
Deep Run	220.66
Dublin Grove	384.78
Faith	5.00
Folkstone	150.40
Friendship	35.54
Gray Branch	426.46
Hillsberry	70.00
Indian Springs	115.00
Juniper Chapel	38.28
Kinston, First	371.16
Lanier's Chapel	100.00

(Continued on Page 15)



QUESTIONS and ANSWERS

Conducted by J. P. BARROW
Route 1, Box 475,
LaGrange, North Carolina 28551

Question: Could a person be a Christian and not show any evidence to indicate he is growing in the grace and knowledge of Christ?

Answer: This is probably possible but, I think, not likely. As a rule one who is saved wants to help others to find Christ and will manifest this desire in one way or another, and possibly in several ways. However, when such a person finds no sympathy for his feelings and newly acquired enthusiasm from those he would naturally expect it, but rather coldness and indifference and possibly criticism, such an attitude on the part of those in whom he has had confidence will tend to dampen his spirit and may, so to speak, drive him into a shell of indifference, making way for Satan in his wiles to do him great damage. Remember that Satan not only appears to a new Christian as a roaring lion or a ravening wolf, but also as an angel of light. What more could be done to drive a convert, a babe in Christ, with such enthusiasm into the arms of the first enthusiastic false religious teacher and his hell inspired doctrine?

I often wonder how many false religious teachers may be where they are and doing as they do to propagate a satanic doctrine of some false religion who once were brought into the light by a correctly propagated gospel message, but because of the lack of interest and help on the part of some well-meaning, but lazy Christians, the new life in Christ was not nurtured by the correct guidance in spiritual things that appealed to it and that it was starving for?

Christ in the parable of the seed and the soil said of the seed, ''. . . other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold'' (Matthew 13:8). Reading the whole parable causes one to see that the good ground is that which has been correctly prepared. Anyone who has been successful in preparing land to plant so that it yields well has of necessity in his tilling removed hindering obstacles. I once rented a plot of ground that the owner told me was practically covered in briars. I had cultivated land before that had briar patches, but they were not so bad once I was able with the limited equipment I had to subdue the briars in breaking the land and keeping them under all the growing season. Therefore, a good crop was produced in the briar patch—even better than in other parts of the field. But in the case of the whole field of briars, I was not able to correctly prepare the land and was therefore unable to cultivate it properly. The result was a poor yield.

I also have had experience with rocky land and about the same was true of it until I got the correct equipment, removed the rocks, made a deep seed bed, and cultivated the plants. Then I received good yield. The thorny land on which I made next to a failure had yielded fairly well for the owner who knew better how to cope with the problem. Later the owner obtained better equipment, got completely rid of the thorns, and did well in the place where he received his former ordinary yield.

The Bible tells us, ''Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth'' (2 Timothy 2:15); ''. . . I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek'' (Romans 1:16); ''. . . the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joint and marrow, and is a discerner of the thoughts and intents of the heart'' (Hebrews 4:12); ''. . . the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. . . . For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe'' (1 Corinthians 1:18, 21); ''. . . his delight is in the law of the LORD; and in his law doth he meditate day and night'' (Psalm 1:2); ''Preach the word; be instant in season, out of season; reprove, rebuke, exhort will all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evanglist, make full proof of thy ministry'' (2 Timothy 4:2-5).

To read the Bible and mediate day and night on its contents means to turn from the worldly and fleshly lusts. This means that one begins to obey God's instructions, and in this, a Christian becomes fitted and better equipped to meet with and cope with all the evils he must of necessity encounter while here on the earth. The following verses tell how to carry the parable further in preparing the heart, which is the soil in this case for the seed, the Word of God. ''. . . thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns'' (Jeremiah 4:3); ''Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you'' (Hosea 10:12).

Jesus tells why those having hearts symbolized by the stone and briar cannot appropriate the gospel personally: ''. . . he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful'' (Matthew 13:20-22). There is not sufficient root in the stony hearts, though there is the enthusiasm. The word is a hammer and fire that when rightly applied breaks the

ck, allowing place for substantial oting. "Is not my word like as a fire? ith the LORD; and like a hammer that eaketh the rock in pieces?" (Jeremiah 3:29). One might read several chapters this section of Jeremiah to note the amage false religions and their teachers ay cause to those not versed in the criptures sufficiently to rightly divide or terpret the Word of God.

The "word," as the Bible well indicates, is sufficient to meet and defeat very evil purpose of evildoers including ose who wrongly interpret or divide the ord of truth but must have the way eared with a correct application of the spel of Christ. God did not force the uth upon Pharaoh while he constantly ardened his heart against God's truth; ut in spite of Pharaoh's continuous ardening of his heart, an unnumbered ixed racial multitude was sufficiently nvinced that Jehovah was the only true od that they left with Israel, turning eir backs upon the richest land known r the poverty-stricken wilderness en ute to God's Promised Land.

In the ordeal manifested in this exodus om Egypt to Canaan, the land of milk nd honey, when the spies went in to see hat the situation really was, when they eturned, all of them agreed that it was hat God represented it to be. But ten of hem gave a bad report, saying that they ould not take it for they would be verpowered and outnumbered, and in his way they proved they had not grown n faith and grace though they had iraculous cause to do so. But on the ontrary, two stalwart saints of God that et these hardships and the miraculous eliverance from them and from the evil, aused Joshua and Caleb to say, "We re well able to take the land for our God s with us."

Is He with you? Can He enable you to ight the hard battles experience in the hristian life? If so, doubtless you are a orn-again child of God. If not, you robably need to examine yourself in the ight of God's Holy Word and make sure hat you accept the gospel, offer and ield yourself to perfectly conform to the ill of God as the gospel offer gives you he opportunity.

PRAYER

Begin the day with God,
Kneel down to Him in prayer;
Lift up thy heart to His abode,
And pay thy worship there.
—Arnold Woodlief

Singing

JANUARY 18, 1976
10 A. M.
BLACK JACK
FREE WILL BAPTIST CHURCH

Preaching

LaVerne Tripp will be the guest evangelist for a service of singing and preaching at Black Jack Free Will Baptist Church, Route 3, Greenville, Sunday, January 18, 1976, at 10 a. m.

"Born to write and sing" are the words that best describe this young man who is dedicated to God and to God's music. Raised on a farm on the coast of North Carolina, LaVerne Tripp has always had a song in his heart. He began singing at camp meetings and in church when he was only two and a half years old, and, as he grew, his love for music grew also. After finishing Bible School in Greenville, South Carolina, he sang with several part-time groups before joining the Blue Ridge Quartet for six years. LaVerne left the Blue Ridge Quartet to enter into full-time evangelistic work.

Many awards and honors have been presented to this singing evangelist. In 1971, his song "I Know," was the number one song in gospel music for all twelve months of that year. His next composition, "That Day Is Almost Here," replaced "I Know" in the number one spot. This song was replaced by "After Calvary," making LaVerne Tripp three number one songs in a row on the gospel music chart, a record that has never been broken. In 1972, he was crowned King of Gospel Music. In 1973, he won the award as the number one lead singer among all the gospel groups.



LaVerne travels from coast to coast and border to border singing the gospel and proclaiming to the world that Jesus is coming soon. As the Holy Spirit leads this man and guides his life, many souls have been, and are being won into the kingdom of God through his ministry in song and word.

When LaVerne Tripp's song revival comes to your church and city, you will experience an evening of spiritual uplift you will never forget.

FOREIGN MISSIONS

MISSIONS

HOME MISSIONS

Joseph Ingram
Director-Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Director-Treasurer
1207 Arsenal Ave
Fayetteville, N. C. 28305

INGRAM AND ARD VISIT INDIA

by

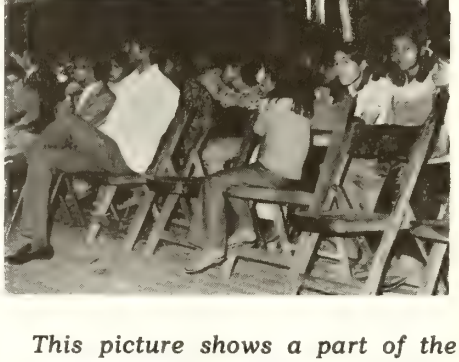
The Rev. Dr. Emmanuel M. Lall D. D.

The Rev. Joseph H. Ingram, director-treasurer, accompanied by the Rev. Norman W. Ard, chairman of the Board of Missions of the Original Free Will Baptist Churches of North Carolina, reached India on November 6, 1975, in the early morning by the British Airways. They were warmly received by the Rev. Dr. E. M. Lall and others at the Palam Airport in Delhi, India, where they were richly garlanded as per Indian traditions. After a short stay in Delhi, they drove to Bareilly where they were given a very warm reception by the members of the Free Will Baptist church there, numbering over 400 at the moment. They participated in the worship service at 6 p. m. at Bareilly where they preached the heart-burning sermons which touched many people who shed tears. They also visited the sick in the hospital and had prayers for them. They were so pleased to meet the Rev. William Stephen Paul and had prayers at his residence. The Rev. Paul was seen with tears rolling down his cheeks which he stated to be in gratitude to God for having accomplished what was revealed unto him.



The Rev. Joseph Ingram preaches to the church at Bareilly through the interpretation of Dr. Lall. The elderly gentleman to the left is the Rev. Stephen Paul, the man responsible for the work in India.

Both the Revs. Ingram and Ard stayed in the building of the church office on rent with us. Efforts were made to keep them comfortable. Yet, they could not keep very well in view of the change of living conditions and other factors, such as food. In spite of all that they had to face, they did not curtail a single program. Their daily schedule was so tightened up that they very often did not have time for letter writing to their homes. It was because of the fact that their visit to the country of India was a short one and there were so many things to be straightened up while they were here. Besides, all the congregations in Northern India were sincerely wishing for their meeting with them through worship services organized by them alsmost every afternoon. Their itinerary was fully accomplished and they took care of everything that was needing their attention.



This picture shows a part of the congregation of over 400 persons that make up the congregation of the Free Will Baptist Church in Bareilly. The membership of this church has grown from about 97 in the summer to more than 400 today. Pray for the success of this church in the future.

The Revs. Ard and Ingram will be able to explain to their people at home their experiences in India. The Indian people have a feeling that they were richly blessed with the presence of these dignitaries and enjoyed a real Christian fellowship with them. They have indeed taken the hearts of our people who are so anxious to hear from them.

NEWS FROM THE ROANOKE RAPID CHURCH

(The following is a letter from th Rev. Wiley Lewis, newly elected past of the Roanoke Rapids Free Will Baptis Church, to the Rev. Taylor Hill, directo treasurer of the State Home Mission Department. The Roanoke Rapids churc in now under the watch care of the Nort Carolina State Home Missions Depar ment.)

December 10, 197

Dear Brother Hill,

Greetings in the name of our Lord an Saviour Jesus Christ. I trust that thi finds you well and everything doing fine As for me, God is blessing in so man ways I don't know where to begin.

We moved to Roanoke Rapids o Saturday, November 29. God blessed u with a record attendance for the mornin church service the next day. We had 2 in attendance for the morning worship o November 30. In my first service with th church, November 16, we had 1 present for the morning service and 1 for the evening service. Each Sunday w have had an increase in attendance wit the exception of last Sunday, a cold rainy day, we only had 22 present. W are beginning to have some visitors an our people are enthused. Praise Goo for this!

Brother Hill, we are in the process o reconstructing our Sunday schoo program in order to have more classes and a more effective outreach. I hav started a teen class and my wife has started a junior class.

The church members and I held a fiel day this past Saturday, December 6 We cleaned up the church propert where we have services; also, Brothe Otto and I have priced some buildin materials to remodel our Sunday schoo rooms. In these rooms the plaster i falling down and the walls look terrible We plan within the next few days to pane all the rooms and also start a nursery We are also going to construct a new attractive sign for our church.

As I stated above, we moved here a week ago this past Saturday; however we haven't stopped, before we moved o since we got here. God has blessed b

ening many doors for the work here in anoke Rapids.

I will be on the radio for devotions the ek of March 8-12, on station WCBT. I ll also have devotions at the Guardian re Nursing Home on the first Sunday rning of each month. I will hold a Bible udy at the nursing home on December , at 10 a. m. Please pray that God will ntinue to direct our path and open ors for the work here. We have or- red some tracts for the tract ministry r our people.

We had a Bible study Tuesday night r the teenagers. This has never been ne here before.

We also set a goal of $200 for our rthday gift for Jesus this Christmas. is gift is to be over and above our hes and offerings and is to be used in r building improvement.

Brother Hill, there are many more ings I would like to share with you if me would permit; however, I will have share these with you some other time.

By the way, you wanted to know mething about my background. I am om Beaufort, North Carolina, and my ife is from Burnsville. I attended the ree Will Baptist College in Nashville, ennessee, in 1966-67. In addition, I ave a teaching certificate from the vangelical Teachers Training ssociation and am presently enrolled in orrespondence work from Moody Bible nstitute and Good News Publications. I ave pastored in the western part of ennessee and have worked with the hildren's Home in eastern Tennessee.



At your request I am sending you a picture of my family and myself. Our children are Daniel Clay, age 13; Ricky Allen, age 9; and Timothy Paul, age 5. My wife, Amyree (Ann), is the daughter of Clay and Callie Mace, of Burnsville, North Carolina.

Brother Hill, when we came here the church had no tract ministry, no old-age ministry, no youth program, no correspondence with visitors or people who were out of town, and no visitation program. All these things have been started now, so we pray that God will keep our people enthused. I have found them willing to pull together and they seem to want to go forward in Christ.

Yours in Christ,
Wiley Lewis

I BEG YOU



According to Webster's Dictionary a beggar is a person that begs; a person who lives by asking alms; one who supplicates with humility; a petitioner; to reduce to beggary; to impoverish; to exhaust the resources to beggary.

Beloved, when one comes to this place he seems to lose sight of all refinement and sophistication. Beloved, we have a lot of wealthy people among our ranks and also churches and auxiliaries whose treasuries are literally bulging with God's money that is not being used for anything.

We also have many among our ranks who are not doing anything to help while we plead for help in establishing new churches for Christ. While some of our people might think this article is undignified; I consider our negligence to be downright disgraceful.

As of this day, December 22, 1975, we have $182.66 on hand toward our next week's expenses of over $1,100. I make no apologies for becoming a beggar for Jesus. We are indeed thankful for the faithful support that some of our people are giving and we pray all others will join in and help while it is yet day.

Respectfully submitted,
Taylor Hill
Director-Treasurer
State Home Missions Department

VICTORY MISSION BREAKS GROUND

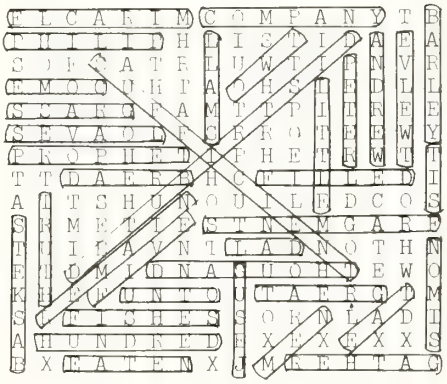


Pictured left to right: Floyd Ellis, Taylor Hill, Charles Reep, Bill Hill, Dennis Bridges, and Joe Gerald.

The Victory Free Will Baptist Mission of Hope Mills is moving ahead in everyway. Its ground-breaking ceremony was held Sunday, January 4, 1976. The mission expects to have its new building completed in about 90 days. This work is under the direction of the Rev. Joe Gerald.

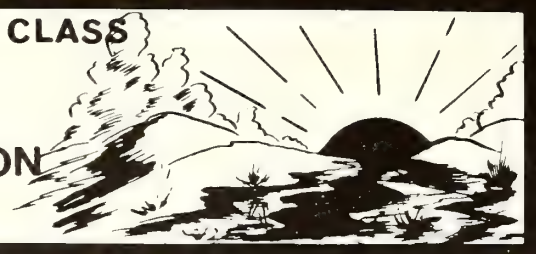
FEEDING THE MULTITUDE

(John 6:5-14)
by
Mrs. Royce Matthews



Above you have the words in the puzzle circled which appeared in the ''Baptist'' the last issue. After circling the words listed in this familiar Bible story you had left the last part of the Verse 14 of John, Chapter 6, as follows: ''. . . This is of a truth that prophet that should come into the world.'' Also you had six X's that were not circled.

ST. CLAIRE BIBLE CLASS
THE SUNDAY SCHOOL LESSON



For January 25

THE CALL TO MISSIONS

Lesson Text: Matthew 9:35—10:1, 16-20, 40, 41
Memory Verse: Matthew 10:40

I. INTRODUCTION

When we use the word "missions" we usually think of the specific work of the church in sharing the gospel with those who are not yet Christians. This specific work may be done either at home or abroad or both simultaneously. When we use the word "mission" we refer to the total mission of the church which not only includes "missions" but also helping people in need, guiding the undirected, healing, taking a stand for righteousness in the community, and serving in any way God wants us to and in ways that bring honor and glory to the mission of the church but we will deal primarily with "missions" as the most important part of the call to mission.

The church came into being with Christ's life, death, resurrection, and the coming of the Holy Spirit. It grew in those first years because of missions. It exists today because of missions. It will continue to grow, as it fulfills His divine command to bring the good news to all, which is the church's mission.

Jesus' mission in Galilee was perhaps the most exciting of all His earthly ministry. Already we have seen some phases of it; today we shall look further into His work, and observe also how He instructed and sent forth His disciples into the world to do as He had done before them.—**The Advanced Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. In the multitude that followed Jesus there were various reactions. Today we are able to see the same thing. Some are curious, some are seeking salvation, some are meat and bread Christians, and some are hostile to Him. How do you react to Jesus Christ in your own heart?

B. When some businessmen look at the multitude, they see customers. When some politicians look at the multitude, they see votes; but when Jesus looked at the multitude, He saw human beings with needs. What do you see when you look at the multitudes?

C. Jesus was interested in seeing the needs of the multitude met. He did much for them while He was on earth. He asked the disciples to pray that more laborers would be sent into the field. He commissioned the church to "go into the world" with the message of salvation. What are you doing to help the multitude to find Christ and the answer to their problems?

D. When Jesus sent out the twelve, He gave them three things: a plan of work, power for the work, and promised protection. Jesus gives His disciples the same three things today. He has given us a plan (Acts 1:8). He has promised to give us the power for the task, and He has said ". . . and, lo, I am with you alway, even unto the end of the world. . . ." (Matthew 28:20).

E. If a pastor took the first six months in a pastorate to train one man, the next six months he trained another, and the first man he trained trained one; this would not have to go on long before there would be a great church.

—**The Bible Teacher (F. W. B.)**

III. ADDITIONAL TRUTHS

A. The fourth chapter of John tells a fascinating story. With a little imagination it can be retold as follows.

Jesus was tired when He came to the ancient well. He sat on the smooth stone curb to rest while His disciples went to the nearby village to buy food.

Then came a lone woman in need of water from the well, but more in need of the living water that only Jesus could supply. His weariness forgotten, the Master so aroused her sleeping conscience that she began to see her need. When the disciples came back, she hurried to the village to bring others for a share of the living water.

Jesus' hunger now was forgotte along with His weariness. He waite awhile, ignoring the food the disciple had brought. Then He had a surprisin announcement:

"You say the harvest is four month away? Look! Look at the fields! The are ripe already, ready for harvest."

The disciples looked, and they saw th road full of people pouring out from th village to receive the living water. Thes were the Lord's harvest, ready to b gathered into His kingdom.

That was more than nineteen hundre years ago, but look! Look at the fields Today they are white to harvest. Wher are the reapers?—**Standard Lesso Commentary**

B. An Indian girl stood on a platform at a train station in one of our south western cities and a group of travelers during the trainstop were examining he wares.

"You pay two prices for what you buy here," said a man with his hat on one side, who had the air of knowing it all "But the tourist is robbed everywhere You might as well make up your mind t be cheated."

"This is not cheat," the Indian gi protested. "I make the baskets mysel and they take many days."

"Oh, of course they all declare they are selling cheap," said the man who had the air of knowing it all. "And why shouldn't they cheat if they can? I'd do the same in their places."

The next remark of the Indian girl was unexpected. In slow English she said: "What shall it profit a man if he shal gain the whole world and lose his own soul? That is what they taught us at the mission school, and I will not lie that may sell my baskets, even though I go hungry."

It was a silent company that climbed aboard the train at the conductor' signal. "It was not a long sermon," sai the man who thought he knew it all, "bu it's the kind of one you can't forget in hurry."—Selected and Adapted

That Indian girl by her true words proved to be a brave friend of Jesus Jesus has become known over much o the world because He has always ha such brave friends wherever the gospe has gone.—**The Intermediate Quarterl (F. W. B.)**



SUNDAY, JANUARY 18
Scripture Reading—Chronicles 16:8

WITNESS BEARING

Dr. G. Campbell Morgan tells of two en, nominal Christians, who worked de by side for five years without nding out, either of them, that the her had ever made a profession of eligion. One of them, in telling it to r. Morgan, said, "Wasn't it funny?" "Funny!" said Dr. Morgan. "Why, o. Go find the man and let us get own on our knees before God, for ou have never been born gain."—*Earnest Worker*

PRAYER THOUGHT

If people have any difficulty ssociating us with God, then we had est be on our knees fervently in rayer.

MONDAY, JANUARY 19
Scripture Reading—Psalm 18:49

NO SPECIAL TYPE

In a late publication, Dr. Basil Miller says that Dr. Reuben A. Torrey vas won to Christ through the wit- nessing of a godly mother; Sam Jones, by his own father; George Mueller, by a friend; John R. Mott, by a teacher; George Whitefield, by a book; and Count Zinzendorf, through a certain picture. There is no prescribed type of testimony except that it be Christ-centered and Spirit-directed. Are we in the place where God can use our testimony? Are we making the most of our opportunities of witnessing for Him?—*King's Business*

PRAYER THOUGHT

We have so many opportunities each day to express God to others by our words and through our deeds. Pray that we shall not allow an opportunity for service to pass unnoticed.

TUESDAY, JANUARY 20
Scripture Reading—Hebrews 6:10

TRAMPS NOT WANTED

An American was told by an English tourist that he was surprised to find no "gentlemen" in his country. "What are they?" asked the American. The Englishman replied, "People that do not work for their living." "Oh," said the American, "we have some of those here; only we call them tramps." God does not want any tramps, but workers for His glory.—Rev. Evan Hopkins

PRAYER THOUGHT

Pray that we may work for God's glory—not merely seek to glory in God's works.

WEDNESDAY, JANUARY 21
Scripture Reading—Hebrews 13:21

THE BUSY MAN

If you want to get a favor done
By some obliging friend,
And want a promise safe and sure
On which you may depend,
Don't go to him who always has
Much leisure time to plan,
But if you want your favor done,
Just ask the busy man.

The man of leisure never has
A moment he can spare;
He's busy "putting off" until
His friends are in despiair;
But he whose every waking hour
Is crowded full of work,
Forgets the art of wasting time—
He cannot stop to shirk.

—Selected

PRAYER THOUGHT

Shirking work, for some, has become a way of life. The shirkers cause our workers much aggravation and a great deal more work.

THURSDAY, JANUARY 22
Scripture Reading—Psalm 127:2

WORRY

It is said that J. Arthur Rank has his own special way of handling the problems of worry.

He decided to do his worrying on one single day, Wednesday, and he has what he calls his Wednesday worry club.

When a worry occurs to him on any other day, he writes it down and puts it in a box. And, of course, when he opens the box on Wednesday, he finds that most of the things he was disturbed about have already been settled.—*The Art of Real Happiness*

PRAYER THOUGHT

Happenings happen with or without our worry, so why worry? Prayer will accomplish more and better results.

FRIDAY, JANUARY 23
Scripture Reading—Zechariah 10:1

"THE WINTER SCENE!"

The lark has flown, the wren is gone,
The robin and the thrush;
The daisy sleeps, the voilet hides,
The wind sighs with a hush.

The time has come for frost and ice
To dress the evergreen
With crystal beads and ermine brush,
And deck the winter scene.

—Selected

PRAYER THOUGHT

God paints as lovely a scene in the winter season as in any of the other seasons. His artistry surrounds us, and his might and power is wondrous to behold.

SATURDAY, JANUARY 24
Scripture Reading—Hebrews 11:25

REASON FOR ALARM

Thomas Guthrie used to say: "If you find yourself loving any pleasure better than your prayers, any book better than the Bible, any house better than the house of God, any table better than the Lord's table, any person better than Christ, or any indulgence better than the hope of heaven—take alarm."—*Alliance Weekly*

PRAYER THOUGHT

God provides for His own, not only food and shelter but pleasure and comfort as well. We need not seek our pleasures elsewhere.

(Devotions used by permission, *Knight's Master Book of New Illustrations*, Eerdmans Press.)

THE VALUE OF A SMILE

The thing that goes the farthest
Toward making life worth-while,
That costs the least, and means the most,
Is just a pleasant smile.
It's full of mists and goodness,
With heavenly kindness, blent,
It's worth a million dollars,
And does not cost a cent.

—Author Unknown

STORIES

for our youth



A TIME TO HELP

by
Paul Greeley Jr.

IT was Saturday, and Tommy sat in his bedroom wondering what he could do. He looked around at the games and things, but he'd played with all that stuff a hundred times. He wanted to do something different.

He went downstairs to the kitchen where his mother was busy fixing the noon meal. "Mom, can you think of something I can do today?" he asked.

"Please, keep your voice down," his mother said, softly. "Your father came home from work, and he doesn't feel well. He's in bed, and I'm going to take him this hot soup."

Tommy slumped down in a chair. It was bad enough not to have anything to do, but now he had to be quiet besides.

His mother took a tray into the bedroom where his father was resting. Tommy could hear their voices.

"Thank you," his father said, "but I can't stay here. I've got a lot of things to do."

"Nonsense," said his mother, "you're going to stay in bed until you feel better. Whatever you have to do can wait."

"But I've already called Mr. Harris," his father said. "He's coming over later with his truck, and I've got to have all the newspapers, magazines, and trash ready so he can haul them away."

"When Mr. Harris gets here, I'll just tell him to come back next week," said his mother. "You can't lug things out of the cellar if you're sick."

His mother came back into the kitchen and fixed lunch for Tommy. As he ate, he began to think. Why couldn't he bundle up all the newspapers and magazines and have them ready for Mr. Harris? That way he could help his father and have something to do at the same time. He only hoped he was strong enough to do the job.

Tommy finished his lunch quickly and went down to the cellar. The papers and magazines were piled high along one wall. "Wow!" Tommy said out loud. "This is going to be quite a job!"

Tommy rolled up his sleeves and began to work.

First, he stacked up some newspapers and tied them up with twine. Then, seeing how long the twine should be, he cut a large number of lengths all at once. He did this to save himself time. He wasn't big enough to work as fast as his father, and he wanted to be done by the time Mr. Harris came.

Tommy worked hard. Before long the newspapers were all tied. He started bundling the magazines. His hands seemed to fly. The magazines were heavier, so he had to work even harder than before.

Finally, the magazines were done, and Tommy had a problem. There were several barrels of trash. They were far too heavy for him to drag up the cellar stairs. Tommy thought a minute and then had an idea. He put on a pair of glove and began putting the trash into sma boxes. These he easily carried up th stairs.

Up and down the steps Tommy wen carrying bundles and boxes. When h was through, he smiled. He had finishe before the arrival of Mr. Harris. "Boy am I hungry," he said and went into th kitchen.

His mother and father were seate at the table.

"You shouldn't be out of bed," Tommy's mother said to his father.

"Mr. Harris should be here prett soon, and I've got to get that stuff out o the cellar," his father objected. "Afte that, I'll go back to bed."

Tommy smiled and didn't say a word.

"Have you been playing, Tommy?" his father asked.

"Sort of," he said. "And I'm awfull hungry."

"Hungry?" said his mother. "It's no time to eat yet. You'd better wait."

There was a knock on the door, an Tommy's father went to answer it.

"Oh, hello, Mr. Harris," he said. "I'l go down to the cellar and bring up al the trash."

"What are you talking about?" sai Mr. Harris. "I've got it all loaded on th truck."

Tommy saw his father give Mr. Harri some money and then walk into th kitchen, smiling. "No wonder you're hungry, young man," he said. "You've had a busy day. I think you deserve a great big piece of pie. And I appreciat the help, Tommy. Thank you."

Tommy's mother put a huge slice o pie on a plate for him. "And remember," she said, "God has a special place in Hi heart for those that help th sick."—Selected



Special Moments

COMING

Very soon **The Free Will Baptist** will begin a weekly column of "Special Moments" in the daily lives of people.

—The Editor.

CHILDREN'S HOME

(Continued from Page 7)

acedonia	350.40
ay's Chapel	200.00
emorial	350.00
oseley's Creek	30.00
t. Olive	37.00
t. Pleasant	98.00
t. Zion (Onslow)	129.22
t. Zion (Pamlico)	65.00
ula Jones	5.00
ew Bethlehem	27.40
ew Haven	214.27
ortheast	54.96
ak Grove	5.00
way	60.00
igrim's Rest	25.00
ney Grove	50.00
ck of Zion	30.00
oty Branch	117.65
andy Plain	1,094.27
arecta	300.00
mith's New Home	200.00
neads Ferry	45.00
now Hill	176.30
ound View	150.00
pring Hope	50.00
t. Mary's	15.00
rent	52.90
arden's Grove	211.12
arsaw	130.00
haley's Chapel	150.00
oodrow	171.90
Total	$ 7,791.28

Pee Dee Association

eaver Dam	$ 75.00
merson	6.00
ittle Bethel	33.00
t. Olive	25.00
ee Dee YFA	50.00
ak Grove	98.43
ine Level	36.00
Total	$ 323.43

Piedmont Conference

alvary	$ 20.00
ast Rockingham	25.00
urham, First	370.00
riendly Chapel	30.00
ighland Pines	85.00
t. Olive	175.06
iedmont Conference	100.00
ld Fashion	40.00
estwood Hill	40.00
Total	$ 885.06

Rockfish Conference

t. Moriah	$ 100.00

Western Conference

arnes Hill	$ 348.97
ranch Chapel	524.69
alvary	410.76
Elwood Lane	100.00
Everett's Chapel	569.08
Flood's Chapel	193.15
Fremont	259.07
Friendship	246.15
Kenly	90.00
Little Rock	755.00
Marsh Swamp	849.15
Milbournie	83.00
Mt. Zion (Nash)	96.86
New Sandy Hill	25.00
Northern	44.00
People's Chapel	200.00
Piney Grove	115.00
Pine Level	529.00
Pleasant Grove	868.00
Pleasant Hill	290.08
Pleasant Plain	164.56
Rock Springs	73.10
Rosebud	207.34
Sherron Acres	125.00
Spring Hill	363.29
Stancil's Chapel	215.01
St. Mary's	125.39
Trinity	225.00
Union Chapel	61.90
Unity (Durham)	48.00
Unity (Wilson)	114.50
Watson's Grove	50.00
West Hillsborough	77.00
Wilson, First	90.00
Total	$ 8,537.05

Statewide Bodies

Loose Offering Thanksgiving Service	$ 189.54

Other States

Bim, West Virginia	$ 10.00
Shelby, Ohio	45.00
Total	$ 55.00
Total Religious Contributions	$32,394.29

The Unmitigated Truth

(Continued from Page 7)

the beginning of a new and glorious experience leading to eternal life. One should always listen when God's Word is being preached. ". . . faith cometh by hearing, and hearing by the word of God" (Romans 10:17). It is the power of the Holy Spirit upon the Word that pricks the heart, convicts of sin, and convinces of the righteousness of God.

When one is pricked in the heart he becomes alarmed and disturbed to the point that he wants to find a solution or a way out of the dilemma. An encounter with pins and needles in the right way will, no doubt, bring a saving impression. God's man of the hour is the minister proclaiming the gospel; but a fellow Christian who has experienced salvation and is spiritually alert in presenting God's plan of salvation, can lead a soul to Christ by explaining God's plan of salvation to him. It is the power of God upon His Word that brings results.

All true religion is of the heart. The burning of incense, vain oblations, nor having a form of godliness, but denying the power of God, are no good. Ceremonies, churchanity, and orthodoxy of head are in vain. Forms and rituals have their place in worship, but professional and constrained morality can only fail. Loud zeal, a display of emotions, and mere passion are useless. There is a saying that goes like this: "The things you do speak so loud I can't hear what you are saying." Jesus made reference to this in the twenty-third chapter of the Gospel according to Matthew, when He denounced the scribes and the Pharisees for their attitude toward spiritual things.

There is a tendency for some so-called seekers to claim that they have sought the Lord over and over again and that nothing ever happens to them. I have this to say about it: Either the claimant is lying or God is. Which do you think? God says that He will save, man has only to meet the condition. God's Word stands. The seeker has only to follow the plan of salvation outlined in the Book of the Romans and God will save him. The steps arranged may be simplified in the following six words: (1) **Acknowledge** that you are a sinner; (2) **repent** of your sins; (3) **confess** your sins; (4) **forsake** your sins; (5) **believe** that your sins are gone according to God's Word; and, (6) **receive** Christ in the heart.

A hypocrite is one who makes believe he is saved but is not. He pretends that he is a believer but is not. There are so many people **playing church** and living by organized church rules and rituals that it is difficult to find a person who has had a genuine, soul-stirring, heart-pricking experience with the Lord. I want to make it perfectly clear that it is absolutely impossible for a person to be saved without being pricked in the heart—**an encounter with pins and needles**. If ever the latch to the heart's door is lifted it will be triggered by the pricks of conviction. This means that this experience is indispensable.

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JANUARY RETIREMENT HOMES MONTH

In the last annual session of our North Carolina State Convention, January was designated as a promotional month for The Free Will Baptist Retirement Homes in our Free Will Baptist churches.

We need many contributions before we can complete the first duplex apartment; and you or your church can be a part of this worthy effort by:

1. Receiving a love offering on a Sunday during January; or
2. By sending a special gift from your church treasury; or
3. By encouraging individuals to make special contributions; and,
4. By having a special prayer during your worship services for the success of this denominational work.

REMEMBER US — SEND YOUR GIFTS TO:

FREE WILL BAPTIST RETIREMENT HOMES
P. O. BOX 250
MIDDLESEX, NORTH CAROLINA 27557

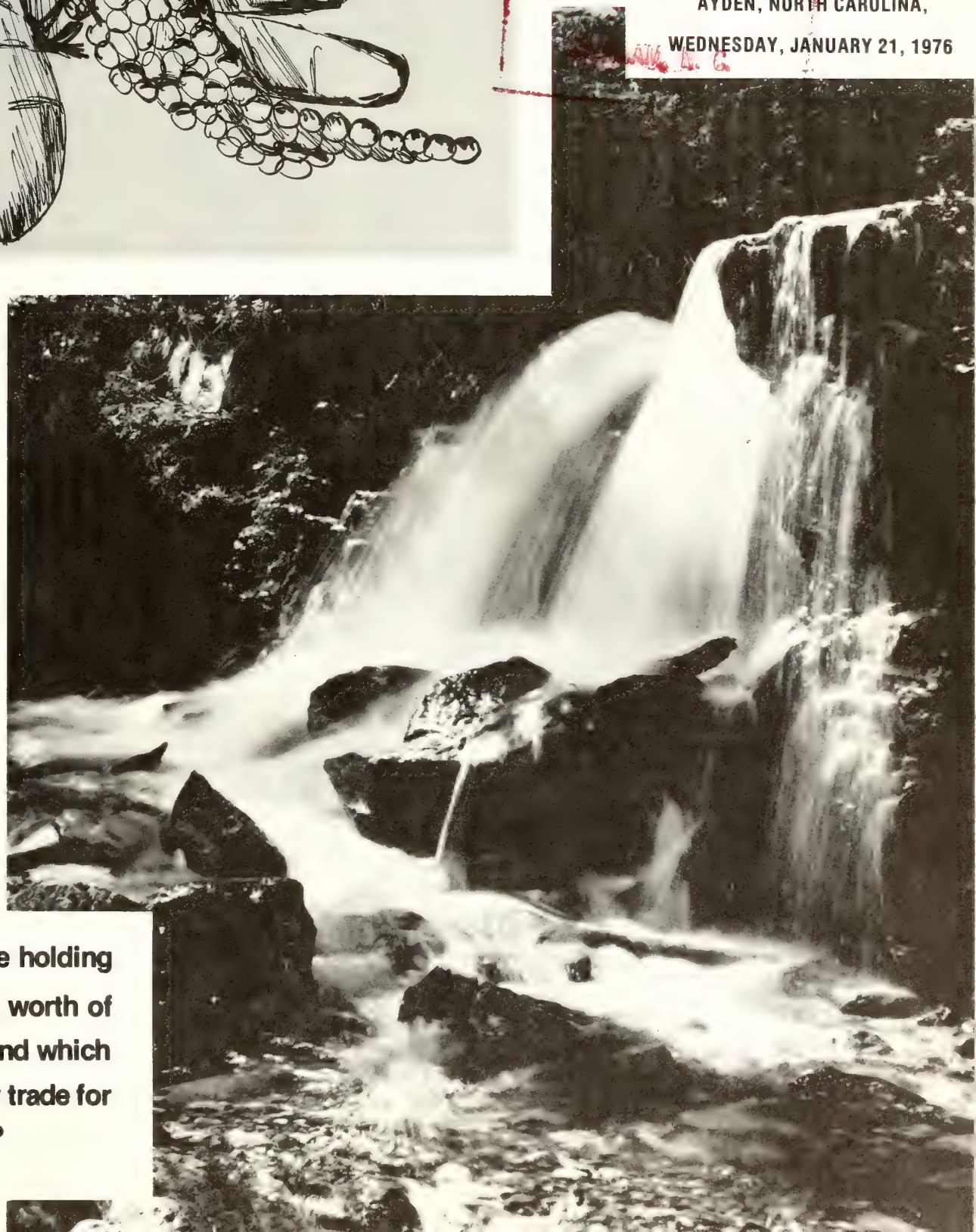
the free will baptist

AYDEN, NORTH CAROLINA,

WEDNESDAY, JANUARY 21, 1976

DUKE UNIV
JAN 22
LAW L. C.





Can you imagine holding
million dollars' worth of
ewels in your hand which
ou would gladly trade for
ife-giving water?

Editorial...

(Editor's Note: In accord with the bending of society toward materialism, I thought it appropriate to reprint an editorial from 1971 showing the importance of having Christ in one's life.)

WATER MORE PRECIOUS THAN WEALTH

The Easterners tell the story of a man who was traveling through the desert and somehow strayed from the caravan with which he was traveling. He found himself all alone, knowing no direction, having no knowledge of the desert, fearing this most foreboding of wildernesses, but hoping that he would be able to find his way out.

For a whole night he plodded onward, first in this direction and that direction, hoping to spot the silhouette of a camel and its rider in the moonlight or the gleaming roof of some outpost; but he sighted none. When the sun rose in the sky and its rays bore more heavily on his back, he became so thirsty that the want of water became a compelling force, pushing him onward, even aimlessly.

All day he longed for water, for just one swallow to cool his parched tongue; but he found none. Behind every hill he hoped to find some oasis, but none appeared. When the sun set that day some relief came —from the heat—but the thirst was as real and as severe as when it first began. Half crazy with the want of water, he searched all night, tired, yet pushed forward by the supremest of physical cravings, an unsatisfied thirst. He searched in vain.

The next day, not knowing day from night, he dragged himself along on his hands and knees, insensitive to the heat of the sun and the sting of the sand as it was whipped against his face by the desert wind. He dragged himself onward until his sand-filled eyes saw what he thought was a water bag. In his weakened condition it took great effort, but he crawled toward it. Upon reaching it he tore it open in haste, coveting the water that would satisfy his craving.

Reaching his hand inside to feel the soothing wetness of the water, he screamed in horror as his hand brought out a cluster of jewels instead. A bag of precious jewels! To him they were as unimportant and as worthless as the grains of sand that covered him and his surroundings. Water was what he wanted—wet, thirst-quenching water!

He died an agonous death that day, holding a million dollars' worth of jewels and begging for water — holding a bag of jewels which he would gladly have traded for one small drink of water. . .

No substitute, no matter how tasty, can suffice when water is wanted. Likewise, when peace of mind and contentment of heart are wanted, nothing can satisfy but the love of God. Men can drown themselves in wealth and never know the joy of one drink from God and never know what it means to be "rich" in Him.

Men thirst for knowledge, spiritual and mental. They reach out for "water bags," and often, like the man in the story, happen upon something quite different from that which they really want. Many men die tragic deaths because in their final struggle for survival the "bag" they find does not contain what they need—the water of life. The water of life can only be found in Christ, and he who drinks of that water shall never thirst again.

The next time you're thirsty, think on that.

Cover Photo by Harold M. Lambe



THE FREE WILL BAPTIST
JANUARY 21, 1976

Volume 91 Numb

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HOW SHOULD THEY GET IN?

(Part II)
by Calvin Mercer Jr.

IN Part I, we described what could be a problem in churches today. If you missed it, here is a one paragraph summary.

On the last stanza of the invitation somebody, for some reason, comes forward, and shakes the preacher's hand. With the piano playing and the congregation still singing, he can barely make out what the preacher says, but feeling embarrassed anyway, he mumbles his agreement. Then, five minutes after they've sung "Just As I Am," he's been voted into the church and given the right hand of fellowship, with the baptism service set for next week. He doesn't know what the death of Christ means or how sin is atoned for. Justification and redemption are foreign words to him. But one thing is for sure, his name is on the roll. Perhaps he came forward because he thought it was about time, or his boss comes to this church, or he wanted to go to heaven and miss hell, or his friends did, or he felt an emotional tug at his heart, or maybe even because he felt guilty for his sins and wanted to know how to be saved, or for any number of reasons. But whatever the reason, he joined the church. However, he is still lost, because no one clearly explained the plan of salvation to him so he could accept Christ by faith. Certainly this does not happen in all cases, and probably not in most cases, but if it happens at all, it deserves our consideration.

Here are four suggestions which may help to insure that those who begin fellowshipping in our churches have truly been saved and will continue in the faith.

1. Present the Plan of Salvation clearly: Whether it's on the job or in the pulpit, we should present the plan of salvation carefully, clearly, and simply. God's Word is clear about how a man is to be saved. Man is a sinner and only Christ can take that sin away. Man's response is to repent (turn from sin) and believe (accept the gift of salvation).

Men cannot receive Christ until they know how to accept Him. And they will never know how to accept Him unless we present this simple plan clearly. Maybe we fear that this simplicity will not result in a strong Christian. So we build salvation up by emphasizing church membership, walking the aisle or other works. But Paul referred to the simple gospel as the power of God in a man's life.

2. Present Church Membership for What It Is. Being in a local fellowship is extremely important, for we are commanded to "forsake not the assembling of ourselves together." Because of this commandment in Hebrews 10:25, it is not possible to be a good Christian without being a part of a church, as is the argument of some. But becoming part of a fellowship must be presented as what it is. It is a commandment God makes of every Christian—for our own growth, fellowship with believers, and service to our Lord. But it has nothing to do with salvation. At Judgment Day all men will stand before the Father and a roll will be called. But this roll will be called out of the Book of Life (see Revelation 20:15 and 21:27), not out of the church roll.

Likewise walking the aisle has no saving power in itself. A person becomes saved when he, with his heart and mind, accepts Christ as his personal Saviour. He can do this in the pew, the field, the bed, or at the altar. If we give invitations they should be given carefully. Walking the aisle or "coming forward" is simply a confession before men of what one has done or is doing in his heart before God.

3. Counsel at the Altar. Christian psychologists agree that often the best therapy is being able to talk about what is bothering you in a love context and with someone who really cares. People have problems and burdens and these problems and burdens often lead them to come forward at church invitations. Whether they are sinners coming to accept God's grace or Christians coming to unload a burden, they need to talk to someone who loves them, and who will listen and try to help them with whatever their need might be.

Here are several suggestions for counseling at the altar:

—Let the pastor first talk with the person coming forward to identify his need and see if he needs or desires counseling.

—Have several Christians in the congregation who are able and ready mentally and spiritually to counsel if anyone needs it. When God's Spirit moves in a mighty way and people respond, the pastor cannot possibly talk at length and personally with everyone. The Bible says that God's Spirit has given the gift of "helps" to certain believers. Not all have this gift, but if you have a knack of being able to talk with people who have burdens and problems, then see it as a gift and offer it to be used.

—Let the counselor go with the person in a back room to counsel. Not only is it difficult to hear at the altar when everyone is singing, but often it is embarrassing to a person to have to deal with very real and personal needs before scores of onlooking people. A quiet prayer room provides the opportunity for the two to talk to each other and to God about the need.

—It is important for the Christian counselor to know how to lead a person to Christ, to have a Bible at hand, and be familiar with several salvation verses. Also the Bible speaks to the person plagued with worry, the family having financial problems, and the one grieved over loss of a loved one. The serious counselor will seek out these verses and be prepared by God's Spirit to speak to these of other needs.

—Do not be too fast to "vote 'em in." Let the person who has accepted Christ be sure God's Spirit is leading him to fellowship with your particular church.

4. Have a New Convert Class. God's Word teaches us to instruct and disciple the new in Christ. If the person has accepted Christ and joined your church, or if some old Christian who has never joined decides to join the church, have some type of instruction just for them. This class may have ten members or one. The teacher does not necessarily have to be the pastor. Anyone with the gift of teaching is qualified by the Spirit to teach.

This new convert class should be a time when the new Christian is taught the importance of prayer, Bible study,

(Continued on Page 7)

HISTORY OF TRINITY FREE WILL BAPTIST CHURCH

by Mrs. Betty Jean Hargis

ON Sunday night, May 12, 1974, a congregation of concerned people gathered at the Clayton Civitan building in Clayton, North Carolina, with hopes of organizing a church for the glory of our Lord. The Rev. Dewey Boling, a member of the Executive Board of the Western Conference of Original Free Will Baptists, presided over the meeting.

After much discussion, the name Trinity was voted on and passed to be the name of the new church. The organizing of the church was carried out as specified in the **Statement of Faith and Discipline of Original Free Will Baptists of North Carolina.** The church officers were elected and consisted of three members on the Board of Trustees, a clerk, a treasurer, four deacons, and five members on the Finance Committee. Thirty-three persons united with the new church at this meeting. After calling the Rev. Melvin Moore as the new pastor as soon as he would be available, the meeting adjourned with prayer.

The first prayer meeting service of the new church was conducted at the Clayton Town Hall on Wednesday evening, May 15, 1974. At the meeting the new church voted to become a member of the Western Conference and petitioned the conference for membership.

The first Sunday school and morning worship service of the church were held in the Clayton Civitan building on Sunday morning, May 19, 1974. At the eleven o'clock worship hour the Rev. Douglas Johnson of Clayton brought an inspiring message. He also brought the message at the evening worship service.

On May 23, 1974, the Executive Board of the Western Conference met with Trinity church and received the new church into its fellowship.

The Lord continued to bless the church and other persons became members. Prayers were continually being sent up to our Lord on behalf of a building for this dedicated group of people. On May 29, 1974, the Lord began to answer these prayers as He laid it upon the hearts of Brother Percy Jones and his wonderful wife, Sister Olia Jones, to donate 1.41 acres of land on which to build a church building.

On June 5, 1974, the church established a building fund. At this meeting the church also voted to rent the American Legion building in which to hold services until a church building could be built.

On June 16, 1974, the church's books were closed for charter members. At this time a total of 73 persons had joined the church as charter members.

On July 3, 1974, plans for a new church building were presented to and accepted by the church. A vote was taken and carried to begin work on the building immediately. Mr. W. J. (Bill) Evans, a member of the church, was appointed to look after the construction of the building as funds became available. Plans were to construct a fellowship hall and six Sunday school classrooms; the fellowship hall to be used as a sanctuary until such time as a sanctuary could be built.



In the picture above, if you go through the doors on the extreme left, you will go into an entry through which by turning right you will be in the now sanctuary. Through the doors at the extreme right you will enter the now Sunday school classrooms. This building is to be the educational building when the new sanctuary is built, joining the building at the center doors.

On July 7, 1974, a ground-breaking ceremony was held at the site of the fellowship hall.

In July, 1974, sorrow came to the members of the Trinity church, as one of their members, Sister Minnie Barbour, passed away to be with her Lord. But God in His wonderful mercy, led Sister Minnie to leave all her remaining assets which were over $4,000 to be used for the glory of our Lord as the members of the church saw fit to use it. This wonderful gesture made the completion of the new building much nearer.

As the Lord blessed, many projects were carried out by the church to raise money for the materials and supplies needed. Concerned members of the church and many friends in the community, too numerous to mention individually, made large and small contributions that the new church building could be completed. The laymen of the church worked diligently on the construction of the building.

After the resignation of Pastor Moore, the church was without a pastor from February, 1975, until July, 1975. During this period the Board of Deacons accepted the responsibility of speaking and providing other speakers for the services. We were blessed again as God sent dedicated ministers and laymen to speak to us through the Word and through song.

On Sunday morning, February 23, 1975, the dreams of the people of Trinity Free Will Baptist Church came true as the first service was held in the new church. The Revs. Dewey Boling and Douglas Johnson were guest speakers at the morning worship service. A singing group known as the Southernaires brought messages in song at the first evening worship service in the new building. The bricks had not been laid on the outside of the building and the heating system had not been completed for the first meeting; but God again met our needs through Christian friends at the Calvary Free Will

Baptist Church in Wilson, who loaned us some of their heaters until the heating system could be completed.

The first revival held at the church was held the week of March 17-21, 1975, with the Rev. Lloyd F. Hargis as evangelist. Prayers were continually being made on behalf of God sending Trinity church a pastor. On April 2, 1975, during a church conference, Trinity voted to call Brother Hargis to serve as pastor. After much prayer and through the leadership of God, Brother Hargis said he would accept the call and began his duties as pastor on July 1, 1975.

Soon after Brother Hargis became pastor of Trinity church, the auxiliaries of the church were organized. After a course on "How to Win a Soul to Christ," conducted by the pastor, an active visitation program began. This program since has proven to be a most rewarding accomplishment.

The brick work on the church was completed in September through the blessings of our Lord. Also through the work of the ladies of the church, the sanctuary and two Sunday school classrooms were carpeted. The church raised enough money to install a heating and air-conditioning unit in the classrooms.

In October the ladies raised enough money to build a beautiful brick sign in front of our church, acknowledging the Trinity Free Will Baptist Church, and a schedule of its services.

Since July, 1975, the members of Trinity have continued to be assured that this new church was sanctioned by our Lord as His blessings have flown continually. There have been numerous professions of faith in Christ, resulting in over 30 people being added to what we believe to be God's family here at Trinity. It was only through the leadership of God in prayers, contributions of many friends, and through the untiring work and ceaseless giving of the people of Trinity that this debt-free church building could be completed.

As of this date, November 30, 1975 (dedication day), we, the members of the body of Christ, and as a result, members of the Trinity Free Will Baptist Church, do acknowledge that all the credit goes to the members of our Godhead: God the Father, God the Son, and God the Holy Spirit. So we dedicate this building and ourselves to be used for the glory of our Lord and Saviour, Jesus Christ. We give ourselves to be used for the glory of God in winning the unsaved to Him before that great and glorious day of His second coming.

STUDY GUIDE FOR 1976 SWORD DRILL

Below is a study guide for the 1976 Intermediate and Junior Sword Drill to be held at the North Carolina State Free Will Baptist League Convention, March 13, at the Community Free Will Baptist Church in Weldon. The drill will be taken from this guide and is open to anyone through the age of fifteen. In the **character** and **topical** drills, you may use another Scripture than what is on the guide. Copies have been sent out to each church that the address was known. If you did not get a copy, you may use this one or write to the promotional secretary, Mrs. Mike Conner, Route 2, Deep Run, North Carolina 28525, and she will send you a guide.

I. Scripture Searching

Ecclesiastes 11:9
James 1:15
2 Corinthians 5:21
1 Peter 2:24
Leviticus 17:11
Hebrews 9:22
Acts 16:31
Proverbs 27:1
Mark 8:36
Matthew 10:32
Isaiah 26:3
Romans 12:18
Luke 9:5
Joshua 21:45
Esther 1:13
Jeremiah 50:22
2 Timothy 2:1
Micah 7:7
Malachi 4:4
Deuteronomy 18:14

II. Unfinished Quotations

There is none righteous—Romans 3:10
For the wages of sin is death—Romans 6:2
Behold, now is the accepted time—2 Corinthians 6:2
I am crucified with Christ—Galatians 2:20
I press toward the mark—Philippians 3:14
May the Lord watch—Genesis 31:49
The Lord is my shepherd—Psalm 23:1
For all have sinned and come short—Romans 3:22
Follow me—Matthew 4:19
I am the way, the truth, and the life—John 14:6

III. Characters

Lot (Genesis 13:12)
David (1 Chronicles 29:26)
Judea (Acts 1:8)
Lord (Psalm 118:14)
Satan (Job 1:6)
Noah (Genesis 5:29)
Delilah (Judges 16:4)
Moses (Exodus 26:1)
Paul (Acts 15:33)
Nicodemus (John 3:8)

IV. Books of the Bible

Acts
Haggai
Exodus
Jude
Romans
Micah
Luke
Joel
Ecclesiastes
Jonah
Titus
Numbers
Nahum
Deuteronomy
Galatians
Ezra

V. Topical

Light (Matthew 5:13)
Souls (Proverbs 11:30)
Stars (Daniel 12:3)
Mercy (Psalm 86:15)
Praying (Colossians 1:3)
Prayer (Philippians 1:4)
Charity (1 Corinthians 13:13)
Angel (Genesis 24:7)
Death (Numbers 23:10)
Preacher (2 Timothy 1:11)
Heart (1 Samuel 1:13)
Camel (Genesis 24:19)

IV. Doctrinal

That the earth is God's footstool—Acts 7:49
That it is the will of God that we give thanks—1 Thessalonians 5:18
That we are saved by grace—Ephesians 2:8
That nothing is impossible with God—Luke 1:37
That God answers prayers—1 John 5:16
That we may know we have been saved—1 John 5:13

Question: Please explain, ''. . . in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you'' (John 16:23). Is there any exception to this declaration; ''Whatsoever ye shall ask the Father in my name, he will give it you''?

Answer: When closely scrutinized in the light of the context there appears to be no exception to what is said here. We need, however, to get straight in our thinking what all is involved in this asking. This one asking, of necessity, must be a Christian acting in harmony with Jesus' thinking like Jesus declares in John 14:10 which is the case between Him and God the Father.

As Jesus Christ, the perfect Son of God, spoke all that He said in perfect harmony with His and our heavenly Father, so are we obligated to do all our speaking and thinking in harmony with Christ, in His acting and thinking, in unison with God the Father. Note His words here: ''Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake'' (John 14:11). His works testified as to His credentials. That is what He enables those in Him to be doing that His works and ways may be made manifested on an ever increasing scale. ''. . . whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son'' (John 14:13).

This being accomplished the following is true: ''If ye shall ask any thing in my name, I will do it'' (John 14:14). The things above are possible because we love Him and are obedient to Him, or are in the process of becoming perfectly obedient. Paul says that we may not have completely appertained to the required standard, but we are consciously on our way to this goal.

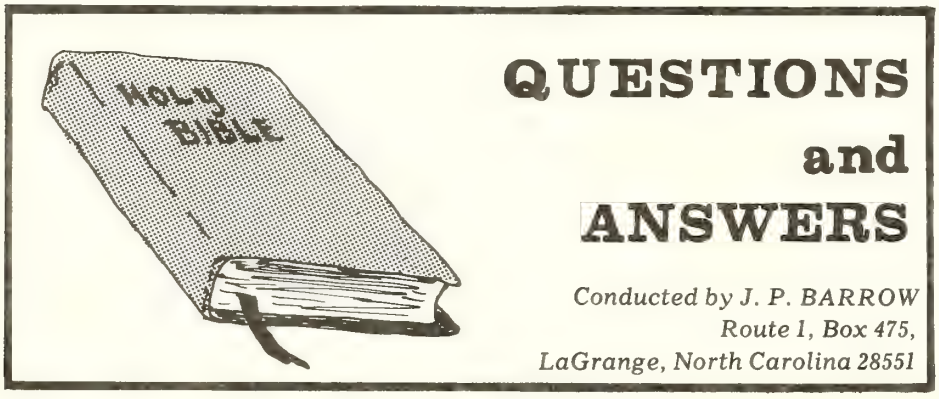
This group being addressed here are in line for God's great Gift, the Holy Spirit, whom God requires being in everyone in line for such blessings as described here. Therefore Jesus says, ''If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever'' (John 14:15, 16). Notice the description of this One being offered. He must be possessed as well as possessed of ''. . . the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you'' (John 14:17). Then observe Jesus' promise, ''I will not leave you comfortless: I will come to you'' (John 14:18). Then skipping one verse for the time being note: ''At that day ye shall know that I am in my Father, and ye in me, and I in you'' (John 14:20). What day? ''If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples'' (John 15:7, 8).

The only way to bear Christian fruit is by abiding in Christ just as He abides in us and His heavenly Father, which brings harmonious relationship that assures us our prayers are being answered. This relationship is the kind that exists between the Father and God the Son who emptied Himself in order to give Himself in the fulfilling—the purpose for which He was incarnated and came to this earth by way of the virgin birth. In that He put Himself in my place and in the distinct place of everyone of us that He might give us His place. The place He took was becoming for us or on our behalf that He might make of us heirs of God. ''Wherefore thou art no more a servant, but a son; and if a son, then a heir of God through Christ'' (Galatians 4:7); ''. . . ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together'' (Romans 8:15-17).

Now all this is true of the person described in John 15:7 These are enjoying that same intimate relationship as those Paul speaks of: ''The Spirit itself beareth witness with our spirit, that we are the children of God'' (Romans 8:16); ''. . . who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ'' (1 Corinthians 2:16); ''Let this mind be in you, which was also in Christ Jesus'' (Philippians 2:5). When two people are praying under the control of the Holy Spirit they will not ask for the same thing of which there is but one. That kind of asking would not be in harmony with the spirit.

George H. Sandison gives this answer to a similar question in **1000 Difficult Bible Questions Answered** on Page 373:

''There are cases in which it would be clearly impossible for each of two Christians to get the same object, for which both might pray. A certain position might be vacant, and two Christian men might each pray to secure it; or a prize might be offered and each of two Christian students might pray to receive it. Or, as indeed has not infrequently happened, two good men might each love the same woman and each pray for success in winning her. In any such case God cannot answer the prayer of one without depriving the other of the gift. These are all amplifications of the same general principle which the Lord illustrated in the case of Paul and his 'thorn in the flesh' (2 Corinthians 12:7). Paul's prayer was answered, but not in the way he wished for. He asked for relief from the thorn; he received instead the promise of superabounding grace. So in every case in which God must refuse the literal answer to a prayer, he will, if the soul is submissive and trustful, make up for the disappointment by bestowing direct and personal blessing, and not infrequently even a better material gift



QUESTIONS and ANSWERS

Conducted by J. P. BARROW
Route 1, Box 475,
LaGrange, North Carolina 28551

han the one requested. Again, in the ase of two Christians praying for the ame object, it is probable that only one ould have prevailing faith. All the cripture teaching about prayer must be assed together in studying any phase f it. We are to ask 'according to his will' nd 'in faith.' God would not give to two f his children the assurance that each vas to receive a certain single object, nor vould both of them reach the plane of revailing faith. This was the message of he paragraph quoted. It was a warning gainst selfish praying. When we pray or an object we should stop to ask ourselves whether or not our receiving the gift means that it must be taken away from someone else.''

HOW SHOULD

THEY GET IN?

(Continued from Page 3)

Christian fellowship, and witnessing. There are many suitable studies for new Christians at your local Christian bookstore. Besides teaching these basics of the Christian walk, in the first few weeks of his new life, the teacher will encourage the babe in Christ in the faith, answer questions and doubts he is bound to have, help introduce him to the other brothers and sisters, and most of all, be a friend in Christ to him.

Jesus taught a parable once describing the problem of those who choose Christ but fall away because they do not take root. We can all recall too many cases where people have come into the church only to shortly lose excitment, get discouraged, and fall back into the old life. Perhaps it is partly our fault for not providing the good, rich soil in which they can grow and serve our Lord.

These suggestions are given in love and with the hope that many will come to know our Christ and grow up in Him and serve His church. I trust they will be taken in the same spirit and used only as God himself would lead. The suggestions are not taken directly from Scripture and so are not binding as such, but I do hope they are true to the intention of God's purpose and arise from scriptural principles.

May God raise up His kingdom quickly and bless it forever.

FIND YOUR WAY AROUND

by Mrs. C. D. Clark

R	O	L	E	H	T	N	I	E	P	O	H	L	E	L
D	E	I	T	H	E	R	D	O	I	E	X	E	A	O
F	N	E	H	T	O	M	S	T	A	H	I	R	R	R
R	Y	R	N	T	D	M	I	I	H	A	Y	C	S	D
O	T	M	I	H	E	Y	H	S	T	V	L	I	I	M
M	F	Y	R	I	T	S	F	W	D	E	E	S	T	Y
H	O	S	O	N	E	E	O	E	L	B	R	E	E	H
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N	S	U	R	S	U	F	E	N	H	H	S	Y	D	A
C	E	L	E	T	Q	A	S	A	C	A	E	S	L	R
E	Y	I	T	O	D	N	A	D	E	V	M	E	I	T
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T	I	M	R	O	N	Y	T	H	G	U	A	H	T	O
H	A	N	D	F	O	R	E	V	E	R	Ps.1	3	1	

In the block of letters above you have one of our beloved psalms. By beginning at the correct place and connecting the letter as you go, you have the complete psalm and its location. Good luck! (The answer will be in the next issue of the ''Baptist.'')

News and Notes

of Denominational Interest

First Church, Wilson, Presents the Hopper Brothers and Connie



The Hopper Brothers and Connie will be in concert at the First Free Will Baptist Church in Wilson, on Friday night, January 30, beginning at 7:30 p. m. The Hopper Brothers and Connie are from Madison, North Carolina, and have consistently gained in popularity wherever they travel. Since going into gospel music full time, approximately four years ago, the Hoppers have fast become one of the most sought-after groups in the field of gospel music and are now recognized by their peers and fans alike as one of the most talented and sincere groups in the gospel music industry.

They have helped to make popular such songs as "The Cross Was His Own," "Lord Help Me Bury the Hatchet," and "From Rags to Riches."

The church extends a cordial invitation to all to come and join in this service.

Gospel Sing to Be Held At Otter's Creek Church

According to an announcement Mrs. Edna Ruth Pittman, a gospel sing will be held Saturday night, January 24 at 7:30, at Otter's Creek Free Will Baptist Church, Route 1, Macclesfield, North Carolina. Featured during this program of sacred music will be the Lee Family of Tarboro and the Circuit Riders of Robersonville.

The pastor, the Rev. Ralph Aycock and the church membership issue a warm invitation for all who enjoy good gospel music to be in attendance for this service.

Singing Kirkland Family In Concert at Trinity

A gospel sing featuring the Kirklands Jim, Jean, and Kim of Kingsport, Tennessee, will be in concert at the Trinity Free Will Baptist Church near Clayton, on Wednesday night, January 21, at 7:30 p. m. The pastor of the church, the Rev. Lloyd Hargis, and the church congregation issue a warm invitation to the public to be present for this inspirational meeting.

Sermon Through Art At Saratoga Church

A special service will be held at the Saratoga Free Will Baptist Church January 24, at 7 p. m. Mr. Bennet Straughn, accompanied by Mrs. Straughn on the accordian, will present a sermon through art. Mr. Straughn uses special lighting in addition to his skill to effect his interesting and beautiful messages.

Mr. Straughn is a postman by profession, but this unique gift of his in sermon art appeals to all ages and is in great demand, as he has engagements that keep him busy nearly every night. The Saratoga church will contribute singing and a period of testimony to his program. A time of fellowship will follow in the fellowship hall of the church immediately following the service. The public is cordially invited to attend.

Cragmont Assembly Treasurer's Report for December, 1975

Mrs. A. B. Chandler, P. O. Box 298, Oriental, North Carolina 28571, treasurer for Cragmont Assembly, Inc., Black Mountain, reports as follows for the month of December, 1975:

rought Forward December 1, 1975		$14,244.35
Receipts		
hurches	$ 91.25	
uxiliary	5.00	
nion Meeting	14.17	
unday School Convention	6.00	
ndividuals	19.16	
Mrs. L. E. Ballard (refund of $1,000 paid to open camp)	1,000.00	
Mrs. L. E. Ballard (profit from summer of 1975)	1,031.03	
Total Receipts		2,166.61
Total for which to Account		16,410.96
Disbursements		
Operational Expenses	$ 95.84	
Burress Insurance Agency	70.00	
Total Disbursements		165.84
Balance on Hand January 1, 1976		$16,245.12

Earmarked Funds	
Kitchen-Dining Hall	$ 2,564.47
Renovation of Main Building (savings)	5,339.10
Chapel (savings)	3,257.32
Swimming Pool (savings)	302.23
General Fund	13,680.65
Total Earmarked Funds	$25,143.77

ATTENTION! WOMAN'S AUXILIARIES OF THE EASTERN DISTRICT

I wish to remind you women of the Eastern District of the study course on **Evangelism** to be taught Thursday, January 29, at the Bridgeton Free Will Baptist Church. The course will begin at 10 a. m., and will be over by lunchtime. Each one is asked to bring a sack lunch and the host auxiliary will furnish the beverage.

Please try to be present for this course. As study course chairman of the Eastern District, I highly recommend the book, "Say It with Love," which will be used for the course. If you get a chance please read the book before the course. The ex-president of the Eastern District Woman's Auxiliary Convention will be teaching the course, and she too urges you to read the book if possible. I feel that this course will be a blessing to each of you.

Remember, if enough of your local members are present, the course can be counted as one of your studies for the year.

I shall be looking forward to seeing you on Thursday, January 29, at the Bridgeton church.

In His service,
Mrs. Richard Bryan
Study Course Chairman
Eastern District

TO THE FRIENDS OF THE REV. WILLET L. MORETZ

We received a letter from Mrs. Moretz in regard to Mr. Moretz's health. He is at his home in Swannanoa, and according to Mrs. Moretz has improved during the past two months, though still quite ill. He would love to hear from his friends and would welcome visits from those who might be in Western North Carolina or in the Swannanoa area.

Both he and his wife would appreciate the prayers of our people. Mr. Moretz is still keenly interested in denominational affairs, but is unable to participate actively at this time. People who have read the "Baptist" for many years cannot help but appreciate and remember Mr. Moretz's long-running column, "The Lighted Pathway," which proved quite an asset to the publication and the denomination at large.

Those who wish to write the Rev. and Mrs. Moretz may do so by directing mail to the following address: Route 1, Box 228, Swannanoa, North Carolina 28778.

—the Editor.

NOTE OF THANKS

It is with a humble heart that we wish to thank each of our brothers and sisters in Christ for the wonderful gifts and prayers during the past year. They were a great help and inspiration to us. Our thanks go to each church, Sunday school, union meeting, auxiliary, the Superannuation Board, and each person that helped us in any way. We pray God's richest blessings upon all of you.

We humbly beg of you to pray that God's will be done in our lives, and that our strength and faith be renewed each day for the glory of our dear Lord who has been and still is so good to us.

My husband is not any better. He is confined to bed almost all of the time, just getting weaker each day. We are very happy to see any of you at any time for a visit and to have prayer with us.

We hope everyone had a wonderful Christmas and will have a bountiful new year in the work of the Lord. May God bless each of you for the glory of serving Christ.

Respectfully submitted,
The Rev. and Mrs. Wiley Ferrell
By Mrs. Ferrell

Coming Events . . .

March 13—North Carolina State League Convention, Community Free Will Baptist Church, Weldon, North Carolina

CHANGE OF ADDRESS

Please note the change of address for Lt. Col. John B. Narron. His new address is 1125 Doyle Avenue, Charleston AFB, South Carolina 29404. All future correspondence should be to his new address.



Special Moments

NEXT WEEK

"Special Moments" will be a timely addition to our publication. I personally feel it will enrich our lives. Its success, however, will depend upon the responses of our readers.

—The Editor.

FREE WILL BAPTISTS OF MY DAY

THE PARTING OF THE WAYS

(Part Twenty-Four)

by Loy Everette Ballard

THE years from 1959 through 1962 were difficult years for me because of the development of the situation described in my last article. Some of my best coworkers in the field work were on opposite sides in the growing disputes; and, as the churches began to line up and divide up in their loyalties to the various factions, it placed several of our most cooperative Sunday schools in opposition to one another. While I had my own convictions regarding some of the questions being raised, and—as some readers will remember—I later gave expression to some of these convictions, my hope during these years was that the disputes and misunderstandings would all be settled without a serious rupture in the denomination. I, therefore, tried hard to refrain from taking sides in the controversies, centering my efforts toward preserving the progress we had made in Sunday school promotion.

But things got worse instead of better. Two words came into prominent use. They were ''congregational'' and ''connectional.'' In writings and in speech, both words were made to look monstrous. I had known all along that there had been some differences of opinion regarding church government; but my observations over the years had been that the difference had been mostly expressed in words, and very little in actions. With possibly a very few exceptions, in action the so-called ''connectionalists'' had been ''congregational'' in matters where internal affairs of the churches were concerned, and the so-called ''congregationalists'' had been ''connectional'' in matters pertaining to the relationship of the churches to the denomination. Conferences and associations in both areas had sent committees into churches to attempt to settle disturbances, and they had all seemed to follow the same procedure—to attempt to reconcile; and, failing to do this, to try to decide which faction was right according to recognized denominational usages and make recommendations accordingly. I had served on such committees in both areas, and we had proceeded the same in all cases. Early in its history, the National Association had written into its treatise an article which most people had seemed to consider as recognizing some differences regarding church government, and to be a compromise of those differences. However, this article was so worded that it laid itself open to various interpretations.

The matter came to a climax in the 1961 session of the National Association in Norfolk, Virginia. Early in the morning of the first day of the meeting. Mrs. Ballard sustained a fall in the auditorium, which caused her to be hospitalized during the entire time of the sessions; therefore, I was unable to be present for much of the deliberations. I was told by some who were there that at one point it looked as if the differences might be dissolved. The association did not definitely approve the actions of the Rev. Ronald Creech and the Edgemont church, but referred them back to the North Carolina organization. But a resolution was introduced and passed which disapproved the actions of the Western Conference. A motion to refer the matter of differences over church government to a joint meeting of the Executive Committees of the National Association and the North Carolina Convention was defeated. Then a motion to vacate the offices of all National Association officers from North Carolina who had supported the actions of the Western Conference was passed. Since I was not in on any of the discussions of these motions, and not present when votes were taken, I do not feel that I should endeavor to offer opinions here regarding them. Let me simply say that these actions seemed to close all doors for agreement between the National Association and the North Carolina Convention.

On March 29, 1962, the North Carolina State Convention, in a special session, voted by a big majority to withdraw from the National Association. The motion called upon the churches to decide for themselves whether to stay with the State Convention or go with the National Association. During the months that followed, perhaps fifty percent of the churches voted on the question; and about half the churches voting decided to support the National Association. On November 13, 1962, fourteen churches from the Western, Central, and Cape Fear Conferences met in Garner and organized themselves into a ''General Conference.'' On June 26, 1962, these churches with around twenty-five others (the record in the first minutes is not clear), met in Raleigh and organized the ''North Carolina Association'' to be affiliated with the National Association.

Thus Free Will Baptists—as had been true a number of times in our past history—began traveling on separate roads. I want to state here that while I stayed with the North Carolina group from sincere convictions, I have never subscribed to the idea that this separation of the ways placed either group outside the general Free Will Baptist denomination. We are all still Free Will Baptists, subscribing to the same fundamental principles of faith. As the years have passed, our differences with regard to church government have come to look more and more like ''the little man who was not there''—as I once described them in an article in **The Free Will Baptist**. No conference that I know of is interfering in the internal affairs of any local church. Maybe there is hope that the two roads will come together again someday.

There were prophets who arose in the days of our separation. Some on the national side proclaimed that the Lord would never bless the churches staying with the State Convention or the groups withdrawing from national churches to form new churches to support the North Carolina State Convention. State Convention prophets were just as loud in similar predictions regarding national groups. But the Lord who judges all works fairly seems to have paid little attention to these prophets of doom. In many communities throughout North Carolina today we have two thriving Free Will Baptist churches—one **state** and one **national**.

In the final two or three articles of these memories, we will take note of how well these two groups of Christians have traveled on their separate roads. Also, there will be something about some good Free Will Baptists who are not traveling with either of the two major groups of modern Free Will Baptists.

(Next: Down Two Roads in the 1960s)



SUNDAY, JANUARY 25
Scripture Reading—Psalm 8:2

TO THE NEW BABY

A sweet little miniature weaver
Came into our home one day,
Like a wee little queen of the cradle,
God grant her a long, long stay.

A delegated prophet, whose office
Is to brighten, and deepen home love,
We welcome you, little sojourner
As a loan from the Father above.

—Velma B. Hofman

PRAYER THOUGHT

Our children are precious gifts from God. Pray that we shall have the compassion and comprehension required to raise them as true children of God.

MONDAY, JANUARY 26
Scripture Reading—Deuteronomy 6:7

A TEACHER'S PRAYER

Give me a little child to point the way,
Over the strange sweet path that leads to thee;
Give me the little voice to teach to pray;
Give me two shining eyes thy face to see.

The only crown I ask, dear Lord, to wear,
Is this: that I may teach a little child.
I do not ask that I may ever stand
Among the wise, the worthy, or the great—
I only ask that softly, hand in hand,
A child and I may enter at the gate.

—C. A. Fields

PRAYER THOUGHT

Lord, give us teachers who pray. Help us to rear our children in such a way that a teacher's job will not be so difficult a task.

TUESDAY, JANUARY 27
Scripture Reading—1 Timothy 4:12

BEGIN WITH THE BOY

If you are ever going to do anything permanent for the average man, you must begin before he is a man. The chance of success lies in working with the boy—not with the man. That applies peculiarly to those boys who tend to drift off into courses which mean that unless they are checked they will be formidable additions to the criminal population when they grow older.—Theodore Roosevelt

PRAYER THOUGHT

You can't teach an old dog new tricks is an old adage that is very true. Youth is yet to be molded, let us mold them in the ways of God. Remember they are our future leaders.

WEDNESDAY, JANUARY 28
Scripture Reading—Philippians 4:8

RIGHT OR WRONG?

A thing is right, or a thing is wrong,
And there is no in-between.
We sometimes wish that it wasn't so,
But it's plain what both words mean.
If it's "not quite right," then it must be wrong.
If "it wouldn't be wrong," then it's right,
Though sometimes it's very hard to choose
When the difference seems very slight.

But no matter how old you live to be,
And no matter where you go,
There are no half measures with right or wrong,
And it always will be so.

—Alfred I. Tooke

PRAYER THOUGHT

We cannot change the right of a matter. Our consciences never let us rationalize our wrongs into rights.

THURSDAY, JANUARY 29
Scripture Reading—2 Corinthians 9:8

"THE MORNING HOUR"

Alone with God, in quiet peace,
From earthly cares I find release;
New strength I borrow for each day
As there with God, I stop to pray.

Alone with God, my sins confess'd
He speaks in mercy, I am blest.
I know the kiss of pardon free,
I talk to God, He talks to me.

—Bruce Fogarty

PRAYER THOUGHT

Most of us are very busy talking. We talk to everyone about almost any subject. Why is it so hard to talk to God, who is the One who could really help us out.

FRIDAY, JANUARY 30
Scripture Reading—Mark 13:35

"THE UNEXPECTED!"

"I know not what may come today,
Some needy soul may cross my way;
Lord, give me words of cheer, I pray,
To meet the unexpected.

"No matter what the call may be,
Or changes that may come to me;
His hand of love in all I see
From sources unexpected."

—Selected

PRAYER THOUGHT

Fortunately we are not able to foretell what each day will bring. One thing we do know, with God by our side we can face any eventuality.

SATURDAY, JANUARY 31
Scripture Reading—1 Corinthians 16:13

BAD READING—
BUT GOOD THEOLOGY

A speaker recalled a story of Spurgeon's concerning a class of boys who were having a Scripture lesson on Daniel. One of the boys was asked to read some verses aloud, and presently he came to Verse 3 in Chapter 6, which reads, ". . . because an excellent spirit was in him," but by mistake the boy rendered it, ". . . because an excellent spine was in him." It was undoubtedly bad reading, but it was excellent theology, for Daniel was a man of real backbone—strong, courageous.—*Moody Monthly*

PRAYER THOUGHT

It is essential that we use our backbones and stand up straight and tall for Christ and our Christian beliefs. All around people are standing strong for a multitude of beliefs and we, Christians, must arise and be accountable.

(Devotions used by permission, *Knight's Master Book of New Illustrations*, Eerdmans Press.)

Free Will Baptist Children's Home

MIDDLESEX, NORTH CAROLINA 27557

"A Christian Home for Boys and Girls"

SPONSORSHIP PROGRAM

The Sponsorship Program is a program whereby a church, auxiliary, or indivudal can provide direct support for a child. Sponsors mean a great deal to our children, not just for monetary reasons, but because they know that someone is interested in them as an individual. Sponsoring a child provides an opportunity to become a real, intimate part of a child's life. It gives you the opportunity to share your home, your love, and your influence to help mold a precious child's life.

We have 10 children who are not sponsored. If you are interested in our Sponsorship Program, contact the assistant superintendent at the Children's Home by mail to P. O. Drawer E. Middlesex, North Carolina 27557, or call 235-4079.

Below is a list of the children, along with their ages, who are in need of a sponsor:

Debbie Sasser	14
Rosa Lee Summerlin	8
Donald Sasser	11
Jimmy Dement	13
Allen Johnson	11
Jeffrey Johnson	9
Jimmy Speight	13
Jackie Speight	10
Roger Worley	11
Todd Crawford	10

Full sponsorship of a child costs $55 per month and partial sponsorship amounts to $25 per month.

BIRTHDAY LIST

Below is a list of the children at the Children's Home in Middlesex and their birthdays. It would be nice if you could remember these children on thei birthdays.

January

Ronnie Gay	6,1960
Donnie Dement	14, 1965
Brenda Jones	14, 1969
Terry Faircloth	20, 1958
Sally Alford	22, 1960

February

*Randy Faircloth	3, 1957
Andy Anderson	7, 1970
Audrey Worley	7, 1965
Roger Worley	21, 1964
Rosa Lee Summerlin	23, 1967
Vickie Lee	26, 1962

March

Jeffrey Johnson	1, 1966
Angie Nichols	6, 1965
Donald Sasser	11, 1964
Johnny Gay	18, 1962
Sherry Summerlin	23, 1969
Roy Speight	26, 1964

April

Betty Jo McLawhorn	15, 1958
Bobby Bottoms	15, 1960
Dorothy Johnson	20, 1970
Margaret Dement	23, 1966

May

James Joyner	5, 1969
Todd Crawford	8, 1965
Delma Gay	11, 1963
Tim Pittman	15, 1960
Betty Worley	30, 1968
Debbie Sasser	30, 1961
*Claudius Elmore	31, 1955

June

Jesse Joyner	5, 1970
Lucinda Rhodes	15, 1967
Johnny W. Hopkins	27, 1969

July

Jo Ann Anderson	8, 1962
Jeffrey Lamm	8, 1967
Janice Jones	9, 1960
Randy Rhodes	15, 1966
Mary Ann Lamm	21, 1966
*Judy Warren	29, 195
Kenneth Jones	31, 196

August

Judy Carol Jones	3, 196
Kay Hill	5, 195
Jackie Speight	5, 196
*Julia Woodard	14, 195
Bud Hill	24, 195
Cliff Garris	29, 195

September

Ann Worley	2, 197
Dorothy Rhodes	5, 196
Mollie Garris	15, 196
Jimmy Speight	17, 196
Donna Lee	30, 195
Kim Mills	30, 196
Tim Mills	30, 196

October

Travis Crawford	3, 196
Brenda Garris	6, 195
Allen Johnson	7, 196
Mitch Joyner	20, 196
Linda Mills	26, 196
Julie King	28, 195
Tony Hill	31, 196

November

Louise Whitehurst	12, 196
Sandra Anderson	21, 196
*Ricky Faircloth	24, 195
Johnny Nichols	27, 196

December

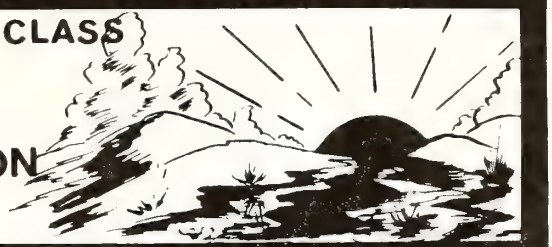
Johnny Faircloth	1, 1959
Jimmy Dement	2, 1961
Sammy Mansour	2, 1956
Ray Gay	18, 1958
Debra Marlow	22, 1960
Donna Wilkerson	24, 1967
Romona Hopkins	26, 1964
Steve Nichols	31, 1963

*College Students

HOME MISSION RALLY

The Macedonia Free Will Baptist Church of Vanceboro, will be holding a Home Mission Rally on January 28, 1976, at 7:30 p. m. The program will include the Macedonia church choir, the Young World Singers, and others. The speakers will be the pastor, the Rev. Walter Sutton, and the Rev. Noah Brown, Home Mission Board chairman. All the churches in the area are urged to attend and bring an offering for home missions.

ST. CLAIRE BIBLE CLASS
THE SUNDAY SCHOOL LESSON



For January 25

JESUS INVOLVED IN CONFLICT

esson Text: Matthew 12: 1-14
emory Verse: Matthew 11:6

INTRODUCTION

In our lesson for today we have an ccount of the opposition which Jesus et from the sect known as the harisees, a religious sect in Israel hich put a great deal of stress upon e observation of the letter of the law nd the following of the various traditions hich had been established by the elders n Israel.

These Pharisees were very zealous bout the observation of the Sabbath and ere very quick to condemn any person ho did not observe it in the same anner as they did. We will see that the deas of Jesus concerning the Sabbath were very different from that held by the Pharisees, and thus there was a coninual conflict between them on this subject.

Today's lesson text gives us an opportunity to consider two of the conflicts which arose between Jesus and the Pharisees on this subject of the observance of the Sabbath: The first deals with the condemnation of the Pharisees of the disciples of Jesus for plucking and eating ears of corn on the Sabbath; the second, with actions of Jesus himself, concerning whether or not it was lawful to do good works on the Sabbath.—**The Senior Quarterly (F.W.B.)**

II. HINTS THAT HELP

A. The chapter which we study today is one of controversy. We can learn much from the way Jesus reacted. Some would have us believe that He was a pacifist and would do anything to avoid conflict. Look closely at this chapter, and you will see that when this conflict over the Sabbath came up Jesus met it with complete defiance of the Jews.

B. Jesus was teaching us in this chapter that men are more important than traditions and ritual. Through the years traditions develop and, whether they coincide with the Bible or not, some men say that they have to be kept. Jesus wants us to know that truth is more important than tradition and principles than prestige.

C. We should always keep in mind that Jesus did not disagree with Moses through whom God gave the Law, but with the traditions that the Jews had built up around the Law. There is a difference in the truth and what men think of the truth.

D. Sometimes each one of us comes face to face with the question as did Jesus: Will I do the popular thing or will I do what I think is right? It is easier to do the popular thing, but it brings blessings to ourselves and others for us to do the right thing.

E. The man with the withered hand was glad that Jesus followed principle rather than seek prestige through doing what the Pharisees wanted.

—**The Bible Teacher (F.W.B.)**

III. ADDITIONAL TRUTHS

A. How can we know what to do when conflict threatens? Here are some things that will help.

1. **Know God's Word.** Be familiar with what Jesus and the inspired writers did and said. Notice what they were willing to give up; notice the circumstances that led them to avoid conflict; notice when they chose to meet opposition head on. This knowledge is the background for our choosing.

2. **Try to see the situation clearly.** All of us are partly blinded by our own wishes, our own emotions, our own pride. Learn to recognize these, and learn to push them aside so you can see clearly as you choose what you will do.

3. **Pray.** God will help you understand His Word and He will help you clear your vision if you ask Him and depend on Him and are willing to put His will above your own.

4. **Use your head.** God gave it to you for that purpose, and all the other help you can get from Him is no substitute for your own thinking. Think about the situation you face. Think about the different things you can do in that situation. Think about the result of each. Be sure you're right, then go ahead.

If we want a simple statement of what to do in every situation, here it is: Do right. Sometimes it is right to meet conflict head on. Sometimes it is right to avoid it. Sometimes it is right to yield. You have to decide with your own mind, guided by the Word of God.

Jesus said, "Strait is the gate, and narrow is the way, which leadeth unto life" (Matthew 7:14). If you choose that way, the devil is going to throw up a fence across it. You can be sure of that. You can climb over the fence, or crawl under it, or go through it; or you can knock the fence down. But if you leave the narrow way of doing right, hoping to go around the end of the fence, you find it has no end. You only go farther and farther from the right way, and this is the wide road that leads to destruction—**Standard Lesson Commentary**

B. The Sabbath day commanded by God was intended by Him to be a "day of rest and gladness, a day of joy and light." But the Jews in Jesus' time had by their own foolishness turned it into a day of bondage, restrictions, and superstitions. No Jew was allowed to light a fire on that day, not even a candle. A man was not allowed to drive flies away from his person, or use a fan to create a bit of breeze. It was considered a terrible sin to give poultry more corn that they could eat on the Sabbath, because some might sprout and therefore the person throwing it to the chickens would become guilty of sowing grain on the Sabbath. It was for such narrow notions as these that Jesus showed His displeasure.

Jesus swept away the cobwebs; He did not tear down the house. He only removed the rubbish with which the Pharisees had encumbered the Sabbath, and He left it a day of freedom, of joy, of peace. He tore down the scaffolding, that the house itself might be more convenient and beautiful to live in.—C. F. Bowen

IMPORTANT NOTICE

All minutes to be included in the denomination Yearbook must be in the hands of the editor by January 30, 1976. Thank you!

STORIES

for our youth



A HERO'S TALL SHADOW

by Malinda Brasser

JEFF was just a little boy. Not little in a childish way, but he was terribly little for his age. Everyone from Grandma to Aunt Lydia said that he'd surprise everyone and "shoot right up" someday. But that was no help right now. All the fellows picked on him, and girls giggled and called him cute.

He sat on the curb picking little stones out of the freshly blacktopped street. They were little because they were supposed to be, he thought angrily, but any fellow eleven and going on twelve is twice my size. He flung the stones down hard, one by one. Someday I'll show them. Someday they won't call me "Mutt" or "Runt" or some of the other names. I try to take it and not say anything, but—

The newspaper truck shifted gears and came around the corner. Jeff sighed and stood up. Today was collection day. He almost had enough for the muscle-building gym set he had chosen in a catalog. Then watch out! Unconsciously, he was standing on the curb clenching his fists.

"Hi, Jeff, why the long face?" teased elderly Mr. Dunbar, who delivered part-time, as he swung down the bundle of papers.

"No reason." Jeff didn't feel like talking.

"That look doesn't quite go along with everything you've been telling me about being a Christian."

Jeff looked up quickly. Wouldn't you know it? Just the day he had the blues over how the bigger kids picked on him at school; that would be the day Mr. Dunbar would catch him!

When Jeff didn't answer, Mr. Dunbar challenged, "You told me that Christ can help with any problem. You told me that He walks with you, helps you to stand tall for what you believe, and makes you happy even when things aren't going so well. You say that all a person has to do when he belongs to Him is to talk to Him and ask Him. What about it?"

It didn't take Jeff's gears very long to start grinding. "That's it!" He suddenly smiled and swung his empty **Centertown Star** bag over his shoulder. "Mr. Dunbar, thanks for your help. That's just what I needed."

"But—I didn't—I'm not—" the elderly man stuttered. He had always scoffed everytime Jeff had tried to invite him to church or to give him one of the tracts he carried with him on his paper route. Now it was obvious that he had tried to trick Jeff into admitting that Christ can't help all the time.

"I know, Mr. Dunbar," Jeff grinned. "I know you're not giving in to God yet, but it makes me happy to see you've remembered everything I've told you."

Mr. Dunbar grunted. "Better get started on your papers, young fellow." And he quickly climbed into his truck and was gone.

Jeff grinned to himself, folding his papers quickly like an expert. That was pretty funny the way he had caught Mr. Dunbar. He didn't think that the old gentleman had ever listened to a thing he'd said or read any of those tracts he'd given him. But Jeff also knew that he himself had needed to be reminded to tell God about his troubles instead of sitting around acting angry. He whispered, "Forgive me, Lord. I'm sorry. But please help me. You can help me grow taller. Please, help me to add just a few inches."

Hours later, he had almost finished his route. It took a long time to knock at each door on collection day, and it looked as if it might rain. He didn't like to get wet because someone always cracked the joke, "Look out, you might shrink!" He knocked a second time at Mrs. Bailey's cottage where she lived alone. There was no answer. He knocked again and again, loudly. Strange. She was always ready for him on collection day. He peeked through the glass pane in the door. What he saw scared him.

In the early evening light he saw her lying motionless on the floor. Excitedly he banged on the door and rattled the doorknob, hoping to arouse her. But she never moved.

He raced next door, calling the neighbor. "Something awful's happened," Jeff said, panting. "We'd better call an ambulance."

Jeff and the neighbor went back to see whether they could get in and do something for Mrs. Bailey while they waited for the ambulance. But it was no use. The doors and windows were all shut tightly.

"I can't break a window with these screens she has," the neighbor said anxiously. "I don't know what to do."

It started to rain. "Maybe there's a cellar window we can get open," answered Jeff.

They circled the house testing each window and found one loose. "But it's such a little opening," the neighbor groaned.

"I can squeeze through it," Jeff answered. "I'm little enough."

The neighbor looked at him. "I guess you are, Jeff. I never noticed. All I look for is the newspaper, and you're always on schedule, good weather or bad."

It was a tight squeeze even for Jeff, but he made it. He raced upstairs and unlocked the doors just as the ambulance pulled up. They lost no time taking care of Mrs. Bailey. Jeff watched anxiously to see whether she was going to be all right.

One of the attendants slapped Jeff on the back. "You saved this woman's life! She's in a coma. If you'd have turned your back on her, or if you couldn't have squeezed in and we'd have had to spend extra time finding a way into the house, she never would have made it!"

Jeff simply stared. "It was only the right thing to do," he stammered.

"Lots of people walk away from people in trouble. They don't want to get involved," the attendant continued. "I see it on my job almost everyday. Keep up the good work, Jeff."

He could hardly wait to tell his folks.

hey listened proudly.

"And I guess that's the way witnessing for Jesus goes, too," his dad added. "Christians don't want to get involved. They walk away, leaving people in the real trouble of going to hell when they could tell them about Jesus."

Jeff nodded. He wished he were as tall as his dad.

The phone rang, and his mother answered it. "What?" she almost shouted. "That's marvelous. Thank you," she said after listening for a long while.

"Jeff, the **Centertown Star** office just called and told me that they have chosen you to receive the Newspaper Valor Award. We are to go down this evening for pictures for tomorrow's paper!"

Jeff could hardly believe his ears. "I—I didn't do much."

But everyone else thought differently. The newspaper the next day showed pictures of Jeff and told in glowing terms how he had saved Mrs. Bailey's life. One picture showed Jeff receiving the award and his father standing beside him, smiling proudly. The fellows at school couldn't wait to ask him how it all happened. They came to his house to see the award. They treated him like one of their best friends, and Jeff knew that now he would be able to invite them to church without their laughing and calling him the "Sunday school kid." He had tried to keep working for God in spite of the teasing, but now it would be much easier. He felt as though he had grown a foot taller!

"Hi, Jeff. Let me shake hands with a hero," Mr. Dunbar called.

"You helped, too, Mr. Dunbar." And Jeff told the man how badly he'd been feeling because of the teasing he got. "But you said something that made me remember to practice what I preach," laughed Jeff. "So God helped me to help Mrs. Bailey, and that made the kids treat me like one of them. I'm still building my own gym, but I couldn't have asked for any better help than God gave me."

Mr. Dunbar looked serious. "You've helped more than Mrs. Bailey, Jeff. This business about God must have something to it. He **must** be real, just as you say. You might not be very tall in inches yet, but you throw a mighty long shadow. You reach a lot of people. Thank you for standing tall, Jeff. See you in church Sunday."

Folding his papers automatically, Jeff watched Mr. Dunbar drive off. "Thank you, Lord, for helping me until I get those other inches."

He had another handful of tracts in his pocket. There were other people to be reached, and there was no need to waste any time.—Selected

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The Unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:37).

IT IS THE TRUTH THAT PRODUCES A PRICK

The truth of the gospel, by the power of the Holy Spirit, often produces an indelible wound in the minds of those who are skeptical and opposed. There must be two things evident: (1) The gospel must be declared; and, (2) there must be attentive ears capable of hearing. The ears must be brought to the point of discerning a message. The ears must make contact with the brain which makes the message loud and clear to the mind and the heart. This may take some hard doings. Sometimes God has to bring a person into very difficult situations. God sometimes is obliged to let the devil take over in a person's life as he did in the life of Job. Of course, Job was strong in the faith and came through with flying colors. But God does "sic" the devil on the harden sinners to bring them to their knees or to destroy them. The devil could not destroy Job because God would not let him. When God lays His hand upon a person, there will be a response—God will either save him or He will destroy him. God did not spare His own Son the agonies of Calvary and He will exact from everyone else His just dues. So it is the **truth** of the gospel, accompanied by the power of the Holy Spirit, that produces a prick in the heart—an encounter with pins and needles.

Then, again, a sense of one special startling sin has frequently aroused the conscience. David, in 2 Samuel 12:7, had to be shocked into a realization of the grossness of his sin by the confrontation of God's man with the truth. David's sinful ambition and adultry, connected with murder, was God's limit with him. "Thou art the man," from the lips of Nathan, shocked David into an admission of guilt and the truth prevailed. This accusation brought pricks and David succumbed. David never quite overcame this ordeal because of its serious impact upon his soul. God saved David, but David had regrets and grief and deep concern for the welfare of his soul all the remaining days of his life.

The exactness, severity, and terror of the judgment often triggers pricks in the heart. Men of God who engage in evangelistic endeavors use the preaching of the gospel in terror of the approaching judgment of God to jolt sinners into a realization that the judgment of God is sure and certain. The sinner may come to realize that if he does face God in judgment he will be punished in the fullest extent of God's Law. This is what happened to the keeper of the prison when Paul and Silas were miraculously delivered from bonds. The jailer was shocked into a realization that God's power was being made manifest. He could not ignore his part in the role of dealing with the prisoners.

There are two more segments of truth I must mention here. (1) The great goodness of God has led many sinners to see the cruel wantonness of sin against Him. Many times the very goodness, long-suffering, and forbearance of God has pricked the heart and brought penance. (2) The death of Christ as a substitute has often been a means of revealing the greatness of sin. The need for an atonement is evident and God is the only one who can effect an atonement.

Finally, a genuinely born-again Christian who had to be shocked into a confrontation with the truth, regardless of what it cost, will never quit thanking God for whatever it took to bring him into a saving knowledge of God. Like the person who was stricken with leprosy and had his body, being eaten away and emaciated in grueling pain and disfigurement beyond recognition, never stopped thanking God for letting him have the disease, because the disease is what brought him to God and salvation!

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EAST ROCKINGHAM HONORS PASTOR OF 40 YEARS



The East Rockingham Free Will Baptist Church, Rockingham, recently honored its pastor, the Rev. Walter Carter, who has pastored the church for 40 years. This special celebration was hosted by the members of Mr. Carter's congregation.

Mr. Carter began his ministry at the age of 20. At that time he became a member of the East Rockingham church which had a membership of 18. At this time the church was located on Ninth Avenue, the former Entwistle Mill Village, now known as Aleo. In 1963 the church moved to its present location on Airport Road and has a membership of 240.

On the occasion of the celebration the church sanctuary was beautifully decorated with candles and flowers. During the service Mr. Carter's favorite hymns were sung and a poem, "A Tribute to Preacher Carter," by Mrs. Dorothy Welch, was read.

Following the morning worship service, a picnic lunch was served on the church grounds.

Other ministers in the area joined Mr. Carter for the event. After the evening service, the pastor and his friends were served coffee and cake in the fellowship hall.

A TRIBUTE TO PREACHER CARTER

In 1935, while still a very young man,
Mr. Carter was called as a servant of God;
To minister unto his people—
Not an easy path to trod.

He and his dear wife
Worked and sacrificed, it was said,
On eight dollars a month—
No luxuries were to be had.

He studied and God gave him wisdom
To preach the whole gospel true;
Always telling of the wrath of God,
And His love for me and you.

His two sons grew up and married,
And had families of their own;
Then in 1970, God looked down and said,
"Esther (Mrs. Carter), it's time to come home."

It must be terrible to be left alone,
Sad and brokenhearted too;
But Brother Carter looked at the harvest
And saw much work for him to do.

The church has grown and prospered
As only the Book of Life will reveal.
Many souls have been won to Christ,
Because Preacher Carter, his life d
yield.

I know in the crown someday he'll wea
There will be many a star;
For he says, "If you witness to t
people,
You must go where the people are."

You can see Brother Carter out visiting,
Or at the shopping center anytime.
If you ask him how he is feeling,
He will answer, "Fine, I'm just fine."

Yes, God has blessed our preacher
With peace and contentment within;
May he ever have joy unspeakable,
As in heaven he dwells among men.

The above article was submitted b
the Rev. Harry A. Jones, secretary of th
General Conference, of which Mr. Carte
was president for a number of years.

The free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JANUARY 28, 1976

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FEB 2 1976

DURHAM, N. C.



The need is never greater than its fulfillment if God is sought in earnest.

Editorial...

"EVERY HOUR I NEED THEE"

To be in need of anything is perplexing. The world and its people are gorged with needs that seek alleviation, fulfillment, and removal—and all at the same time.

As for **alleviation**, individuals need to be free of suffering—whether it be pain, sorrow, discontent, or physical hunger. The need of not having to suffer is seen daily and viewed somewhat cautiously by those who fear that they might be subjected to such suffering.

As for **fulfillment**, individuals abound in emptiness—emptiness of heart, soul, and spirit. Many seek fulfillment in the wrong places and use the wrong methods: a bar where drink is consumed until oblivion is attained, and a friendly "house of ill repute" where physical cravings are satisfied for a short time at the expense of negating the purported reason for being there—physical gratification. Physical gratification is short-lived, and especially demeaning, when associated with sinful practices. The heart, soul, and spirit can never profit from the physical attempt to feed these longings.

As for **removal**, individuals need to remove the burdens that weight them down and as a consequence cause them to weight others down with their cries of "Why does it always have to happen to me?" Too, these persons might find some consolation in seeking out those with greater problems. There is always somebody in worse shape—and greater need, tired out by some seeming unconquerable foe, and stooped lower by a daily addition of woe. Removal is not as easily done as advised, but for the Christian there is Christ and for the non-Christian there is the **opportunity to know Him**. He alone can completely remove the burdens of life from the shoulder, the heart, or the mind.

If mankind is rational in thought he most likely will be rational in action and will subsequently find the "answer" to his needs in the right place and at the right time. As for the place, it can almost be anywhere—but not **everywhere**, for the place must be conducive to the proper ordering of thought and conduct—a place where the still, small voice can be heard and can speak to the heart longing and begging for the Word.

As for the time, anytime is the right time—and now is the best time—right now as you are reading or possibly meditating upon some need.

Every day, every hour, every minute the soul needs the strengthening power of the good Father. When He is near, temptations, though great, are easier to resist—and He is only as near to us as we are near to Him. He leaves us only when we push Him away and out of our minds, hearts, and lives.

He bears pain and suffering for us—if we allow Him. He relieves and receives but never does He force His will upon us. The choice is ours. He wants us to be happy and fulfilled. The tragedy is that we look everywhere and to everyone until in **desperation** we come to Him. How unnecessary to suffer some of the agonies we suffer! How unnecessary to bear some of the burdens we bear! How unnecessary to thirst for the water of life! It's there in abundance.

Of a truth, we need Him, every hour. Of a truth, He's available, and His goodness is plenteous and free.

"Every hour I need thee." The need is never greater than its fulfillment if God is sought in earnest.

Cover Photo by Camerique



THE FREE WILL BAPTIST
JANUARY 28, 1976
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FREE WILL BAPTISTS OF MY DAY

DOWN THE ROAD WITH THE NATIONAL ASSOCIATION IN THE 1960'S

(Part Twenty-Five)

by Loy Everette Ballard

DURING the troubled years of the late 1950s and the early 960s, I was busy endeavoring to hold ur North Carolina Sunday school rogram together under the difficult nditions that existed, and at the same me pastoring churches. From 1954 ntil 1956, I was half-time pastor of the rimsley church, working out of Ayden. his church has been generally con-eded to be one of the three oldest xisting Free Will Baptist churches in the nited States: the other two being Gum wamp and Little Creek. During my astorate at Grimsley, I did extensive esearch trying to solve the question of hich of the three is the oldest. I did not ucceed in getting the answer, but did nd proof that they were all three rganized within a period of less than wo years. I accumulated quite a lot of istorical information, which is now in ny extensive collection of notes and locuments considered of historical alue.

From Ayden we moved to Bladenboro, vhere for two years I pastored the White Oak church; after which, we moved to Selma, and I became half-time pastor of Pleasant Plain church. I had just moved rom Selma to Scotland Neck to pastor Dawson Grove church when the denominational split came. With all these responsibilities, I had but little time to be involved in general denominational affairs, but I did preserve a lot of records, reports, and clippings covering the years of separation and adjustments; from these and my personal memories, I am now going to attempt to take my readers down the two roads the major groups of Free Will Baptists of my day chose to follow. I shall endeavor to do so without bias or partiality. In this article we will travel with the National Association, and in my next article with the North Carolina Convention and the groups associated with it.

In all fairness, it must be said that the North Carolina churches which chose to withdraw from the various conferences belonging to the North Carolina State Convention, to remain a part of the National Association, proved well their loyalty to the program of the association. From the very first their support of the various causes reflected real sacrifices, apparently with the design to make up for losses to the national program from the withdrawal of the State Convention.

They at once organized themselves into a new state body, which was called the North Carolina State Association, and at their first regular meeting they set up missions, orphanage, and superannuation boards and began working to establish state programs in these areas. They began publication of a new church paper known as "The Free Will Baptist Witness" to give publicity to their work. A little later, boards on youth relations and care for the aged were set up. Minutes of the organization meeting do not show the names or number of churches withdrawing to form the new state body, but I have in my possession information indicating that it was between thirty and forty church that either requested dismissal letters, or withdrew without letters, to enter the new organization. Within the first two years following the denominational split, several groups withdrawing from churches that voted to remain with the State Convention conferences were organized into new churches throughout the state. The new state body pursued an active home mission program, organizing a number of new churches over the state, a number of them being in places where there had been no Free Will Baptist church before.

During the 1960s, the National Association made commendable progress in all phases of its worldwide program. Its educational program resulted in an enlargement of the facilities of the Free Will Baptist Bible College at Nashville, Tennessee, and cooperative relations with at least two other Free Will Baptist colleges—the principle one being the Oklahoma Bible College.

In the field of missions, both home and foreign, the association made substantial progress during the decade of the 1960s. Missionaries were sent into a number of countries where evangelical preaching was practically unknown. The number of foreign missionary families being supported by the association increased from twenty-four in 1961 to thirty-three in 1969. Through the home mission department, the first Free Will Baptist churches in history were established in Canada, the programs in Alaska and Mexico were expanded, and new churches were organized in areas in the United States where formerly Free Will Baptists were practically unknown.

Some comparisons of offerings received over the years of the 1960s will reflect the growing concern for the ongoing of the programs of the National Association. I have been able to obtain figures on offerings for three years during this period: the years 1961, 1966, and 1968. In the comparisons below, I am giving them to the nearest dollar in each case:

Bible College: 1961, $78,317; 1966, $248,149; 1968, $407,491—$329,174 more than 1961.

Foreign Missions: 1961, $172,401; 1966, $446,144; 1968, $522,217—$349,816 more than 1961.

Home Missions: 1961, $69,728; 1966, $152,757; 1968, $147,311—$77,583 more than 1961.

Other Programs: 1961, $31,004; 1966, $121,514; 1968, $121,531—$90,527 more than 1961.

I have not been able to verify positively all these figures, but they are very close, and certainly reflect a continuing rise in concern for the National Association projects.

As of the time of the 1969 session of the National Association in Saint Louis, Missouri, this organization represented 2,162 churches with 184,869 members of the Free Will Baptists of my day.

I want to say something here, which I shall repeat in my next article with respect to the other major group of Free Will Baptists: Statistics regarding constituency and financial worth of any Christian organization can never be as important as the spiritual blessings that result from united consecrated efforts to bring salvation to the lost, and to develop the moral and spiritual possibilities of human beings. Only God can evaluate these things.

(Next: The North Carolina Convention and Association in the 1960s)



SUNDAY, FEBRUARY 1
Scripture Reading—Psalm 39:6

ALL EQUAL BEFORE FISH

Herbert Hoover said, "To go fishing is the chance to wash one's soul with pure air, with the rush of the brook, or with the shimmer of the sun on blue water. It brings meekness and inspiration from the decency of nature, charity toward tackle makers, patience with fish, a mockery of profits and egos, a quieting of hate, a rejoicing that you do not have to decide a thing until next week. And it is discipline in the equality of men—for all men are equal before fish."

PRAYER THOUGHT

Communing with nature brings us in close harmony with God and His creations. It is impossible to view the panorama of earth and sky and not believe in a super Being.

MONDAY, FEBRUARY 2
Scripture Reading—Ephesians 4:32

COMPASSION FOR FLOWERS

The English poet, William Wordsworth, was a devoted lover of nature. He would sit for hours looking at the daisies or daffodils. " 'Tis my faith," he said, "that every flower enjoys the air it breathes."

It is said that Wordsworth never plucked a bud or even pressed the stem of a flower with his fingers. He was the founder of the Society for the Prevention of Cruelty to Flowers.

The Bible tells us about the miracles of God. The seed catalogue shows some of them.

PRAYER THOUGHT

It is good to instill the love of nature in everyone. Think of the vast monetary savings if all of us conserved the beauty and energy potentials of nature.

TUESDAY, FEBRUARY 3
Scripture Reading—Romans 9:2, 3

TRY TEARS

A discouraged Salvationist said to William Booth, founder of the Salvation Army, "My work is at a standstill. Souls are not being saved. I have tried everything I know to try. Nothing seems to work."

Booth said, "Try tears!"

PRAYER THOUGHT

We must first become compassionate, then we must seek a solution. Tears and thoughts must be accompanied by wisdom and works.

WEDNESDAY, FEBRUARY 4
Scripture Reading—1 Peter 5:8

DEADLY UNCONCERN

In Jakarta, Indonesia, as a ten-year-old boy lay asleep in a rice field, he was swallowed alive by a thirty-foot snake. The reptile was unable to move because the boy's legs protruded from its mouth. After the snake was killed, the boy was pulled out—too late! He was dead!

Many today are sleeping the sleep of deadly neglect and unconcern while the enemy of souls, Satan, works disastrously.

PRAYER THOUGHT

To be alert is a vital part of our lives. To rest is important but only to enable us to be more alert to our surroundings and our duties, refreshed by reasonable rest.

THURSDAY, FEBRUARY 5
Scripture Reading—Proverbs 10:12

SUICIDE ON THE INSTALLMENT PLAN

It is a physiological fact that hating people can cause ulcers, heart attacks, headaches, skin rashes, asthma, and even death!

Our hating anyone is like burning down our house to get rid of rats.

Said Booker T. Washington, "No man is able to force me so low as to make me hate him."

PRAYER THOUGHT

Indeed, our hatred of another causes more distress to our well-being than to the one we hate. The Lord told us that vengeance was His.

FRIDAY, FEBRUARY 6
Scripture Reading—Romans 3:24

MAKE ME A CAPTIVE, LORD

Make me captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conqueror be!
I sink in life's alarms,
When by myself I stand;
Imprison me within thine arms,
And strong shall be my hand.

—George Mathesor

PRAYER THOUGHT

Captivated by a loving, kinc Conqueror is to be much desired. Goc is so great, why do we resist! Let Goc rule and we shall be enslaved by love and kindness.

SATURDAY, FEBRUARY 7
Scripture Reading—Psalm 46:10

I SECURELY GO

Not for one single day
Can I discern my way,
But this I surely know:
Who gives the day
Will show the way
So I securely go.

—John Oxenhan

PRAYER THOUGHT

Common sense tells us that the On who creates knows the ingredient and the proper dispensation.

(Devotions used by permission c *Knight's Up-To-The Minute I lustrations*, Moody Press.)

Coming Events . . .

March 13—North Carolina State Leagu Convention, Community Free Wi Baptist Church, Weldon, Nort Carolina

"Life is like a mirror—we get the bes results when we smile at it."—Selected

We thank Him for sun, do we thank Hir for rain?
We thank Him for joy, do we thank Hir for pain?
We thank Him for gains, do we than Him for losses?
We thank Him for blessings, do we than Him for crosses?

—Author Unknow



QUESTIONS and ANSWERS

Conducted by J. P. BARROW
Route 1, Box 475,
LaGrange, North Carolina 28551

Question: Please explain, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32). Does the fact that He admits His knowledge is limited indicate that at the time Jesus spoke He was less than deity?

Answer: No, the fact that Jesus had both the divine nature and the human nature is one we cannot explain. We must, as we do with other mysterious facts about His person, accept this by faith since it is set forth in Scripture and await the revelation of Christ in His second coming to understand and explain it. Our knowledge concerning Christ is not perfect now. It is not complete: "But when that which is perfect is come, then that which is in part shall be done away. . . . For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:10, 12); also, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

We are admonished in the Scriptures to await day by day and moment by moment for Christ's appearance in His second coming, and are told that those who know Him will be awaiting this blessed event. We are made to understand that in this kind of waiting we are purified: "And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3).

We are exhorted often in Scriptures to be patient and wait upon the Lord: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain" (James 5:7); and, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31).

Then again, James tells us, writing under inspiration, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). He also tells us in the following verses, ". . . let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (James 1:6, 7).

It is one thing to have arise in our minds a question from a sincere devout study of the Scriptures as we come across such as we find here in Mark 13:32; it is quite a different one when an insincere person seeks out something to make little of God's Word. The atheist, agnostic, or gainsayer of any kind can come up with ridiculous inquiries concerning many passages found in the Bible, but if we should be able to answer them to their liking, it would benefit no one; but when one in sincerity comes with such a question, we should be patient and give as clear-cut biblical answer as we are able.

The Bible tells us that Jesus put Himself in our place that we might through Him be brought back into a right relationship with God. This involved His death on the Cross in our place and stead: "Who being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:6-8); also, "For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time" (1 Timothy 2:3-6); "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Peter 2:24); "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:21). (Read 2 Corinthians 5:17-20.)

The Bible is clear in giving us to understand that Christ in His incarnation became one with us, identifying Himself with the human race and not with angels nor any other beings. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Hebrews 2:16-18).

So in all things He became one among us even appearing as a descendant of Abraham. He limited Himself so as to be tempted and yet He was God, who when He laid down His life for our sakes, was able to take it up again together with every saint. Just as certain as He arose from the dead, will He be able to resurrect all who sleep in Jesus before He comes to the air to receive His saints. At the same time He will change all that remain alive in the natural body into the glorious likeness of His resurrected and glorified body.

George H. Sandison gives the following answer to a similar question on Page 291 in his book **1000 Difficult Bible Questions Answered:**

"No, the inference (to be drawn from Mark 13:32) does not appear logical. We do not understand the union of the two natures in our Lord's person, and therefore cannot explain many of the difficulties which are presented. If, however, we take the conception that is given in the first chapter of John's

(Continued on Page 9)

Free Will Baptist Children's Home

MIDDLESEX, NORTH CAROLINA 27557

"A Christian Home for Boys and Girls"

RELIGIOUS CONTRIBUTIONS DECEMBER, 1975

Albemarle Conference

Belhaven	$ 40.00
Corinth	10.00
Gum Neck	50.00
Hickory Chapel	402.06
Malachi's Chapel	50.00
Mt. Tabor	84.65
Fifth Sunday Singing	78.00
Sunday School Convention	47.96
Plymouth	176.00
Shiloh	37.33
Sidney	70.17
Sound Side	65.00
St. Paul	232.35
Total	$ 1,343.52

Blue Ridge Association

Cedar Hill	$ 29.06

Cape Fear Conference

Casey's Chapel	$ 203.00
Goldsboro, First	5.00
Lee's Chapel	1,290.35
Palmer Memorial	107.25
Robert's Grove	25.00
St. Mary's Grove	10.00
Shady Grove	20.00
Smyrna	115.00
Total	$1,775.60

Central Conference

Aspen Grove	$ 176.00
Ayden	140.00
Bethany	93.00
Black Jack	139.00
Community	2.54
Dilda's Grove	343.64
Edgewood	447.23
Elm Grove	1,604.75
Free Union	245.00
Friendship	252.92
Greenville, First	60.00
Harrell's Chapel	50.00
Hugo	110.00
Hull Road	300.00
LaGrange	222.47
Marlboro	85.38
Second Union	14.17
Fourth Union	60.23
Ormondsville	58.00
Owen's Chapel	250.00
Peace	156.50
Reedy Branch	507.12
Roanoke Rapids	5.00
Rose Hill	254.19
Sweet Gum Grove	343.00
Tarboro	332.00
Watery Branch	74.00
Williamston	50.00
Total	$ 6,376.14

Eastern Conference

Antioch	$ 100.00
Arapahoe	187.00
Bethel	260.00
Bethlehem	172.65
Beulaville	300.00
Christian Chapel	100.00
Core Creek	175.97
Core Point	73.00
Crab Point	41.17
Daly's Chapel	107.00
Davis	32.50
Deep Run	552.00
Dublin Grove	167.30
Edwards Chapel	174.75
Ephesus	283.88
Faith	5.00
Folkstone	20.00
Friendship	133.00
Gethsemane	181.15
Grant's Chapel	50.00
Gray Branch	25.00
Holly Springs	1,878.80
Juniper Chapel	350.00
Kinston, First	10.00
Lanier's Chapel	20.00
Long Ridge	500.00
May's Chapel	200.00
Mt. Zion (Pamlico)	50.00
Miscellaneous	5.00
New Bethlehem	19.03
Northeast	64.95
Oak Grove	5.00
Oriental	88.74
Pearsall's Chapel	406.4
Pilgrim's Home	325.0
Pilgrim's Rest	105.0
Rock of Zion	50.0
Rooty Branch	10.0
Saint's Delight	63.0
Sandy Plain	269.6
Sneads Ferry	100.0
Snow Hill	450.0
St. Mary's	330.0
Trent	69.2
Vanceboro	200.0
Warsaw	10.0
Welcome Home	175.0
White Oak Grove	537.5
Wintergreen	11.8
Woodington	15.0
Total	$ 9,010.5

Pee Dee Association

Beaverdam	$ 500.0
Cypress Creek	40.2
Union Meeting	50.0
Oak Grove	75.0
Total	$ 665.2

Piedmont Conference

Christ	$ 20.0
East Rockingham	45.0
Friendly Chapel	80.0
Highland Pines	15.0
House of Prayer	60.0
Mill Street	6.5
West Point	25.0
Total	$ 251.5

Rockfish Conference

Sandy Grove	$ 100.0
Roaring Creek	26.56
Total	$ 126.56

Western Conference

Barnes Hill	$ 1,320.0
Black Jack Grove	100.0
Branch Chapel	90.24
Everett's Chapel	91.12
Friendship	275.00
Holly Springs	15.00
Kenly	5.00
Little Rock	59.62
Marsh Swamp	368.80
Milbournie	1,319.78
First Union	88.60
New Sandy Hill	221.65
People's Chapel	185.00
Pine Level	543.15
Pleasant Grove	43.00
Pleasant Plain	100.00
Pleasant Hill	60.46
Rains Cross Road	60.00
Rosebud	5.00

erron Acres	125.00
ancil's Chapel	37.19
. Mary's	150.00
ony Hill	100.00
nion Chapel	32.50
nion Grove	65.78
ilson, First	81.00
Total	$ 5,542.89
ther States	$ 223.17
otal Contributions	$25,092.74

MEMORIAL GIFTS DECEMBER, 1975

Memorial gifts to the Children's Home or December, 1975, totaled $808.50 nd were given as follows:

Mr. Grover Lamm by Virginia Lamm Hayes.

Mrs. Winona Gaskins by Mr. and Mrs. Obed Pate.

Mr. Charlie Shines by the Woman's Auxiliary of Arapahoe Free Will Baptist Church and Mr. and Mrs. Roland Humphrey.

Mr. and Mrs. A. E. Tyndall by P. A. Tyndall.

Mr. and Mrs. Martin Wilson by Mr. and Mrs. M. D. West.

Mr. and Mrs. Kirby West by Mr. and Mrs. M. D. West.

Mrs. Ethel Casey by Mrs. James C. Guin Jr.

Mr. and Mrs. Sam Jones by Mrs. Bryant Hall.

Mrs. Ora L. Speight, Doris and Birdie Speight by Mrs. Bruce S. Shinn.

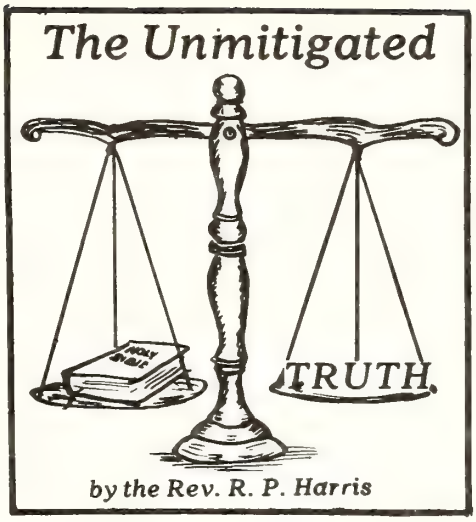
HONORARY GIFTS DECEMBER, 1975

Honorary gifts to the Children's Home for December, 1975, totaled $535. Persons wishing to make honorary gifts to the Home may do so by sending them to the Free Will Baptist Children's Home, P. O. Box 249, Middlesex, North Carolina 27557. The gifts were as follows:

Mr. Archie Ballance by the Challengers' Class of Shady Grove Free Will Baptist Church.

Bessie H. Lamm by Virginia Lamm Hayes.

Mrs. Dorothy Stephenson by Sally S. Ballard.



Scriptural basis: "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:37).

WHO IS RESPONSIBLE FOR THESE PAINFUL PRICKS?

Would you believe me if I said that God is responsible for these painful pricks? Well, He is. I will try to explain. God is responsible in that He wrote the piercing truths of the Holy Bible. It is through God (Father, Son, and Holy Spirit—three persons but one God) that all creation emerged or was created. All of creation is the work of God. God is responsible for all good and bad things or happenings. All of creation is the accomplishment of God. He made all things. He is the God of **war** and the God of **peace**. He is the God of **love** and the God of **hate**. The reason for this apparent paradox is obvious—God made the universe for His glory—but if there were no condition, event, or thing to challenge God's glory, where would the contest of rivalry and contention appear?

God made man with a mind of his own. He has the power to do both good and bad (evil). God announces a certain program to us and He tells us that we may go His way and prosper and be blessed of every good thing, but if we refuse and choose a program opposed to God's way, we shall be condemned and brought into judgment. So all evil things are of the devil, but the devil is of God—God made him. God uses the devil to punish mankind for rejecting the good things of God.

In dealing with Israel God makes an example of them. He knew how sinful and ungodly Israel would be so He was prepared to deal with them. He sent His prophets unto them with a "Thus saith the Lord God." God made it clear to Ezekiel, and other prophets, that the people (Israel in general) would not listen nor would they obey the Word of the Lord. Ezekiel 2:7 states: ". . . thou shalt speak my words unto them, whether they will hear, or whether they will forbear: . . ." The key to God's dealings with man, both good and bad, is this: ". . . ye shall know that I am the LORD" (Ezekiel 6:7).

And so, the same God who wrote the piercing truth will also apply the same truth. God will spare no one. Salvation is offered and all who do not come under God's terms of salvation will be lost—lost forever.

In closing, it may help our reasoning if we will just remember that the Holy Ghost is well acquainted with all hearts. He is God and knows all about man and all that may be in the heart of man. He is able to reach them, and reach them He will. There is no way a man can escape God's judgment. If a soul goes to hell it will be because of God's doings. If a person goes to heaven it still will be because of God's doings. God always honors our choice, right or wrong, and deals with us accordingly. If we do not choose heaven then our choice has to be hell because there is no where else provided.

Some people entertain an idea that there is nothing after death. I have news for them—there most assuredly is a heaven for all redeemed and a hell for all who refuse God's offer of salvation. Man is an eternal being. He must exist forever either in heaven or hell. Man cannot be annihilated!

"EXPRESS IMAGE!"

A Chinese Bible woman was preaching Christ to the scholar of a market town, in the marketplace. He heard her courteously, and after a little said: "Madam, you speak well, but why do you dwell on Jesus Christ? Let Him alone, and tell us about God." Whereat she replied, "What sir, should we know about God, if it were not for Jesus Christ?"

FOREIGN MISSIONS

MISSIONS

HOME MISSIONS

Joseph Ingram
Director-Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Director-Treasurer
1207 Arsenal Ave.
Fayetteville, N. C. 28305

WEST HILLSBOROUGH MISSION HOMECOMING



Recently the West Hillsborough Free Will Baptist Mission of Hillsborough celebrated its homecoming. Pictured above are the misson's members as they gathered around the picnic lunch served on the church grounds.

"The West Hillsborough mission is moving ahead," states the pastor, the Rev. Grayson Spencer. He reports that they are already working toward relocating in a more suitable location. He and the members request your prayers and financial support.

FREEDOM MISSION MOVES AHEAD



The Freedom Mission of Lumberton is moving ahead in every way. We are pleased to announce that a settlement for a building site has been reached. The director and mission members met with their lawyer at Lumberton on Saturday, January 17, for the completion of their land purchase.

About three and one-half acres is being purchased just inside the city limits on Highway 211 east. The pastor, the Rev. Lewis Sprouse, reports that everything is "going real well." They are full-time, new people are coming in, souls are being saved, and the spirits of the members are lifted high.

In talking with Mr. Sprouse and the members, I see a great determination to build a solid church of which our Lord will be proud. I was very impressed to see just a handful of young brave men sign their names to the mortgage papers, trusting in the faith that they have been taught.

Beloved, to me this is progress; and it should make all Christians happy and want to be a part. I am indeed thankful for our ten new Home Mission points and am persuaded that this is just the beginning of something great. Our greatest problem continues to stem from the lack of funds. Our expenses for the next week are $1,275, and as of today, January 19, 1976, we have eleven dollars on hand.

CAPE COLONY MISSION REPORTS

The Rev. Johnnie Sexton, pastor of the Cape Colony Free Will Baptist Mission near Edenton, reports that the mission is doing fine. They have a full-time program, including league training and visitation. In talking with Mr. Sexton, we found him to be very enthused with the progress being made. The mission is in the process of looking around for a building site. They too desire your prayers and financial support.

SPECIAL MISSION RALLY

A special mission rally cosponsored by the North Carolina State Convention Home Missions Board and the Missions Board of the Eastern Conference will be held at the Macedonia Free Will Baptist Church at Ernul, Wednesday, evening, January 28, beginning at 7:30. All churches of the area are invited to atte and take part in this rally.

The Rev. Walter Sutton Jr., pastor the church, states that there will be special place on the program for you present your offering for missions. Al on the program will be special singin testimony time, and challengir messages.

Churches and Ministers Available

(Note: This column is provided, when needed for any church that is seeking a pastor and f any minister who is seeking a church to serv and would like to give such notice. Please sen the necessary information to the editor of "Th Free Will Baptist." Each notice will run for tw issues only.)

The Rev. Richard C. Overman an nounces that he is available for full-tim pastoral services. He is a member of th Palmer Memorial Free Will Baptis Church of Raleigh and a member of th Cape Fear Conference in good standing He may be contacted by writing 1725- Fransican Terrace, Winston-Salem North Carolina 27107; or telephonin 788-8644.

Mr. Charles Petit, a licensed preache from Everett Chapel Free Will Baptis Church of Clayton, is interested in supply work, part-time services, or evangelistic work. Any church or minister interested in his services may contact him by writing P. O. Box 675, Clayton, North Carolina 27520; or telephoning (919 553-5741.

THE OLD, OLD STORY

William Gladstone, a former prime minister of England, once said, "If were asked what is the remedy for the deeper sorrows of the human heart, I would point to the old, old story, told in an old, old Book, and taught with an old, old teaching—the gospel. This is the greatest and best gift ever given to mankind!"

"HE THAT IS DOWN!"

He that is down need fear no fall.
He that is low no pride;
He that is humble ever shall
Have God to be his guide.
—John Bunyan.

News and Notes

of Denominational Interest

Youth Sunday at Spring Branch Church

When Jesus, at the age of twelve, answered His parents' inquiry about His whereabouts, He exemplified the need to begin the works of His Father (God) at an early age in life.

This was also exemplified on December 14, 1975, at Spring Branch Free Will Baptist Church near Walstonburg, when the church observed Youth Sunday.

Approximately 35 young people of the church took an active part in all the church activities of the day. Doug Strickland, acted as master of ceremonies with Miss Becky Martin leading the congregation, as well as the youths, in hymns of praise. The morning and evening messages were delivered by Jimmy Galloway. Readings on ''Youth Sunday'' by Miss Betty Sue Horton, and ''Christimas'' by Miss Melody Johnson, were an inspiration to the entire congregation. Miss Beth Strickland prayed the benediction at the close of the morning worship. Miss Roberta Bynum served as pianist throughout the combined morning and evening services. Many other youths served in various capacities throughout both worship services.

The pastor, the Rev. Royce Reynolds, states: ''We feel sure God has especially blessed us here at Spring Branch with such an inspiration as shown in the services of these young people. As we look around and see these young lives being lived for the Lord, we feel that God is certainly cultivating an abundant harvest to come from this work.

''We congratulate these young people and pray for their continued enthusiasm in the work of the church as they serve God.''

The Singing Ormonds in Concert At Croatan F. W. B. Church

The Singing Ormonds will give a concert at the Croatan Free Will Baptist Church near New Bern, Sunday evening, February 1, beginning at seven o'clock. The pastor, the Rev. Clifton Styron, and the congregation invite the public to attend.

The Singing Ormonds first started in 1974. Since that time they have been through a lot of laughter, tears, prayers, and a lot of practice sessions. God is using them to win new souls for His kingdom. Not only have the people received a blessing from their singing, they have received wonderful experiences from the Lord.

The Ormonds have performed before many thousands of people in high school auditoriums, churches, and other events. They have sung throughout North Carolina, and now are expanding into Virginia, Tennessee, South Carolina, and Georgia. They have sung with such groups as The Goffs, Hemphills, Cathedrals, Happy Goodmans, and many others.

Since their short time of singing, the Ormonds have won two talent contests. The first was on December 31, 1974, at Salem Roanoke Civic Center, Roanoke, Virginia. This gave them the opportunity to go to Nashville, Tennessee, for the International Gospel Festival. The second contest was at Indian River High School at Virginia Beach, Virginia, Annual Singing Convention. This time they won all preliminaries for both days.

They also have two albums to their credit. Their latest, ''The Singing Ormonds in Nashville,'' is a combination of versatility and spirituality. The young and old alike love the message they proclaim—the truth of God's Word.

It can truthfully be said that if you add God-given talent, hard work, and the love of Jesus Christ, you have gospel music, done only by The Singing Ormonds.

Beaverdam YFA Holds First Meeting of the New Year

The YFA of Beaverdam Free Will Baptist Church, Clarendon, held its first meeting of the year, 1976, January 12, at 7 p. m. The meeting was held in the church fellowship hall with Dalma Garrell and Phyllis Godwin serving as hostesses.

The meeting was called to order by the president, Priscilla Cartrette. Prayer was prayed by Mrs. Shelby Edwards. The opening song was ''Faith of Our Fathers.''

The title of the lesson was ''Faith of our Fathers.'' The topics studied were (1) The Ancient Period, (2) The Pentecostal or Apostolic Church, and (3) Persecutions from A. D. 33 to A. D. 313. The subtopics under topic three were (a) The Sanhedrin, (b) The Pharisees, (c) The Sadducees, and (d) The Romans.

Under new business the group elected a new officer, Jeff Mercer, as parliamentarian. After discussing other business matters, the group adjourned with the praying of the Lord's Prayer in unison. After a blessing was prayed by Mr. Roger McPherson, refreshments were served by the hostesses.

Questions & Answers

(Continued from Page 5)

Gospel, of an incarnation, we can perceive how there may have been restriction in the exercise of divine power operating by a human brain. The instrument would be necessarily inadequate. The assumption of an unrestricted divine nature would imply perfect knowledge in boyhood, yet we know that as a boy Christ did not know all things; for Luke says explicitly (2:52) that he increased in wisdom, which he could not have done had he been omniscient from birth. In taking our nature he voluntarily submitted to the imperfections of our condition, otherwise he would not have been made 'like unto his brethren.' ''

Even though we do not know all that was involved in Jesus taking upon Himself a body of flesh like unto ours, we do know that at all times while here in that body He did all that He did in complete obedience to His and our heavenly Father and taught that we, that are Christ's, are to live that kind of a life of obedience to God.

CRAGMONT ASSEMBLY NEWS



Black Mountain, North Carolina

CRAGMONT IS DEBT FREE!

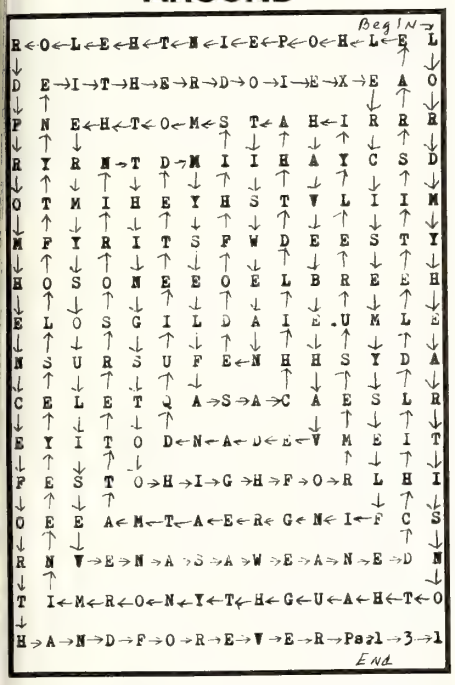
On January 5, 1976, the Board of Stockholders for Cragmont Assembly, Inc. voted to pay off the remaining $4,000 indebtedness on the Kitchen-Dining Hall Project. This makes Cragmont debt free. Thanks are extended to all who have given toward this project.

Previously the Cragmont board promised to place the names of those who gave $50 or more toward this project on a plaque to be placed in the dining hall. The following is a list of those persons or groups. Please check the list for errors in the spelling of names and see if any church, organization, or individual has been overlooked. If there are any errors, please notify Mrs. A. B. Chandler, Treasurer, P. O. Box 298, Oriental, North Carolina 28571. Please send your name and the date and amount of your canceled check or checks.

Albemarle Union Meeting
Arapahoe Church
Aspen Grove Church
Ayden Church
The Rev. and Mrs. L. E. Ballard
Barnes Hill Church
The Rev. and Mrs. N. B. Barrow
Mr. H. L. Bass
Elizabeth Bass
Bethany Church (Central Conference)
Bethel Woman's Auxiliary
Black Jack Church
Board of Education, Cape Fear Conference
Bridgeton Church (in honor of Mrs. Grover Pate)
Mrs. Hattie Bright (in honor of Roy Stanford)
Hattie Bright Sunday School Class (White Oak Church)
Hattie and Thomas Bright
Calvary Church (Western Conference)
Cape Fear Youth Fellowship
Mr. and Mrs. L. R. Caroon, Teresa, Randy, Dwight, Tracy, and Angel
Carteret County Youth Rally
Casey's Chapel Church
Challengers' Sunday School Class (Shady Grove)
Christian Cadets Conference
Christian Chapel Church
Christian Chapel Woman's Auxiliary
Core Creek Sunday School
Crab Point YFA
Cragmont Sunday School
Cragmont Woman's Conference (1972)
Mr. Bennie R. Dail
Daniels Chapel Church
Mr. and Mrs. E. C. Davenport
Betty Dawson Sunday School Class (Shady Grove)
Jerry and Gail Denning
Mrs. Dola H. Dudley
Eastern Conference Woman's Auxiliary Convention
Eastern Conference Youth Convention
Eastern Conference Third District Youth Fellowship
Eastwood Church
Marvin Edwards (Edwards' Electric Company)
Elm Grove Church
Faith Church (Morehead City)
Faith Church YFA (Morehead City)
First Church, Goldsboro
First Church, Greenville
First Church, Kinston
First Church, Rocky Mount
First Church, Smithfield
First Church, Tarboro
First Church, Wilson
Free Union Church (Albemarle Conference)
Free Union Church (Central Conference)
Fremont Sunday School
Friendship Church (Western Conference)
Mr. and Mrs. W. J. Gaskins
Gethsemane Church
Mr. and Mrs. B. Leon Godwin (in honor of Mrs. Lila Harrison)
Dorothy M. Griffin
Mr. and Mrs. J. C. Griffin
Herman Grubbs Family
Gum Swamp Church
Hickory Chapel Church
Hickory Grove Sunday School (Robersonville)
Holly Springs AFC (Eastern Conference)
Holly Springs Cherubs (Eastern Conference)
Holly Springs Church (Eastern Conference)
Holly Springs YFA (Eastern Conference)
Holly Springs Junior YFA (Eastern Conference)
Hugo church
Hull Road Church
Mr. James B. Hunt
Jackson Heights Church
Mr. Larry Johnson
Mr. Larry E. Johnson
Juniper Chapel Woman's Auxiliary
Kenly Church
LaGrange Church
Layman's League (Central Conference)
Lee's Chapel Church
Little Creek Sunday School
Little Rock Church
Little Rock Sunday School
Little Rock Woman's Auxiliary
Little Rock Woman's Auxiliary, Circle No. 3
Little Rock YFA
Mr. William G. Lovick
Marlboro Church
Marsh Swamp Church
Marsh Swamp Sunday School
May's Chapel Youth
Micro Church
Milbournie Church
Clara Mitchel Class (First Church, Goldsboro)
Moseley's Creek Church
Mosley's Creek Woman's Auxiliary
Mount Tabor Church
Mount Zion Church (Western Conference)
North Carolina Free Will Baptist League Convention
North Carolina Free Will Baptist Woman's Auxiliary Convention
Lela Nobles Woman's Auxiliary
Otter's Creek Church
Otway YFA
Mrs. Daisy Owens
Pee Dee Woman's Auxiliary Convention
Mrs. Sadie Peedin
Piedmont Conference
Pine Level Church
Pine Level Woman's Auxiliary
Piney Grove Church (Central Conference)
Pleasant Grove Church (Cape Fear Conference)
Pleasant Grove Church (Western Conference)
Pleasant Hill Church
Pleasant Hill Church (Western Conference)
Pleasant Plain Church
Rains Cross Roads Church
Reedy Branch Church
Reedy Branch Couples Class
Reedy Branch League
Reedy Branch Sunday School
Riverside Church
Rooty Branch Church
Saint's Delight Church
Saint Mary's Church (Western Conference)
Saint Mary's Church (Eastern Conference—in honor of Mrs. J. W. Reese)
Saint Mary's Woman's Auxiliary (Eastern Conference—in honor of Mrs. J. C. Griffin)
Saint Mary's Woman's Auxiliary, Circle No. 1 (Eastern Conference—in honor of Mrs. C. M. Harrison)
Saint Mary's Woman's Auxiliary, Circle No. 3 (Eastern Conference)
Saint Mary's Woman's Auxiliary, Circle No. 7 (Eastern Conference—in honor of the Rev. and Mrs. Clyde Cox)
Sandy Plain Church
Sarecta Church
Mrs. Ada B. Sasser
The Rev. and Mrs. R. T. Sasser
Selma Church
Shady Grove Church
Sherron Acres Church
Sidney Church
Mr. and Mrs. Kenneth Skinner
Smith's New Home Church
Snow Hill Church
Sound View Church
Mrs. H. L. Spivey
Spring Hill Church
Stancil's Chapel YFA
Mrs. Alma Pittman Stanford
Mr. and Mrs. Huber Stanley
Mr. and Mrs. R. Y. Stephenson
Stoney Creek Church
Stony Hill Church
Mrs. Etta S. Suggs
Mr. and Mrs. Fountain Taylor Sr.
Tee's Chapel Church
Tee's Chapel Prayer Group
Tee's Chapel Woman's Auxiliary

ee's Chapel YFA
nion Grove Church
nity Church
he Rev. Lloyd Vernon
Varden's Grove Church
Mrs. Ruth Warrick
Mr. and Mrs. Franklin Watson
Mrs. Effie Webb
Mr. Sam Weeks
Welcome Home Church
Welcome Home YFA
Western Conference, First Union
Western Conference, Second Union
Western Conference Woman's Auxiliary Convention
Western Conference Youth Convention
White Oak Grove Church
White Oak League
White Oak Woman's Auxiliary
Mr. and Mrs. Joseph Williams
The Rev. and Mrs. Willis Wilson
Wintergreen Woman's Auxiliary
Winterville League
Winterville Sunday School
The Rev. Hermon Wooten
Yelverton's Grove Church
Yelverton 's Grove YFA

FIND YOUR WAY AROUND



The answer to last week's puzzle, "Find Your Way Around," is shown above. By starting with the "L" in the right upper corner and following the arrows, you will end up in the lower right corner and will have the complete Psalm 131. The psalm is as follows: "LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child. Let Israel hope in the LORD from henceforth and for ever."

LET US FILL YOUR NEEDS

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Telephone 746-6128

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9:00 a. m.—5:00 p. m., Saturday



THE CHALLENGE OF THE KINGDOM

Lesson Text: Matthew 13:31-33, 44-52
Memory Verse: Matthew 13:16

I. INTRODUCTION

In the thirteenth chapter of his Gospel, Matthew records seven parables by our Lord on the kingdom of heaven. They are as follows:

The parable of the sower.

The parable of the tares among the wheat.

The parable of the grain of mustard seed.

The parable of the leaven.

The parable of the hidden treasure.

The parable of the pearl of great price.

The parable of the dragnet.

These parables do not refer to the Kingdom Age when Christ will set up His earthly kingdom after the Great Tribulation. They refer to the church age following His ascension into heaven. The kingdom of heaven is "the earthly sphere of the kingdom of God" and is made up of both possessing and professing Christians, the truly born again, and those who only profess to be. The kingdom of God is the invisible kingdom within the hearts of believers and includes the heavenly host as well. Only born-again believers are in the kingdom of God.

With this brief background explanation we will be better able to understand the five parables in our lesson Scripture today.—**The Advanced Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. Someone has said that a parable is an earthly story with a heavenly meaning. In the chapter which we study today, Jesus used parables to reveal some things about the kingdom of heaven to His disciples. When He had finished, He asked them if they understood what He had taught.

B. These parables show that in the kingdom of heaven the good and the bad will grow together. If we try to separate them, we will injure the plants that are good. It is our job to sow seed, not to separate the good from the bad.

C. These parables also show that while the good and the bad grow together in this world, there is an evil influence at work seeking to destroy as many of the good as possible. This is the influence of Satan.

D. We believe that the kingdom of heaven is the professing kingdom of today, and in this kingdom are both good and bad. However, there will come a day when the Lord will separate them.

E. It is not man's job to try to separate men. Judgment belongs to God, not to men.

—**The Bible Teacher (F. W. B.)**

III. ADDITIONAL TRUTHS

A. Next, we may ask just what the kingdom is that belongs to heaven and to God. There is some confusion about this because the word "kingdom" can have different meanings.

First, "kingdom" may mean the territory or area ruled by a king. In our study of the Old Testament we learn that Israel was divided for a long time, and we speak often of the northern kingdom or the southern kingdom. On a map we may find their areas labeled "Kingdom of Israel" and "Kingdom of Judah." The name "kingdom of heaven" usually does not mean a territory. This is not to say that heaven is not a place; but many Bible passages speak of heaven's kingdom here on earth, and on the world map we see no area marked off as heaven's possession. Jesus said to Pilate, "My kingdom is not of this world" (John 18:36).

Second, "kingdom" may mean the people ruled by a king. Jesus said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matthew 19:14). This can readily be taken to mean, "Of such is the group of people ruled by heaven or by God."

Thinking of the kingdom as composed of God's people, we see that it is the same as the church—meaning, of course, the true church, the people who really belong to God. Perhaps church rolls carry the names of some people who do not belong to that group because they do not allow God to rule them.

Third, the word "kingdom" may mean kingship, the authority or right to rule as a king. Is this what we mean when we pray, "Thine is the kingdom, and the power, and the glory"? Second Timothy 4:1 tells us Jesus will "judge the quick and the dead at his appearing and his kingdom." Here "kingdom" seems to mean His authority, His right to rule, which will be recognized by all when He appears again.

Fourth, "kingdom" may mean rule or government. We are not thinking now of the authority or right to rule, but of control actually working in people who obey. "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matthew 5:3). Does this not mean they accept divine control, they allow heaven to rule them?

Fifth, and last in this list, the word "kingdom" sometimes refers to the heavenly realm that we shall enter when our life on earth is over. Acts 14:21, 22 records that Paul and Barnabas told Christian people "that we must through much tribulation enter into the kingdom of God." The people had already accepted God's rule. They were in His kingdom on earth, but had yet to enter His kingdom above. Paul was confident that the Lord would preserve him for that heavenly kingdom (2 Timothy 4:18).—**Standard Lesson Commentary**

B. As this lesson has shown us, Jesus used many parables in His teaching. On one occasion it was said that "without a parable spake He not." How important are parables, especially those told by Jesus? Someone has expressed an opinion on these parables as having been put in "so simple form that a child may understand them, yet so deep in meaning that Christian thought for nearly two thousand years has pondered over them without exhausting their treasures."

Jesus' parables must be understood the framework of thought of His day. hen Jesus spoke of the mustard seed, r instance, as being the smallest of all eeds, He merely used an expression at was widespread in that day, for ere are many seeds which are smaller, uch smaller.

Mustard was grown usually in gar-ns. Black mustard, the kind most mmon in Palestine, often grows from ght to twelve feet. Small birds, such as ldfinches and linnets, light in great mbers upon the branches to pick out e seed which is a favorite food with em.

Don't you suppose that Jesus had een this many times? So had His isciples. He wasn't trying to be rofound in this parable of the mustard eed; He was simply using a background nat was so very usual and familiar in nat part of the world. Such a well-known ackground made it easier for them to nderstand the meaning of the parable han we who may know so little about the nustard seed background.—**The ntermediate Quarterly (F. W. B.)**

NOTE OF THANKS

I am writing this "Note of Thanks" for he Rev. and Mrs. E. C. Morris of Walstonburg. They would like to take his method to thank all ministers, churches, auxiliaries, youth groups, and individuals for each card, gift, visit, or act of kindness on their behalf during the holiday season. They would like to include a special thanks to the Rev. and Mrs. Ralph Lightsey of Georgia. Mr. Lightsey is vice-president of Georgia Southern College and they are members of the Marietta church.

They ask that everyone please continue to pray for them. Mr. Morris is growing weaker and Mrs. Morris' health is not very good, but they will both lift the spirit of anyone who visits them. She prays for strength to continue to care for Mr. Morris.

It is impossible for them to write individual notes for all the acts of kindness shown them. They are truly grateful to everyone and thank God for friends such as these.

In Christ's service,
Geraldine Brown

RETIREMENT HOMES NOTICE

Two times this past year notices were published in THE FREE WILL BAPTIST announcing the Retirement Homes Founders' Club. Many persons and churches have responded, but we need many more members in order to get these apartments ready for use.

Listed below are the three categories of founders:

1. Those who contribute over one half of the total construction cost of an apartment or a duplex unit, that apartment or duplex will be named in their honor.
2. Those who contribute $1,000 or over, their names will be engraved in a permanent-type marker placed in a suitable location on the grounds.
3. Those who contribute at least $100 and below $1,000, their names will be placed on a wall plaque located in the appropriate apartment.

Your opportunity to become a member of the Founders' Club will end this coming June 30. Your help and participation will certainly be a blessing to you and others for years to come.

Each of the three categories of donors will receive a Founders' Club Membership Certificate in September of 1976.

Interested persons should clip out the following form and after completion mail it to the Executive Director of the Free Will Baptist Retirement Homes, P. O. Box 250, Middlesex, North Carolina 27557.

FREE WILL BAPTIST RETIREMENT HOMES

Date _____

Name _____

Address _____

Telephone No. _____

Please place an X in one of the following blanks:

___ I want to become a member of the Founders' Club and my gift in the amount of $ _____ is enclosed.

___ I am interested in becoming a member of the Founders' Club but I would like for you to mail me additional information.

___ I am interested in becoming a member of the Founders' Club and I would like a representative to visit me.

Mail this blank to:

Retirement Homes, Inc.
P. O. Box 250
Middlesex, North Carolina 27557

STORIES

for our youth



A GOOD KIND OF HAPPINESS

Sue S. Allen

ON Friday morning, school began with a pleasant surprise—a substitute teacher.

"Oh, boy, a substitute!" Andy whispered to Ralph, and they exchanged grins. A substitute meant an easy day. Some of the braver boys would pull a few mischievous tricks, the girls would ask to get a drink of water to cure imaginary hiccups, and everyone would pretend not to know the assignments.

Today's substitute smiled right at Andy and said, "I'm Mrs. Simmons. What's your name, please?" Then she walked around the room, smiling at each child and asking his name.

"I hope you boys and girls won't mind if we don't keep right on schedule today," she said apologetically. "A new teacher needs to get acquainted with the students before they can accomplish very much together."

"Oh, no, we don't mind," Ralph spoke up without raising his hand, and several others chimed in, "We don't mind. We don't mind at all!"

However, Mrs. Simmons knew about opening exercises, so they stood and repeated the pledge to the flag and sang "America the Beautiful." Ronnie Sinker purposely sang off key, the way he did sometimes in music class, but Mrs. Simmons didn't seem to notice.

"Now, just so that I can get to know you better," Mrs. Simmons said as she fingered a piece of yellow chalk, "let's do something a little different. I'd like for you boys and girls to help me complete a 'Happiness Chart.' I want you to tell me the kinds of things that make you happy."

Mrs. Simmons wrote at the top of the board, "Happiness is—," and down the left side she numbered one to ten.

"Who will tell me how to finish the sentence?" she asked.

Ronnie Sinker called out, "Happiness is when you have a substitute teacher!"

With a pleased smile, Mrs. Simmons wrote "a substitute teacher" beside number one.

More answers came fast. "Happiness is when you win a ball game!" called Andy.

"Or when you make an 'A' on a test!" added Jim.

"How about staying overnight with a friend?" suggested Carolyn.

Someone else said, "Getting a letter in the mail or having a birthday!"

Almost everyone had an idea about happiness, so Mrs. Simmons said, "Let's leave one or two lines empty in case we think of a very special happiness idea later on today."

The morning went quickly. Mrs. Simmons had them tell about their hobbies, let them look up science subjects in the reference books, and even let them draw a scene from their favorite story in the reader.

After lunch, Mrs. Simmons was just as pleasant but more businesslike. "Since this is Friday, I imagine you have a spelling test. Is that right?"

Reluctantly the class agreed.

"Then I will, too," Mrs. Simmons announced.

The test covered fifty review words many of them tricky and some of them spelled quite differently from the way they sounded. Andy wished he had spent more time yesterday on review.

Suddenly Andy was aware of an unusual stillness around him. Ronnie Sinker's head was bent low over his lap, where his spelling book was open at the test words. Then he realized that several other boys and girls had open books on their laps.

With a substitute teacher, anyone could cheat and get away with it. Andy knew he couldn't get an "A" unless he cheated, too. It didn't seem right for others to look at their books while he tried to remember the words without help.

But neither did it seem right to cheat, even if the teacher didn't know about it. He remembered his Sunday school lesson about being honest.

"Put your names on your papers, please," Mrs. Simmons directed, "and pass them to the front."

Then, without a word, she went to the board and filled in the last line of the "Happiness Chart." On it she wrote , "a clear conscience."

Everyone knew exactly what she meant.

For the guilty fifth-graders, it was the kindest punishment any teacher had ever given them.

For the rest, it was a good kind of happiness.—**Guide for Juniors**

HOW DO YOU PRAY?

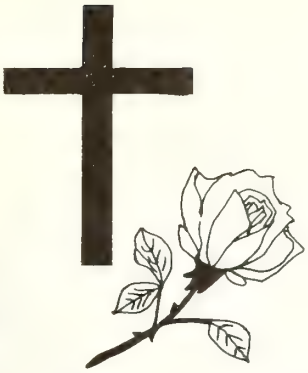
The minister was calling at Jimmy's home one day. During the call, he turned to Jimmy and asked, "Do you pray every night, my boy?"

"No," Jimmy answered. "Some nights I don't **want** anything."

There are many boys and girls like Jimmy. They pray only when they want something for themselves. Their prayers are selfish prayers. Jesus does not want us to be selfish in our prayer any more than in other things.

Jesus would like the prayer that Charlie Adams made the other night. Paul had played a mean trick on Charlie. That night, Charlie prayed, "Forgive Paul, dear Lord, because he was mean to me today."

Jesus asks that we pray for our enemies. We have the Lord's prayer (Matthew 6:9-13) which Jesus taught as a pattern for our own prayers. Most of its petitions are concerned with God's will being done and His name glorified. The rest relate to others and to ourselves. That is the way Jesus wants us to pray—first to honor God, then for others, and last for ourselves.—**Junior Trails**



Special Moments

ello!

I would like to share with you two "Special Moments." The first is the birth of is column and its dedication to the Lord. May it fulfill the purpose He directs. May it ing us insight into ourselves and others. May the column add sunshine to our lives hen we read about the things God has done for others in daily life. May the column Special Moments" be used wholly for the glory and edification of our Lord.

My second moment is less serious but very meaningful.

The day had been beautiful in every way. I was completely self-satisfied. Not nce had I stopped to thank God for my blessings. Then I stooped to the chore no one ants to do—I carried out the garbage. Suddenly I found myself standing in the ark, one foot short of the backyard fence and the garbage can, holding a bottomless aper bag with an array of garbage lying on and around my feet. Naturally, I blamed ne "stupid bag."

As I knelt in the darkness with a flashlight stuffing the stinking mess into nother bag, I began laughing. God had just reminded me I'm human. I deserved arbage on my feet! I hadn't remembered to thank Him for that beautiful day. umbly, I asked Him to always remind me I'm human and help me laugh at myself.

———————

"Special Moments" happen to all of us. Perhaps you have a moment of special ope, a moment of reward, or a moment of spiritual revelation that you wish to ex- ress. Will you share a part of yourself with our readers? God does so many mar- elous things in the lives of people. Sometimes a blessing comes from tragedy. This olumn is an opportunity to give God credit. Do it now! Address your letter to "Special Moments" at the Press. Be sure to sign your name and give us permission o print your letter. If you prefer, your name can be withheld upon request.

God wants us to share. Write soon.

Maggie

GRANT US, OUR FATHER

by
Ruth Langley Newsome

Grant us, our Father:
The patience of Job
that we may not give up
in time of crisis.

The love of Hosea
so we will forgive
and keep on loving.

The faith of Abraham
to keep walking by faith
and not by sight.

The compassion of Jesus
that when we see the unfortunate
we will not walk by
on the other side.

The wisdom of Solomon
so we will not become discouraged
because we cannot do everything.

But in the name of Jesus of Nazareth,
let us do something!

THE QUESTION

"If a man die, shall be live again? . . ." (Job 14:14).

When I have done with life's brief, doubtful journey,
And my ship anchors in death's silent sea,
Shall my eyes look upon another morning
When I shall know and say that this is me?

Or shall life's ending bring unbroken silence,
And my eyes close upon eternal sleep,
From out of which there shall be no awaking—
No bright and happy rendezous to keep?

Is there no answer to this restless longing,
This sleepless, never ceasing sense of need?
If there be only darkness closing round me,
That will be death and bitter death indeed.

But, oh! I know that my Redeemer liveth,
And I shall see Him in that latter day,
When my eyes open on the life enternal,
And these dark mists and clouds shall pass away.

O joyful thought! I know I shall be like Him,
For I shall see Him in His beauty there—
Shall walk with Him beside life's flowing river
That springs within that city bright and fair.

And I shall listen to the breathless music,
Which binds in harmony the myriad spheres
Of earth and heaven's countless constellations,
As time goes swinging down the path of years.

And there shall be no night, but endless morning;
Nor any measure to the perfect bliss
That I shall know in that bright, shining city—
Such as my heart has hungered for in this.

—John W. Beaman

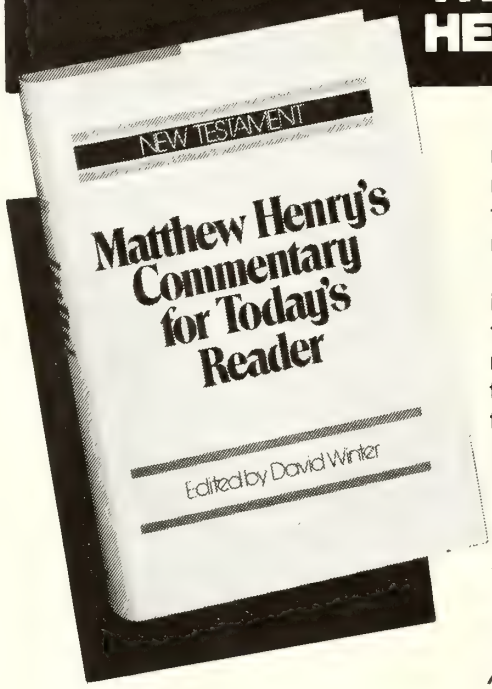
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''God's Psychiatry'' by Charles L. Allen

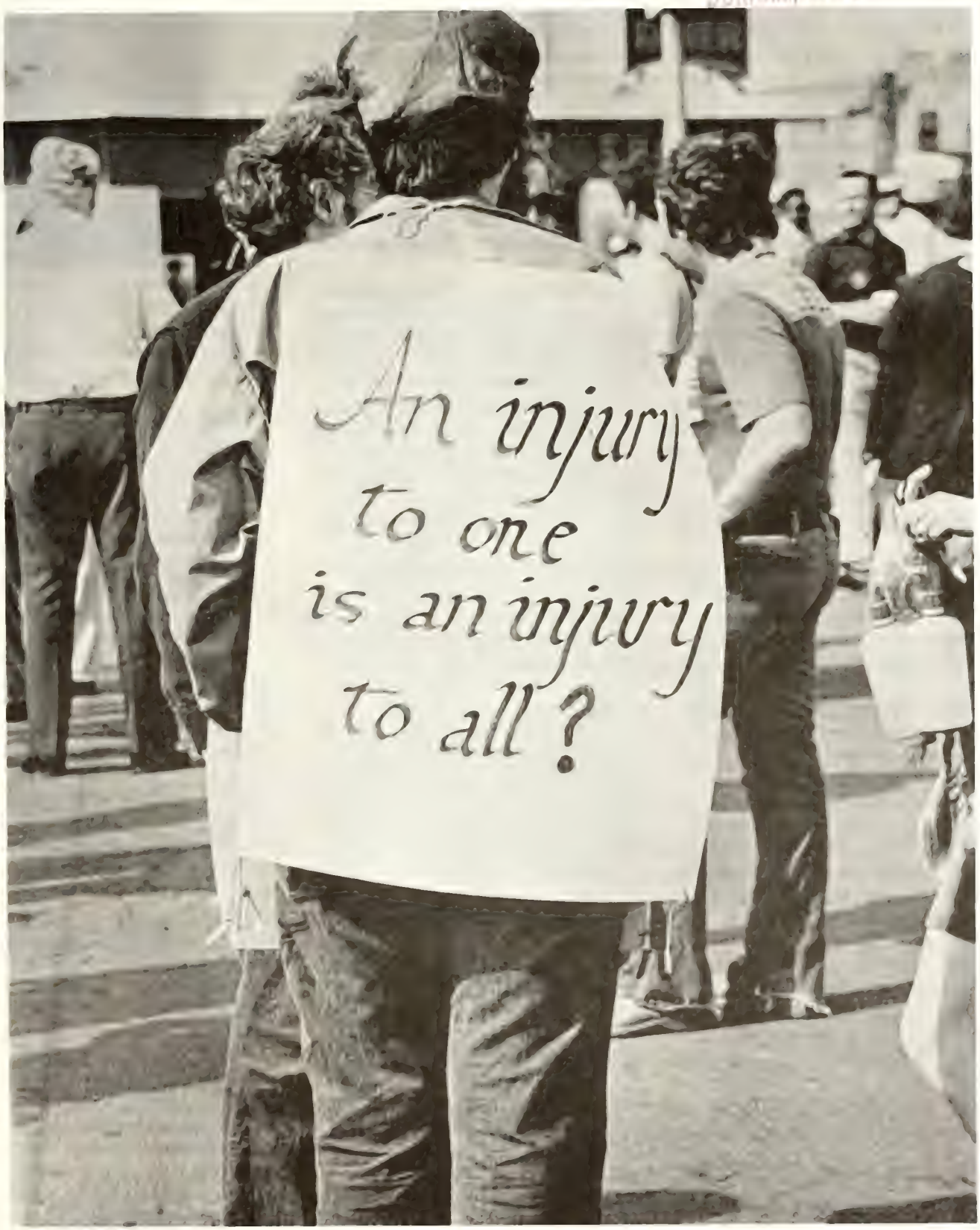
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the free will baptist

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Beware the word, "Christian." What is its real meaning?

Editorial...

WHAT IS THE MODERN MEANING OF "CHRISTIAN"?

Guest Editorial by Veteran Minister L. E. Ballard
Greenville, North Carolina

Recently I listened to an on-the-spot news report on the war in Lebanon, coming over one of the TV networks, illustrated with pictures. As it came on with an early use of the word "Christian," I decided that I would count the number of times this name was used in the broadcast.

The word "Christian" was used twenty-three times during the brief news report. Eight of these times it was used in direct connection with atrocities committed by "Christian" soldiers; such as, shooting down innocent men, women, and children in the streets. In one case a man and woman were brutishly slain while the man attempted to shield the woman with his own body. There was a picture of the two lying dead in the street, the man's arms about the woman and his body stretched across her.

As I listened to this report, and looked at the pictures, my mind went back to the time when I was a small boy and got my first understanding of the meaning of "Christian." In the community where I was raised, no person was called a Christian until that person had made a profession of faith in the Lord Jesus Christ. The church leaders and ministers of that day believed in the old-time way of receiving Christ: repenting of sin, going to the altar to seek God's forgiveness, and confessing Christ only when they believed that they had this forgiveness. Even after this, if one went astray and committed sin, the church leaders and members would say with sadness and disappointment showing on their faces: "You know John is no longer a Christian, he has gone back into the world." In those days the name "Christ," even when used as a part of an extended word, was considered a word to be spoken only in reverence.

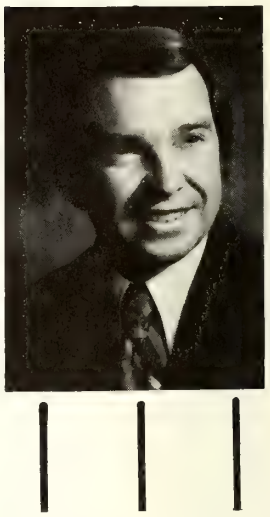
Then there came the time when I began to hear about "Christian communities," "Christian cities," "Christian America," and "the Christian world." My own community was a better community than some other communities nearby, but somehow I could never concede that it was worthy to be called "a Christian community." I also had the same doubts about "Christian America" and "the Christian world."

The Bible tells us that the disciples were called Christians first in Antioch. This followed a great revival, lasting a whole year, held by Paul and Barnabas in the city of Antioch, during which time many were converted to both faith in, and with the likeness of, Jesus Christ. The account is told in Acts 11:26, and the depth of the salvation received by the converts is indicated that, when they heard of the poverty of the brethren in Judea ". . . every man according to his ability, determined to send relief . . ." (Verse 29). Next to Pentecost, this was probably the greatest revival of the Early Church. The spiritual impact was so great that it was out of this church that the first Christian missionaries were sent forth. There is certainly plenty of evidence for the conclusion that the disciples were called "Christians" because of the change in their lives to conform to the character of the One preached to them. They became Christlike, and the whole city became conscious of this and said one to another, "These men are imitating Christ—they have become Christlike."

How can the word that means "Christlike" be properly applied to people who commit all kinds of sin and atrocities? Can one imagine Jesus Christ ruthlessly slaying innocent men, women, and children; or, for that matter, even fighting a "holy war"?

We need to call a "spade a spade," and get away from calling sinners Christians and nations filled with wickedness, "Christian nations." As I understand it, there will never be a "Christian nation" until the Lord returns to "bind Satan" and usher in a time of righteousness throughout the world. To prepare for this, we should all strive to make as many people as we possibly can believers, worthy to be called "Christians." If our friends are indeed "Christlike" in desire and sincere endeavor, let us call them Christians; but, let us be careful not to defame the lovely name of Christ by associating it with that which is evil.

Cover Photo by Ed Carlin



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LET'S BE PROUD OF THE GOSPEL!

by Leighton Ford

SEVERAL months ago we read of the death of U Thant, who was secretary-general of the United Nations. When U Thant retired from the UN, a dinner was given in his honor, attended by the President and many top leaders from across the United States. He was toasted and praised.

When it came time for him to respond, he said (in effect): "If any of the things said about me are true, I would like to give the honor to my lord . . . Buddha! I was raised in a Buddhist home. Everyday I read the sayings of Buddha. I believe Buddha was the greatest religious teacher and everyday I examine my life to see if I've been worthy to be called a disciple of Buddha."

I suppose that nine tenths of those at that dinner were Christians. How many of them, I wonder, if they had been in U Thant's place, would have said, "I give all the honor to my Lord Jesus Christ! I believe He is not only a great teacher but the Saviour of the world! Everyday I examine my life to see if I've been worthy to be called a disciple of Jesus Christ"?

Why is it that many who are called Christians seem to be embarrassed to speak out for Christ? When was the last time you saw a Christian saying table grace publicly, or reading a Bible openly? Now I don't think as Christians we are to be exhibitionists. Jesus hasn't called us to do our religious deeds "to be seen of men"; quite the opposite. But our reluctance to identify with Christ—our hesitation to speak of Jesus to our friends and co-workers and fellow students—all this raises the question, "Are we in some sense ashamed of the gospel?" Have we lost the sense of thrill and wonder which once gripped men because the Lord had commissioned them, unworthy as they were, to carry His message to all the world?

Think of the contrast of Paul as he faced the prospect of a mission to Rome. He writes "I am eager to preach the gospel also to you who are at Rome. I am not ashamed of the gospel." (Or to translate it positively, "I am proud of the gospel . . .") because "it is the power of God for the salvation of everyone who believes; first for the Jew, then for the Gentile" (Romans 1:16). To Paul, the gospel was a cause not for shame, but for glory! It was true! It worked! It was for all men!

Perhaps the root of our timidity is right here: We don't have the same confidence. If we want to become excited about sharing our faith, then we need to get rid of our misconception that people aren't interested in Christ and won't respond.

First of all, let's realize that what we're trying to communicate to people is not **good advice**, but **good news**! That's literally the meaning of the word "gospel." Paul exults, "I am proud of the good news!" Jesus said that He had come to "preach good news to the poor," and told His followers to preach "the good news of the kingdom" to the ends of the earth!

Paul states the content of this good news very simply in Romans 1: It is "The gospel of God—the gospel He promised before hand through His prophets in the Holy Scriptures regarding His Son, who as to His human nature was a descendant of David and through the Spirit of holiness was declared, with power to be the Son of God by His resurrection from the dead: Jesus Christ our Lord" (Romans 1:2-4). This gospel is not a command, but an announcement! Not an imperative "do," but an indicative "done"! God has done for us in Jesus something we could never do for ourselves. Jesus Christ is the strong right hand of Almighty God, intervening in the human predicament, reaching down to rescue us and lift us! And this is not a message that changes from age to age. It's something that happened once in history and it's good news for all time! The gospel is not mere words, theories, or ideas. "I am proud of the gospel," says Paul, "because it is God's power!" This good news is not a theology **about** power; it is power "dunamis"—the events—God's dynamite for our 1976. It **is** the power to God for salvation.

"Salvation"—Does that sound old-fashioned to you? It's really a power-packed concept that may well be expressed by our modern word "liberation." It means that God sets us free, gets us off the hook of our self-centeredness, and liberates us to serve God and others! And the power by which God saves us is, paradoxically, the weakness of the Cross. The good news is that God identified Himself with us in our lostness, humbling Himself to a criminal's death on the Cross, dying for our alienation that He might live in us by resurrection power! "The message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God" (1 Corinthians 1:18). If we're embarrassed about Jesus, maybe it's because we aren't really convinced about this "power of God." That may be because we need an up-dated experience with Christ.

"The kingdom of God is like unto . . ." electricity. For power to flow efficiently through a wire there must be **maximum contact.** Are you living in open, daily contact with God? Do you speak with Him? worship Him? read His Word? Then if a wire is to be an efficient conductor of power there must be **minimum resistance.** And if you and I are resisting God, fighting Him, refusing the way of the Cross, insisting on running our own lives, holding out on our obedience, living in wrong relationships with others, then God's power will be choked off. And finally, power not only must come **into** and **through** a wire but **out of** the wire and **into** something else. God's power is always power to witness and power to serve.

Finally, we lose our sense of embarrassment about Jesus when we realize the gospel is not for a favored few, but for all who respond! As Paul says, It's God's power to save everyone who believes; first, the Jew, then the Gentile. All have sinned and **all** who call upon the name of the Lord may be saved. "We preach not ourselves, but Christ Jesus as Lord," said Paul. If we are calling men to ourselves, our life style, and our culture, we may sometimes need to be embarrassed. But if we are joyfully inviting our friends and neighbors at home and around the world to trust and follow the Jesus who is Lord of all cultures and captive of none, then we can witness with the same strong conviction that Paul had: "I am proud of the gospel!"

Let's be proud of this gospel! It is good news. It works powerfully. It is offered to all people. If you have not believed it, believe now. If you have, then pass it on.

———

Leighton Ford is an associate evangelist with the Billy Graham Evangelistic Association. This is a condensation of a recent text for the "Hour of Decision" radio program.

"LET ME NOT FALL INTO THE HAND OF MAN"

(2 Samuel 24:14)

by Dr. Wade T. Jernigan
President of California Christian College

DAVID had had Joab to number the troops (2 Samuel 24:1, 2). This, of course, was contrary to God's command (Deuteronomy 1:11). In time, God sent Gad the prophet to the psalmist with this message: ". . . I offer thee three things; choose thee one of them, that I say do it unto thee . . . . Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? . . ." (2 Samuel 24:12, 13). David answered Gad and said, ". . . I am in a great strait: let me now fall into the hand of the LORD; for his mercies are great: and **let me not fall into the hand of man**" (2 Samuel 24:14).

Why did David not want to fall into the hand of man? The answer to the question may not be found in this life, for who knew the mind of David but God? I cannot speak with certainty, since any venture on my part in regard to the "why" would be pure speculation.

Could it have been that he feared the same swift judgment for which he was known when it involved others? A case in point: The judgment he passed upon the man in the parable Nathan gave when God sent the prophet to rebuke David for adultery and murder (2 Samuel 12:1-6). It is true that Nathan was a trusted preacher, but David passed judgment upon the man that had taken the ewe lamb on one man's word without any investigation whatsoever. Would judgment upon him be just as swift if he fell into man's hand, could have very well been his thought when he said, "Let me not fall into the hand of man."

It may have been that he was calling to mind the various men who had served with him. The top-notch man was Joab. But, had Joab not taken the life of two men better than himself (Abner and Amasa), as well as the life of Absalom? The thought of falling into his hands was most unpleasant. Which man among all of those who followed David would be absolutely trustworthy in the hour of a man's judgment? Pondering this thought may have caused the "man after God's own heart" to cry, "Let me not fall into the hand of man."

Since I cannot say for sure why David feared the hands of man, maybe I should deal with why I would fear man's hands.

I. Man May Forget that He Is the Offspring of God (Acts 17:28)

God will never forget that He is God. Man, when given the opportunity to judge, might forget all about his kinship to God, but God will never forget His kinship to man. God's attributes are absolute; therefore, man can always count on God acting as God and never like man. When man takes proper note of his kinship with God, He will do unto others as he would have others to do unto him. My fear stems from the fact that my kinship sometimes has been practically ignored when meting out judgment unto some men.

II. Man May Not Remember His Own Frailty as I Have at Times Failed to Remember Mine

That we are frail can be seen in the cry of David, ". . . remembereth that we are dust" (Psalm 103:14). There is a sense in which this can be used in self-justification, but it also can be used to bring ourselves into proper focus. When I am not willing to recall my own frailty, it just might be I will not see and try to understand the frailty in another. Also, if those in whose hands I fall forget the frailty on the part of us both, then like Cain I must cry, ". . . My punishment is greater than I can bear" (Genesis 4:13).

III. Man May Fail to Understand Me as I Have Failed to Understand Others

Misunderstanding breeds all kinds of wrongs and woes. Possibly, there is more misjudgment in misunderstanding than any other one thing. To understand is not necessarily to sanction, but at least condemnation and even judgment can come better out of a clear knowledge resting squarely upon understanding (Psalm 139:2).

IV. Man May Treat Me as I Have Treated Others

Oh! The thought of it haunts me! Some may never know the tempering that is mine out of experience, but maybe the thought of ". . . For with what judgment you judge, ye shall be judged: . . ." (Matthew 7:1) will help me from here on in. Surely, I will never forget to treat men right from now on; but how, just how will they treat me? To be treated in every

respect as I have in times past treated some would call for a definite ". . . way of escape, . . ." (1 Corinthians 10:13).

V. Man May Judge Me as I Have Judged Others

Sometimes that judgment has been meted out as though I were God; knowing full well at the time that the Scripture pointed out, "With what judgment I judge, I would be judged." In the midst of the years, hot tears have flowed down my cheeks because my judgment had been passed without any mercy. God most definitely had had mercy for me, but my mercy was a scarce item (Romans 12:1).

VI. Man Seems to Justify Self While Allowing no Excuse on the Part of Others

The clear teaching of the Scripture is, "Confess your faults one to another, . . ." (James 5:16), not confess one another's faults. We make great use of the Scripture, ". . . happy is he that comdemneth not himself in that thing which he alloweth" (Romans 14:22). Our emphasis on this statement comes when we are interpreting Scripture for self-justification, certainly not when we think of others. How tragic!

VII. Man Quite Often Brings Judgment and Passes Sentence Before He Has All the Facts

Few men in such circumstances have all of the facts as did Nathan when he said, ". . . Thou art the man . . . ." (2 Samuel 12:7). He had divine revelation on the whole event, but such is not the case with men in this day. When the finger of guilt was pointed, it was not merely man pointing at man, but rather God through man pointing on the basis of known facts. With the best research team striving with all honestly, without self-interest, man is never quite able to accumulate every fact; but he should have always sufficient unimpeachable evidence before passing sentence.

VIII. The Sentence Passed by Man Is Sometimes Greater Than the Wrong Committed

Carbolic acid is a known cure for a sore, but who wants the scar after the application? Remedies prescribed have often been worse than the disease contacted. Man, if repentant, can always count on God's mercy being mingled with His judgment here in life, but this is not usually the case with man. Clamoring for the letter of the law when meting out judgment for the other fellow is regular procedure (John 8:11). With God, even when man is impenitent, judgment matches the wrong—never exceeds it.

IX. Man's Judgment Is Sometimes (Mostly) Meted Without Mercy

Holy writ instructs man, ". . . if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Galatians 6:1). Again it admonishes man, ". . . if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:19, 20). When all beams are removed from one's eye that he may see clearly how to remove the mote from his brother's eye (Matthew 7:3), the operation should be performed mercifully, for the one affecting the surgery never knows when he too shall need an operation. How sad that some enjoy inflicting pain!

X. Man Generally Does Not Recognize a Change of Heart

Our Lord gave us a parable we would do well to study. He told of a man who had two sons (Matthew 21:28-30). To the first son he said, "Go work today in my vineyard." The son answered him, "I will not," but then went (he repented—had a change of heart). The second son was told to go work in the vineyard and he answered, "I go sir," but went not. Christ asked the audience which one did the will of his father. Of course, the answer is the first. Had the "stoners" been standing by when the first son said that he would not go, they would have had him stoned before he had his change of heart. God always invites the change of heart and recognizes it when it comes, but man rather follows through with his law that has become bigger than himself.

XI. Man's Record Is Incomplete

Man's diary written ever so minutely will never contain all the facts. Job spoke of his record being in heaven and his witness being on high (Job 16:19). Though used too often by many, in order that they may evade the facts, there is a scriptural statement that speaks to the truth of that which is under consideration: ". . . man looketh on the outward appearance, but the LORD looketh on the heart" (1 Samuel 16:7). How many cases have been thrown out because the judge determined the evidence to be insufficient or inconclusive? On the other hand, How many men have been judged and sentenced on circumstantial evidence? God only knows. And that's the point —God alone knows. Man should always practice caution whenever there is a reasonable doubt about the testimony.

XII. Man Takes no Note of the Sparrow's Fall—God Does! (Matthew 10:29)

David on one occasion spoke of himself as a pelican (a big bird), as an owl (a wise bird), but then as a sparrow (a despised bird) (Psalm 102:6, 7). It is interesting to note the downward graduation in the psalmist's thinking. Had David been so inspired by the Lord that he knew in time one of his seed would say, "Are not five sparrows sold for two farthings, and **not one of them** is forgotten before God" (Luke 12:6). He would have known also that the Father even takes note of the sparrow's fall. Yet, with such thoughts crowding his mind, David cried out, ". . . no man cared for my soul" (Psalm 142:4). Overwhelmed by the waters (people), he sang, ". . . lead me to the rock that is higher than I" (Psalm 61:2). We all joy in David's statement, "He restoreth my soul: . . ." (Psalm 23:3).

David fell into the hand of God and received his just recompense; but, How would the story have read had he fallen into man's hand, rather than God's?

Stone-throwers should always make sure that they have on the breastplate of full innocency when they start hurling.

FREE WILL BAPTIST OF MY DAY

THE NORTH CAROLINA CONVENTION AND ASSOCIATES IN THE 1960'S

(Part Twenty-Six)
by Loy Everette Ballard

The resolution passed in a special session of the North Carolina State Convention held in Wilson, on March 29, 1962, providing for the withdrawal of the convention from the National Association, provided for two things in connection with the future of the convention: (1) The various boards were instructed to set up programs independent of the National Association for carrying on the denominational projects being participated in by the convention. (2) The election of a special committee to seek cooperation with other bodies of Free Will Baptists througout the United States who hold similar views as to faith and interests.

The convention's mission board took the initative in setting up a new program. They first proposed to take over some of the missionary projects the convention had been supporting through the National Association, but the national body rejected this. During the months between the special session in March and the regular 1962 session in September, all funds received, earmarked for the National Association, were sent to the proper treasurers of that organization. When settlement was made with the National Association, the board had on hand $4,988.99 with which to start the new program. The goal set for the following year was $75,000.

In 1963, the mission board assumed responsibility to sponsor two Mexican missionary projects already in operation as independent ventures. One was the Arizona-Mexican Mission in charge of the Rev. John B. Ellison, and the other was the work in Eastern Mexico in charge of the Rev. J. E. Timmons, working out of Eagles Pass, Texas. At the time this mission had three points of operation in Mexico, and was operating a medical clinic. The Arizona-Mexican Mission was operating the Nogales Academy, which was heavily in debt. The North Carolina Convention invested $3,000 for bonds to help clear up the debt.

The relationship with the Rev. J. E. Timmons has proved to be a very agreeable one through the years, but the relationship with the Arizona-Mexican Mission was disappointing. The Rev. John E. Ellison did not live up to his agreement with the board and difficulties soon arose. The relationship with this group was terminated in 1965, after the board had invested over $32,000 in the projects. A part of this was later recovered.

In 1966, the Rev. Joe Ingram succeeded the Rev. A. B. Bryan as director-treasurer for the missions board. He was employed for full time, and has energetically pushed the program since that time. In 1968, the Rev. and Mrs. Joe Barrow went as missionaries to Rhodesia and opened a new work there. In 1969, the Rev. and Mrs. Harold Jones were sent to the Philippines as missionaries by the board. The growth in concern for missions upon the part of North Carolina Original Free Will Baptists during the 1960s is indicated by the fact that mission offerings for 1969 were $79,105.80 as compared with $18,781.02 in 1962. In home mission work the board organized and assisted in organizing several new churches during the 1960s.

All the North Carolina institutions made real progress during the 1960s. The progress made by Mount Olive College during these years may well be termed phenomenal. This decade saw the college gain the respect and admiration of educational leaders generally throughout the south as one of the best among junior colleges. Its progress in financial attainments has been surprising to all. By 1965, the value of the property had passed the $1,000,000 figure, and by the end of the 1960s, the value had about doubled. During these years many of the most active and successful ministers and other church workers of today received much of their training in the institution. The Free Will Baptist Press Foundation made great progress during this period. The early years of the decade saw the erection of one of the most modern publishing buildings in the state, into which the business was moved in 1968. The publications showed a steady improvement in quality during these years. (By 1970, three bookstores in other cities had been established.) The Free Will Baptist Children's Home and Cragmont Assembly, Inc., both increased their campus facilities and enlarged their program of services to the denomination during the 1960s.

The situation of Cragmont Assembly, Inc. at the time of the denominational split in 1962 resulted in a drastic change in my personal ministry. This institution, more than any other, was left in a somewhat precarious situation. Both the chairman of the board of directors and the manager had chosen to take a stand with the group opposing the State Convention, and many feared that they would try to carry the assembly with them into the new organization in the state. Support for Cragmont dropped to a very low state because of the uncertainty. When the chairman and manager both resigned late in 1961, there was no money in the treasury. The board of directors called upon Mrs. Ballard and myself to take over management of the assembly in the emergency. After much prayer, we agreed to take up residence at Cragmont for the summer and endeavored to get things going again. Money was borrowed to open up and make the necessary improvements. Mrs. Ballard began writing letters to people she knew over the state asking for help to purchase some much needed equipment, while I worked out of Cragmont, visiting churches in the joint interest of Sunday school work and soliciting young people for the summer conferences. People responded wonderfully. We served as comanagers for seven years. During this time the old caretaker's cottage was remodeled as a cottage for boys, and another cottage was purchased, pipe was laid to connect with the Asheville

water supply, and several improvements were made over the campus. Much credit for getting the assembly out of the slump belongs to the Rev. James A. Evans and Mr. Fountain Taylor, who served as chairmen during the period; also, to the Rev. C. J. Harris who loaned a big part of the money needed for improvements.

The 1960s were great years of progress and ministry among the Free Will Baptist churches and institutions in North Carolina. Of course the spiritual and moral blessings that came from consecrated evangelistic and other ministries were more important than the material progress. These things only God can evaluate.

And now a few words about progress made with respect to cooperation with Free Will Baptists in other states. In the early years of the 1960s, fellowship meetings were held in various states, attended by representatives from some four or five states. In 1965, representatives from groups in North Carolina, South Carolina, Virginia, West Virginia, Georgia, Florida, Texas, and Ohio met in Rockingham, North Carolina, and reorganized the General Conference of Original Free Will Baptists of the United States—one of the organizations uniting in 1935 to form the National Association. Meetings have since been held annually. However, the organization has done little toward developing a program of activities, seemingly preferring to go along with the North Carolina program. While the General Conference does not represent a very large segment of the overall Free Will Baptist denomination, the fellowship has been good, and the leaders are hopeful that the future will bring about a larger and more united program.

(Next: Into the 1970s)

NOTE OF THANKS

Please allow me space in "The Free Will Baptist" to thank each church, Sunday school class, and auxiliary for the lovely cards, gifts, and money I received during the holiday season. A special "thank you" goes to my special friends for the many acts of kindness shown me. I will never forget you and will always keep you dear to my heart.

Mrs. G. C. Joyner
c/o Mrs. Norma Eubanks
Route 4, Box 210
Pittsboro, N. C. 27312

PRECIOUS GIFT

by Ruth Langley Newsome

Years ago I was working in a factory in Richmond, Virginia. My baby was sick, and I had been up and down with her for several nights, still going to work in the daytime. The woman who took care of her for me was capable, but I still worried about her while I was gone.

One morning I went to work feeling especially tired and a little blue. "I sure will be glad when this day is over," I told a friend.

The next day I got the telegram. While I had been wishing the day away, feeling sorry for myself, my mother had been doing the family wash. She still washed the old-time way—washboard and tubs, boiling the clothes in a big black pot. You just couldn't keep Mama from working. She was seventy-one and very determined.

Somehow her dress caught fire, and all her clothes burned completely off her. She was taken to the hospital where she died just before midnight. She didn't cry or complain—just lay silent, fully conscious until the end.

As I read the telegram, it hit me: "You wished the day away; it's gone, never to return." I've never wished time away again. Only given thanks for it—God's precious gift.

LEAGUE EXECUTIVE COMMITTEE MEETS

The Executive Committee of the North Carolina Free Will Baptist League Convention met at the Winterville Free Will Baptist Church, Saturday, January 24. The principle item of business for discussion was the Sword Drills to be held at the State League Convention on Saturday, March 13, at the Community Free Will Baptist Church in Weldon.

The committee wishes to stress that each church can have only one representative for each drill (one for the junior drill and one for the intermediate drill). It is suggested that each church conduct a drill within the church and send its best junior and intermediate to compete in the state drill on Saturday, March 13.

I hope to see each church with a league program represented at the convention with a contestant for each Sword Drill.

Yours in Christ,
Jack Mayo, President

WESTERN CONFERENCE ORDAINING COUNCIL MEETS

The Ordaining Council of the Western Conference will meet Friday, February 20, at Stoney Creek Free Will Baptist Church in Wayne County. The entire council will meet at 7:30 p. m. Those who need to take the examination should be at the church at 2 p. m. on the above date. This includes both those who are ready to be ordained and those who have come to us from other denominations or Free Will Baptist groups not affiliated with the North Carolina State Convention.

Anyone having business with the council, either at 2 or 7:30 p. m., should be on time.

Respectfully submitted,
C. F. Bowen, Chairman

Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Richard C. Overman announces that he is available for full-time pastoral services. He is a member of the Palmer Memorial Free Will Baptist Church of Raleigh and a member of the Cape Fear Conference in good standing. He may be contacted by writing 1725-I Fransican Terrace, Winston-Salem, North Carolina 27107; or telephoning 788-8644.

Mr. Charles Petit, a licensed preacher from Everett Chapel Free Will Baptist Church of Clayton, is interested in supply work, part-time services, or evangelistic work. Any church or minister interested in his services may contact him by writing P. O. Box 675, Clayton, North Carolina 27520; or telephoning (919) 553-5741.

Coming Events . . .

March 13—North Carolina State League Convention, Community Free Will Baptist Church, Weldon, North Carolina



QUESTIONS and ANSWERS

Conducted by J. P. BARROW
Route 1, Box 475,
LaGrange, North Carolina 28551

Question: Please discuss the works of the flesh as the Bible calls it in the following Scripture: ''Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God'' (Galatians 5:19-21). I am especially interested in the meaning of the words ''heresies'' in Verse 20, and ''they which do such things shall not inherit the kingdom of God'' in Verse 21.

Answer: Heresies are wrong views or opinions. As used in the New Testament, the term applies to the wrong beliefs and opinions held and propagated by those who will not accept the correct views and truths set forth in the inspired truth; but they substitute false or wrong views and opinions and express them, contending for the wrong views as if they were correct views, and the true views or facts and opinions as if they were false.

The following both propagated and lived heresies: ''Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen'' (Romans 1:24, 25). They did not only refuse the truth but taught and practiced falsehood as though it were truth and forsook the truth and Christ—the Way, the Truth, and the Life. This gave them momentum in the way of unrighteousness so that their views and their beliefs were false; therefore, their way of life became false.

Sodom and Gomorrah are examples given in the Bible to illustrate the wrong views and the propagating of them as though they were correct views. The people of those wicked cities brought God's judgment upon them. Then there are the Amorites of Abraham's day, to which God said: ''. . . in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full'' (Genesis 15:16).

Then in Saul's day He said concerning people in the same general locality: ''Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass'' (1 Samuel 15:2, 3). Then He again says when Saul claimed to obey, but had only partially obeyed: ''And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king . . . . And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel'' (1 Samuel 15:22, 23, 35).

Even though these Canaanite people's cup of iniquity was not completely full in Joshua's day it evidently was full when God gave orders for their complete annihilation in Samuel's and Saul's day. Certain nations or tribes were to be completely destroyed in Joshua's day, but this particular tribe was not. Evidently they were ripe for total destruction in Samuel's day.

There were many individuals whom God dealt severely with in the Early Church because of their disobedienc and deceit. However He allowe Christendom to survive, but He ha appointed a time, even a day, when H will deal severely with the fals modernistic church. Like the tares an the wheat which a farmer allows to grov together, when he cannot distinguis between them, but at harvesttime each i known by its fruit. The wheat is har vested and put into its rightful storag facility; whereas, tares are heape together and burned.

The heresies with high sounding title and making a glamorous display o human talent, institutions, an propaganda are able to propagate thei false beliefs in such times as this ou own. But each individual is responsible for all he thinks, says, and does and is going to give an account to God for all wrong beliefs and falsehoods he has appropriated by believing a lie and teaching others the same. ''Wherefore let him that thinketh he standeth take heed lest he fall'' (1 Corinthians 10:12); ''. . . as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee'' (Proverbs 23:7); also, ''. . . though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled'' (2 Corinthians 10:3-6); ''So then every one of us shall give account of himself to God'' (Romans 14:12).

Jesus said, ''But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by the words thou shalt be condemned'' (Matthew 12:36, 37). (See Verses 41, 42.) ''Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves'' (Matthew 10:16).

George H. Sandison gives the following in answering a similar question on Page 288 in his book, **1000 Difficult Bible Questions Answered:**

''The Greek word translated 'heresies' in Galatians 5:20 means wither an opinion or a party. As used in

the New Testament it stands for an opinion 'varying from the true exposition of the Christian faith' (as in 2 Peter 2:11), or a body of men following mistaken or blameworthy ideas, or as a combination of these two meanings, 'dissensions.' This latter definition 'dissensions' is the rendering given by Thayer of this passage. The American revision translates the word 'parties,' leaving, however, the expression 'heresies' as the marginal reading. The three last words of the verse, 'strife,' 'seditions,' and 'heresies,' are, in the American revision, 'factions,' 'divisions,' and 'parties.' ''

News and Notes

Cape Fear Youth Rally, February 7

The officers of the Cape Fear Youth Rally announces that the next rally will be held on Saturday, February 7, at the Riverside Free Will Baptist Church located between Goldsboro and Princeton. The rally will begin at 7:30 p. m., and all youth of the district are urged to be present. Visitors are also welcome.

St. Mary's Observe Christian Heritage Sunday

As a prelude to bicentennial activities, Saint Mary's Free Will Baptist Church, 314 Fleet Street, New Bern, observed Sunday, January 25, as Christian Heritage Sunday. The day was set aside as a reminder of the Christian principles upon which our nation was founded. Our founding fathers were men of courage, strength, and deep religious convictions who sought to weave Christian principles into the fabric from which our nation was made.

''The Mount Olive Singers'' of Mount Olive College presented a program of patriotic music in keeping with the bicentennial theme. Dr. W. Burkette Raper, president of the college, brought the morning message. Special guests included Mayor and Mrs. Charles Kimbrell, members of the Board of Aldermen, and their families.

The ladies of the church served lunch to the Mount Olive guests and the high school students.

A PRAYER PSALM

Rearranged by
Mrs. C. D. Clark

H	E	A	L	T	H	Y	O	J	U	D	G	E
T	S	H	E	U	E	I	A	N	P	N	L	L
H	N	T	T	N	S	E	L	W	O	E	U	P
E	O	R	L	T	U	L	6	O	N	H	F	O
E	I	A	A	O	A	D	7	N	E	T	I	E
D	T	E	H	H	C	F	S	K	S	A	C	P
O	A	F	S	E	L	A	H	N	A	H	R	R
G	N	I	S	A	E	C	I	R	E	T	E	A
L	H	E	E	N	V	E	N	E	R	H	M	I
A	I	N	L	D	E	I	E	V	C	O	A	S
D	M	D	B	E	N	O	N	O	N	U	Y	E
Y	L	S	U	O	E	T	H	G	I	R	O	F

This psalm contains 52 different words and should be numbered as they first appear in the psalm. The number of the psalm is hidden near the center of the block of letter and reads down. Sometimes a word is found within another word and sometimes the ending letter on one word is the beginning of another word. After all words have been located, the entire psalm may be quoted by using each word as often as is needed. The words may be found in the usual manner of spelling: forward, backward, vertically, horizontally, or diagonally. The job is yours—go to work!

The words are as follows:

1. God
2. be
3. merciful
4. unto
5. us
6. and
7. bless
8. cause
9. his
10. face
11. to
12. shine
13. upon
14. Selah
15. that
16. thy
17. way
18. may
19. known
20. earth
21. saving
22. health
23. among
24. all
25. nations
26. let
27. the
28. people
29. praise
30. thee
31. O
32. glad
33. sing
34. for
35. joy
36. thou
37. shalt
38. judge
39. righteously
40. govern
41. then
42. shall
43. yield
44. her
45. increase
46. even
47. our
48. own
49. ends
50. of
51. fear
52. him



SUNDAY, FEBRUARY 8
Scripture Reading—Job 5:21

A SINCERE WISH

I would like to go back o'er life's pathway,
And retrace every footstep I've trod,
And remove the rough spots where I stumbled,
Erase every footprint and clod.

I would like to go back o'er life's journey,
And call back each harsh word I've said,
Recall every wrong deed or action,
Causing sorrow, or tears to be shed.

I would add many words left unspoken,
And retract many words idly said,
And heal every heart, bruised or broken,
By replacing kind words in their stead.

Then, when at the end of life's journey,
I am asked my past story to tell,
There'd be no rough spots on my pathway,
No trace where I stumbled and fell.

—Elizabeth Kieke

PRAYER THOUGHT

Since it is impossible to erase our spoken words or remove our actions, let us pray that we would speak and act in ways pleasing to both God and man.

MONDAY, FEBRUARY 9
Scripture Reading—2 Corinthians 7:1

COBWEBS

Professor Robert A. Bjork, a University of Michigan psychologist, said, "Efficient remembering is clearly related to efficient forgetting. The mind must set aside information it no longer needs to prevent it from interfering with new information."

The minds and hearts of many of God's children are cluttered with the cobwebs of envy, strife, divisions, pride, greed, and unforgiveness. How Spirit-grieving and growth-stunting are these sins! A spiritual head and heart cleansing is desperately needed among God's children.

PRAYER THOUGHT

God needs bright, clear-thinking followers. When we dull our minds with angry, brooding thoughts, we leave no room for God or His love.

TUESDAY, FEBRUARY 10
Scripture Reading—Galatians 6:10

LATER MAY BE TOO LATE

The ancients conceived of opportunity as a fleet-footed runner, with a forelock on his head. The back of his head was bald. The runner could be seized by the forelock when he was passing by. Having passed, he was gone forever.

How freighted with eternal consequences is the moment when we feel the wooing of the Holy Spirit, saying, "Give me thine heart." Later may be too late to respond to His plea.

PRAYER THOUGHT

Some of us spend our entire lives being too late. It is disheartening to miss out on the opportunities of life, but to miss out on the opportunity of life after death would be a disasterous dilemma.

WEDNESDAY, FEBRUARY 11
Scripture Reading—1 Corinthians 13:1

IF SOMEBODY CARED . . .

A forlorn, discouraged exconvict walked up to a total stranger on a busy street and asked, "Would you mind thinking about me for an hour or two? If I knew there was someone, somewhere who cared enough to think about me, it would enable me to find myself again and face life anew!"

PRAYER THOUGHT

We, as Christians, know there is Someone thinking of us because we have the assurance that God is always in our presence and we are always in His watch care.

THURSDAY, FEBRUARY 12
Scripture Reading—1 John 2:7; 3:11

LOOK, HOW THEY LOVE!

The Christian theologian Tertullian wrote in the first century after Christ, "It is our care for the helpless, our practicing of lovingkindness, that brands us in the eyes of our opponents. 'Look,' they say, 'how they love one another. Look how they are prepared to die for one another!' "

Tradition tells us that the aged apostle John, in bidding farewell to his congregation, admonished them to love one another.

PRAYER THOUGHT

Loving one another is not as difficult as we may think. No matter how unlovable a person may seem—it is possible to find something about him to praise and love.

FRIDAY, FEBRUARY 13
Scripture Reading—Romans 14:7

I SOUGHT MY BROTHER

No one could tell me where my soul might be,
I sought for God; He seemed to elude me,
I sought my brother out and found all three.

—Author Unknown

PRAYER THOUGHT

In loving others we find our own souls and succeed in making our lives worthwhile.

SATURDAY, FEBRUARY 14
Scripture Reading—Hebrews 13:1

OUR BEST TODAY

Often the best way to make things go is to take the "I" out of live and put in an "O."

There's so much to believe in and love in life that it's impossible ever to run out. All you have to do is look up and around.

First and foremost, there's belief in and love for your Creator—God. God is love and all love starts with Him and in Him. The love of God opens the way to other loves: love for your helpmate, your children, and your children's children . . . love for your neighbor as yourself . . . love for your community and for America . . . love for freedom and fair play, and love for all people everywhere regardless of color or creed or status.

Love is all of God's master plan to create His heaven in your heart! —*Austin American-Statesman*

PRAYER THOUGHT

This Valentine Day is a day to bring forth our love. It is a day to allow our innermost feelings to come forward. Don't hide love—it is a precious commodity.

(Devotions used by permission of *Knight's Up-To-The Minute Illustrations*, Moody Press.)

STORIES

for our youth



TOMMY LEARNS A LESSON

by Christine Frolick

"HURRY and eat your breakfast. It's almost time to leave for school."

"OK, Mom," sighed Tommy, who had been picking at his food instead of eating it.

"Why are you so slow this morning?" his mother asked. "You're usually the first one out of the house on Wednesday mornings. Have you forgotten that your social studies teacher invites some interesting person to talk to the class every Wednesday?"

"No, but there won't be anyone interesting today—just a blind man." Tommy's face fell as he spoke.

"What makes you think that a blind man can't have something interesting to tell you?"

Tommy wrinkled his nose and said, "Well, he can't see, and I'm sure he doesn't do very much. What can he say that will interest me? I don't want to hear somebody talk about being blind."

"Why don't you wait until you hear what he has to say before you make up your mind? Remember, Tommy, we can find something interesting about most people as we get to know them better."

"I guess you're right," Tommy answered without enthusiasm.

Tommy was just sliding into his seat in the classroom when the bell rang. The rest of the class was already there. Mrs. Adams, Tommy's teacher, was seated at her desk. In a chair beside her sat a whitehaired man wearing dark glasses. Tommy thought the man looked rather helpless. While they were pledging allegiance to the flag, Tommy noticed with interest that the man had a large, bushy-tailed dog with him.

He has a nice dog, but he's still going to be a bore, thought Tommy as he glanced at the clock to see how much time the speaker would have.

Soon, Mrs. Adams introduced the man to the class.

"First Mr. West will tell you a little about himself and the problems of the blind. Then you may ask him some questions."

"May we ask questions right away?" blurted a voice from the back of the room.

"Certainly," Mr. West answered with a smile, before Mrs. Adams could reply. "I would prefer to answer your questions rather than make a speech. I'm not as good at talking to an audience as your teacher is!"

"Does your dog go everywhere with you?" asked Mike, the boy who had first spoken out.

"Yes, because he has been specially trained to help me. I can't do without him. When I say, 'Forward,' he leads me right down the middle of the sidewalk, unless he has to go around something or someone. He will lead me across the street only when the way is clear. He even recognizes the bus that takes me to work each morning, and he barks to let me know when it is approaching."

"How does he know that?" asked the girl sitting in front of Tommy.

Mr. West turned toward the side of the room from which the question had come.

"Seeing eye dogs are special dogs. They are very carefully trained."

In spite of himself, Tommy was becoming more and more interested in what Mr. West was saying. Suddenly he had many questions he wanted to ask.

"Did you train your dog yourself, Mr. West?" he asked.

"No. He was trained at a guide-dog center by a man who specializes in such work. Later, when he became my dog, I had to have some training, too. For instance, I had to learn to walk beside him in this position."

At the command "Stand," the dog stood up beside Mr. West. The man placed himself almost even with his dog's hindquarters.

"If I walk too far forward, I may be in the way when he needs to make a sudden turn. If I walk too far behind, I may tread on his hind legs," Mr. West explained as he demonstrated.

"Which one of you would you say is the master?" It was Mrs. Adams who asked the question.

"Neither. We are friends. That is why I call him **Amigo**, which is Spanish for the word 'friend.' There is real affection between us." Mr. West stroked his dog gently and continued, "Once he even risked his own life to save mine. It was late at night, and Amigo was just about to lead me across the railroad tracks. Suddenly he stopped, jumped right in front of me, and started to bark. Then I heard the sound of the train approaching. Because of him I had time to step back and pull Amigo out of the way before the train raced past. I might have been killed if it hadn't been for Amigo." Mr. West's face lit up as he smiled and patted Amigo on the head.

Was that ever a good class! Tommy thought on the way home at lunchtime. Mr. West had answered questions for more than an hour. Now Tommy was eager to get home and tell his mother all about it.

"I know something you don't!" he said to his mother as he entered the kitchen. "See whether you can guess what it is."

"Very well."

"How did the seeing eye dog get its name?"

"Well, ah—," his mother hesitated.

"See, I told you that you wouldn't know. It comes from a verse in the Bible, Proverbs 20:12: 'The hearing ear, and the seeing eye, the Lord hath made even both of them.' "

"You must have enjoyed your guest speaker after all," Tommy's mother said.

"Yes, I did, very much. And you were right, Mom. Everyone has something interesting to say if we listen for it."—Selected

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God's children cannot live wrong and pray right; nor can they live wrong when they pray right.



WHEN FAITH TAKES HOLD

Lesson Text: Matthew 14:25-33; 15:21-28

Memory Verse: Matthew 21:22

I. INTRODUCTION

It is impossible to exaggerate the importance of faith to the Christian life and experience. It is faith that brings us into a saving knowledge of our Lord, and it is a continuing faith that helps us grow in His grace and knowledge and to lay hold of and utilize the more abundant life which can be found in Him.

Faith has one archenemy, and this enemy is so powerful that where it makes its appearance it becomes impossible for faith to perform its work in a satisfactory manner. This archenemy of faith is doubt. These two, faith and doubt, differ from each other as black and white, and even as heaven and hell, or success and failure.

Our lesson for today deals with the response of faith by two individuals to two difficult situations. The one failed while the other succeeded, and the reason for this failure is not difficult to find: Doubt was allowed to show its face.—**The Senior Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. Jesus sent the disciples across the lake; yet, He knew that they would run into contrary winds. He did this to test them. Today He allows us to run into contrary winds to test us.

B. Jesus came to the disciples at night, strengthened their faith, and took away their fears. He comes in our darkest time to bring help.

C. Jesus had offered the kingdom to the Jews, but they had rejected Him. The fact that He went to Tyre and Sidon indicates that He was offering the kingdom to the Gentiles now. This is the only trip He made outside of Palestine during His whole earthly ministry.

D. This woman who came to Jesus seeking help for her daughter had great faith. This incident shows that Jesus was offering Himself to the Gentiles, and that Gentiles can have real faith in God.

E. Jesus paid this Syrophenician woman the greatest compliment that could be paid to anyone. He told her that she had "great faith." Would you like to hear the Master say that you have great faith?

—**The Bible Teacher (F. W. B.)**

III. ADDITIONAL TRUTH

A. A congregation was in sad need of a new place to worship. Fire had destroyed much of the old building. It was a poor congregation but the pastor challenged the people to ask God for a building. They were challenged also to believe that God would give it to them. In the next few weeks the people gave all they could to the building fund, drew up plans, and ordered building materials. A well-to-do Christian man, seeing their faith, secretly underwrote all the expenses. Do you believe God directed him in this?—C. F. Bowen

B. Very large are the promises that Jesus attached to faith. He said, "Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:22-24).

How does it happen, then, that we do not always get what we pray for? Sometimes it seems that we are cooped up in our little world and our prayers can't get through the sky to God. Perhaps sometimes we can't tell what keeps the answer from us, but we can see a number of things that are possible.

1. Sometimes our asking is purely selfish. Jesus tells us to ask for daily bread, but we demand cake and ice cream. James says, "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures" (James 4:3, **American Standard Version**).

2. Sometimes we forget about Jesus. He said, "If ye shall ask anything in my name, I will do it" (John 14:14). But we make requests for our own advantage, and then try to sanctify our selfishness by saying piously, "In Jesus' name" or "For Jesus' sake." God knows for whose sake we are asking.

3. Sometimes "we know not what we should pray for as we ought" (Romans 8:26). What we want would do more harm than good, and the Holy Spirit intercedes with God to save us from harm.

4. Sometimes God gives better than we ask. When a loved one is at the point of death, for example, perhaps we pray fervently that God will restore him to us; but God takes him to heaven instead.

5. Sometimes we really don't expect God to give us what we ask: in fact, sometimes we pray because we think we should, not because we are deeply concerned. "Let not that man think that he shall receive anything of the Lord; a doubleminded man, unstable in all his ways" (James 1:7, 8, **American Standard Version**).

Hebrews 11 lists famous people who triumphed through faith. But most of us have seen faith triumphant closer to home. We have expected daily bread and received it. We have been snatched from the jaws of death by drowning or traffic accident. We have recovered from illness and injuries. We have held jobs, built homes, brought up families. We have done our part in the work of the church. We have sent forth missionaries. In all these things we have trusted God, and He has helped us. Still trusting Him, we can do still greater things.—**Standard Lesson Commentary**

C. An adoring mother, her heart filled with the tenderest love, looked into the soft, sweet face of her tiny baby of only a few weeks, and remarked to her neighbor who had dropped in to see the baby, "If only she could remain a baby forever!"

She couldn't have meant this, of course. What a tragedy if her baby had never grown! How terrible it would have been if all its latent powers had been kept from flowering into useful maturity and worthwhile endeavors! How awful it would have been for its parents to have grown old and wrinkled while the baby

emained helpless for want of parental uidance!

It is no less a tragedy for a child of od, a new convert, to remain a "babe in hrist Jesus." God wants us to grow in race that all our latent spiritual powers ight develop and we become a useful ervant of the Lord.

Before such a growth can occur, owever, the young Christian must see is faith grow into vibrant action. It is ne thing to believe God has saved us; it s an entirely different thing for our faith to lead us into active Christian service.—**The Intermediate Quarterly (F. W. B.)**

MISSIONS

HOME MISSION RALLY AT EAST ROCKINGHAM

The East Rockingham Free Will Baptist Church of Rockingham will conduct a Home Mission's Rally on Wednesday night, February 11, at 7 p. m. The local church will offer special music and the Rev. Grayson Spencer of the Home Missions Board will bring the message and answer questions relating to Home Missions. All the churches in the area are urged to attend and bring a special offering.

CONTRIBUTIONS TO HOME MISSIONS
(October 1, 1975—December 31, 1975)

Albemarle

District Auxiliary Convention	$ 18.20
Union Meeting	7.00
Gum Neck	50.00
Hickory Chapel	119.58
Malachi's Chapel	171.40
Mt. Tabor	50.00
Plymouth, First	25.00
Shiloh	101.50
St. Paul	20.00
Trinity	150.00
Total	$ 712.68

Cape Fear

Bethel	$ 10.00
Cape Fear Conference	72.80
Ministerial Association	25.00
Casey's Chapel	10.00
Catalpa	50.00
Eastwood	150.00
Hopewell	348.00
Johnston Union	10.00
Lee's Chapel	90.18
Mount Olive Church	25.00
Palmer Memorial	40.50
Pleasant Grove	150.00
Powhatan	10.00
Riverside	410.00
Robert's Grove	10.00
Saint Mary's Grove	100.00
Shady Grove	63.75
Smithfield, First	5.00
Tee's Chapel	55.00
Victory Mission	1.25
West Clinton	44.37
Wooten's Chapel	19.60
Yelverton's Grove	110.00
Total	$ 1,810.45

Central

Aspen Grove	$ 20.00
Ayden	75.00
Bethany	52.78
Black Jack	447.16
Central Conference Missions	975.00
Community	13.00
Daniels Chapel	729.30
Dawson's Grove	10.00
Edgewood	30.00
Elm Grove	225.50
Free Union	111.00
Friendship	36.48
Greenville, First	160.00
Grimsley	178.13
Harrell's Chapel	150.00
Hickory Grove (Pitt Co.)	125.00
Howell Swamp	14.00
Hugo	22.50
Hull Road	85.00
King's Cross Roads	10.00
LaGrange	14.00
Little Creek	10.00
Marlboro	10.00
Ormondsville	10.00
Otter's Creek	259.45
Owen's Chapel	335.00
Peace	19.00
Reedy Branch	65.05
Rocky Mount, First	50.00
Rose Hill	25.00
Saratoga	10.00
Spring Branch	93.06
Second Union Sunday School Convention	100.00
Tarboro, First	150.00
Watery Branch	15.00
Winterville	137.35
Total	$ 4,762.76

Eastern

Bridgeton	$ 29.00
Cabin	19.10
Crab Point	89.12
Core Creek	40.00
Davis	9.75
Dublin Grove	10.00
Ephesus	35.41
Faith	200.00
Fifth Union	20.00
Grant's Chapel	25.00
Holly Springs	729.46
Jackson Heights	68.80
Juniper Chapel	75.00
Lanier's Chapel	25.00
Moseley's Creek	23.30
Mount Zion	62.50
Oriental	12.40
Otway	50.00
Pearsall's Chapel	15.00
Pilgrim's Rest	44.67
Sandy Plain	184.80
St. Mary's	125.00
Smith's New Home	25.00
Sneads Ferry	50.00
Sound View	139.38
Warden's Grove	19.42
White Oak Grove	10.00
Wintergreen	160.00
Total	$ 2,297.11

Pee Dee

Oak Grove	$ 138.71
District Auxiliary Convention	65.00
Total	$ 203.71

Piemont

Bethany	$ 30.50
Westwood Hills	225.00
Total	$ 255.50

Western

Calvary	$ 75.00
Christian Chapel	10.00
Everett's Chapel	45.00
First Union Meeting	200.00
Flood's Chapel	6.00
Free Spirit	30.00
Free Union (Nash)	93.60
Friendship	60.96
Kenly	16.44
Little Rock	157.00
Marsh Swamp	231.00
Micro	37.84
Milbournie	4.41
Mt. Zion (Nash)	120.50
Mt. Zion (Wilson)	17.50
Oak Grove	10.50
People's Chapel	182.45
Pine Level	60.00
Pleasant Hill	110.00
Pleasant Grove	10.00
Pleasant Plain	99.00
Rains Cross Roads	17.00
Rosebud	25.00
Selma	100.00
Sherron Acres	213.00
St. Mary's	157.50
Stancil's Chapel	1.50
Stoney Creek	75.00
Stony Hill	2.00
Union Grove	3.50
District Auxiliary Convention	16.21
Wilson, First	187.50
Total	$ 2,375.41

Individuals

Mrs. R. R. Case	$ 10.00
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S. P. Easley	14.00
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Rev. and Mrs. Foy C. Futrelle	50.00
Rev. Francis Garner	15.00
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Mrs. R. L. Norville	1.00
Rev. Billy Nowell	20.00
Rev. and Mrs. R. T. Sasser	25.00
Rev. Floyd Smith	20.00
W. E. Thigpen	25.00
Rev. Cooper Thompson	25.00
Mrs. Margaret Wallace	50.00
Ruth Warrick	10.00
Evelyn M. Williams	25.00
North Carolina Woman's Auxiliary Convention	83.57
Total	$ 523.57

Total Contributions	$12,886.19

Free Will Baptist Children's Home

MIDDLESEX, NORTH CAROLINA 27557

"A Christian Home for Boys and Girls"

MARRIAGE RITES SOLEMNIZED IN MEMORIAL CHAPEL



Memorial Chapel of the Free Will Baptist Children's Home in Middlesex was the setting Sunday, December 14, 1975 for the marriage of Miss Brenda Eve Weeks and Mr. Richard Wayne Faircloth. Miss Weeks is the daughter of Mr. and Mrs. Sam Weeks, directors of the Children's Home. Mr. Faircloth is a former resident of the Home.

The Rev. C. L. Patrick, pastor of Free Union Free Will Baptist Church, Walstonburg; and the Rev. Davie Brinson, pastor of Memorial Chapel, officiated at the double ring ceremony. Traditional wedding music was presented by Mr. Ron Taylor, organist and choral director of Southern Nash High school; and Miss Donna Glisson, soloist; music director for Memorial Chapel.

The vows were spoken before the altar banked with arrangements of white gladioli, white mums, and red carnations with burning cathedral tapers interspersed with Christmas greenery.

The bride was escorted to the altar by her father and given in marriage by her parents. Her gown was of white silk organdy with a V-shaped neckline, fitted bodice with lace and pleated trim, traditional long sleeves with lace and pleated at the tip. The A-line skirt with flowing train was pleated to match the midriff of the gown. Her illusion Juliet cap and veil was incrested with pearls. She carried a bouquet of white mums and red roses.

Miss Judy Lynn Warren of Atlantic Christian College was maid of honor. She wore a floor length gown of red satin peau with empire waistline and white accessories. She carried a bouquet of white pompoms and Christmas holly with red satin streamers.

Bridemaids were Miss Jenny Gurney, Miss Cindy Lane, Miss Cindy Slaughter of Newport, Miss Melody Berg of Greenville, Miss Tammy Reams of Nashville, and Miss Betty Jean Weeks, sister of the bride of Middlesex. They wore dresses similar to the maid of honor with bouquets of white pompoms and holly and white flowers and red ribbons in their hair.

Attending the groom as best man was Mr. John Heath of Walstonburg. Ushers were Randy, Terry, and Johnny Faircloth, brothers of the groom; Cliff Garris and Ray Gay, all from the Children's Home; and Billy Weeks, brother of the bride, of Newport. Junior ushers were Steve Nichols and Benny Weeks, brother of the bride.

Flower girl was Judy Jones and ring bearer was John Wayne Hopkins. Mrs. R. H. Jackson of Clinton directed the wedding.

For her daughter's wedding, Mrs. Weeks chose a green satin peau gown with a corsage of white carnations. Mrs. Margaret Holland, housemother for the groom, was wearing a gown of blue polyester and a corsage of white carnations. Mrs. John Heath from Free Union Free Will Baptist Church

presented the groom. This church has been the sponsoring church for the groom. Mrs. Heath wore a pink gown with a corsage of white carnations.

Immediately following the ceremony, the parents of the bride entertained at a reception in the church fellowship hall. The room was decorated in the red and white Christmas motif. The refreshment table was decorated with a red cloth with white overlay of lace, centered with an arrangement of white mums, red roses, and candles. Serving wedding cake and punch were Mrs. Eunice Smith and Mrs. Susie Harton, aunt of the bride. They were assisted by the girls in Central Cottage and Mrs. Thelma Rulli, their housemother.

Following the rehearsal Saturday night, members of the wedding party and out-of-town guests were served dinner in the dining hall at the Children's Home.

Mr. and Mrs. Faircloth are both students at Atlantic Christian College in Wilson and are making their home at the Tally-Ho Mobile Village in Wilson.

REYNOLDS APPOINTED ASSISTANT TO PRESIDENT

The appointment of W. Nathan Reynolds as "Assistant to the President" at Mount Olive College was announced today by President W. Burkette Raper.

Reynolds, who retired in December as City Executive of First Union National Bank in Goldsboro, began his work at Mount Olive College February 1. His duties are assisting President Raper in the general administration of the College and in developing a program of life-income contracts and estate planning.

President Raper reported that Harold Herring will continue in his present capacity as Director of Development and Public Relations with an emphasis on the annual giving program. Herring's work will focus on support from the Free Will Baptist Church, alumni, the Mount Olive College Area Foundation, business firms, and foundations.

James B. Hunt Sr., chairman of the Mount Olive College Board of Trustees, explained that the appointment of Reynolds was designed to provide released time for President Raper to develop a long-range program of major support. He also said that the coming of Reynolds would bring to the College staff a highly qualified person to administer life-income contracts and trust funds.

President Raper reported that during the past two months the College had received nearly $100,000 for investment in life-income contracts and from major gifts.

"Our objective is to provide our friends with broad options in the method of support that is best suited to their resources, tax brackets, and personal needs," President Raper explained. He also reported that the College had retained the law firm of Conrad Teitell of New York to handle the legal and tax aspects of its deferred giving program.

Mount Olive College was chartered in 1951 and is now in its twenty-fifth anniversary year. Gifts to the College last year totaled $521,000.

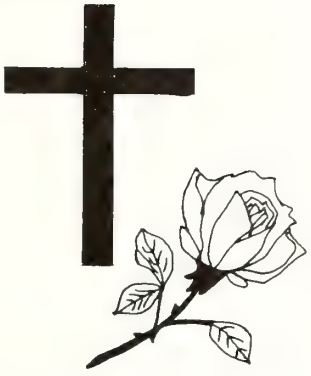
From 1934-42 Reynolds was a high school teacher and coach; and, from 1942-45 he served in the U. S. Navy, including duties as an Educational Services Officer.

Reynolds came to Goldsboro in 1967 as executive for all local operations of First Union National Bank. Prior to this appointment he was area coordinator for the Installment Loan Operations of First Union in Eastern North Carolina. From 1960-65 he was manager of the Installment Loan Department of the Scottish Bank in Fayetteville which merged with First Union in 1963. He also had fourteen years of experience with Commercial Credit Corporation in various North Carolina cities.

His education includes the B. S. degree from Guilford College and a Masters degree from University of North Carolina at Chapel Hill. He has also completed programs of study with the American Institute of Banking, the LSU School of Banking of the South, the International Accountants Society, and the U. S. Armed Forced Institute.

In community service, Reynolds is a past president of the Goldsboro Area Chamber of Commerce, and Advisory Board of the Salvation Army. Current activities and memberships include Board of Directors of Tuscarora Council, treasurer of the Wayne County Unit of the American Cancer Society, Board of Commissioners of the Goldsboro Housing Authority, Board of Directors of Walnut Creek Estates and Walnut Creek Country Club, and the Goldsboro Rotary Club.

His church membership is with the Goldsboro Society of Friends.



Special Moments

Our first response comes from a lady who has written:

Dear Maggie,

"God has never and will never fail us when we call upon Him. Once when my little daughter had hives and the doctor had told me there was nothing he could do—it would just take time—I was absolutely distressed. It was so terrible looking and she was such a sensitive little girl. I went to the telephone and called some friends in whom I have the utmost confidence. When we finished praying I knew in my heart that the work was done. When I went to bed that night I knew that she was going to be healed and, thank the Lord, she was. The doctor found it hard to believe that the hives had disappeared so quickly."

ERH

Greenville, North Carolina

———————————

Share a "Special Moment" by simply writing a letter to the column at the Free Will Baptist Press Foundation. Take advantage of the opportunity to share with others something that God has done for you. God wants your response!

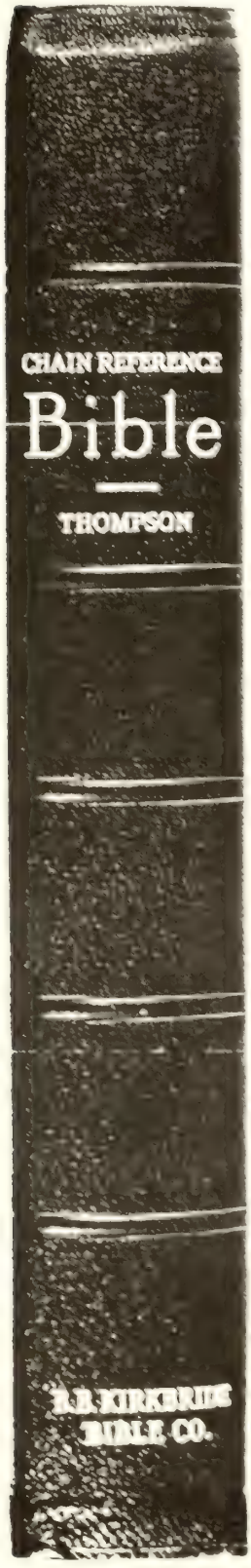
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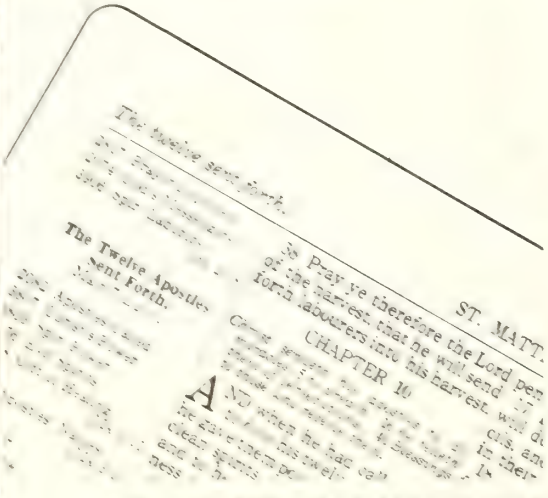
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The Twelve Apostles Sent Forth.
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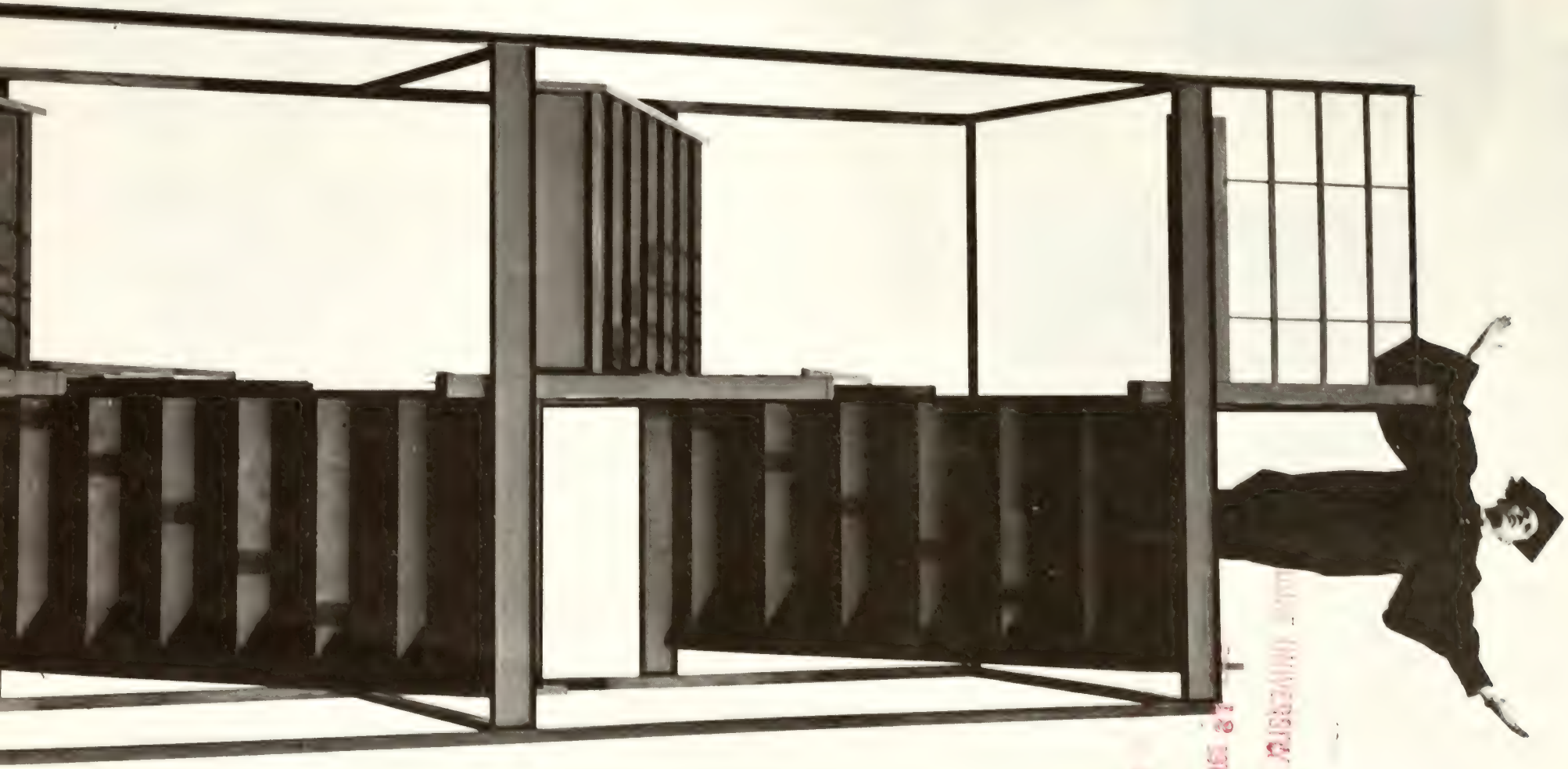
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the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, FEBRUARY 11, 1976



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FEB 24 1976

He stands there in his learned splendor and espouses one of the most ridiculous of theories. . . .

Editorial...

THE CONTENTION STILL STANDS — OR FALLS FLAT!

The theory was first introduced in 1966 by Dr. Thomas J. J. Altizer, who was at the time professor of Bible and religion at Emory University, Atlanta, Georgia. In stating his belief and insisting "irrefutable proof," he launched one of the hottest religious debates since the Protestant Movement.

At 48, Professor Altizer is now teaching English and theology at New York's State University at Stonybrook and further espouses his theory, stating uncategorically that he holds to his previous opinion, if not more so; and maintains that the events of the 1970s prove (at least to his mind) that he is right. "Hopelessness," says he, "is the evidence. . . ."

What Professor Altizer said ten years ago rocked Christian America, and at a nearby North Carolina College (church-supported), a dramatic musical was written and produced, further claiming the possibility, if not the "truth," of Professor Altizer's theory. This production received nationwide TV coverage and, in addition, protestation from church groups and denominational leaders from nearly every state in the Union. The theory, in case you have forgotten or were not informed at the time of its birth, is namely this: "God Is Dead."

I remember feeling appalled by the *suggestion,* to say nothing of the *affirmation,* that "God is dead," and I sought to write a rebuttal in the form of a dramatic counteraction which was printed in a 1966 issue of the "Baptist" and which met with some success. Also, a youth group under my direction at the time acted out, with a good measure of conviction and professionalism, in area churches and the General Youth Conference at Cragmont Assembly, my counterdrama-musical, "God Is NOT Dead."

Few will argue the point that God *is* dead in the lives of men and women who have chosen to apostatize or renounce their faith. Few will argue, also, that God is dead in the lives of many who unlawfully *claim* the name Christian; but, God himself—His Spirit—His Holy Person *is not dead* and lives as mightily as He did in the beginning of created time; and He lives as surely as He is the "Great I Am," from everlasting to everlasting. So, Dr. Altizer, we choose to differ with you. God is not dead, despite your reported "irrefutable proof" and the fact that "hopelessness" (as you put it) is evidence of that proof.

So far as the world is concerned, hopelessness has always existed, but *hope* has always been available in and through Christ for those who would (and will) claim it. We base our rebuttal on the Word (which, of course, must be accepted by faith). Observe, please: "And now, LORD, what wait I for? my *hope* is in thee" (Psalm 39:7). Also, ". . . we should be made heirs according to the *hope* of eternal life" (Titus 3:7). Also, "Looking for that blessed *hope,* and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). Observe too: "Be of good courage, and he shall strengthen your heart, all ye that *hope* in the LORD" (Psalm 31:24). These Scriptures (and there are numerous others that support the same premise) shoot holes in the esteemed professor's argument—at least to *our* satisfaction. "Hopelessness," you say, Dr. Altizer? What about all that *hope* I've mentioned? Possibly you haven't read your Scriptures well. . . .

It seems, with all due respect, that Dr. Altizer's theory is replete with speculations, ambiguities, and abstractions. Our counterargument (if one wishes to call our contention an argument—though I personally prefer the word counterpoint in lieu of "argument") is based on the Holy Word, which we accept as the bona fide teaching of our Lord. If God is dead, it's news to us! He lives as surely as we breathe. He lives as surely as the seasons change and the tides roll back into the sea. He lives as surely as there are night and day. He lives as surely as a child utters his first cry and gurgles his first laugh.

A further attempt of Satan this seems: to promote anew this "God Is Dead" theory. He (Satan) tries every means at his disposal to defame the Lord God and to discredit His Word. So-called intellectuals or learned men are oftentimes his most viable weapon toward the detriment of Christianity. But be not deceived! God shall prevail! Satan may buffet believers and shadow their minds with doubts and questionings that defy human solution, but Satan in all his superego is no match for God. Nonetheless, we as Christians must remain steadfast, unmovable, abounding in faith; and by necessity we must adhere to the *truth as delivered unto the saints!*

(Continued on Page 15)

Cover Photo by Harold M. Lamb



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FEBRUARY 11, 1976
Volume 91 Numbe

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VEA offers everything you as a minister, teacher, or worker of a Sunday school wanted in teacher-training, but did not have a chance. Your Sunday school now has an opportunity of one of the most needed programs through VEA.

WHAT IS VEA?

VEA means Visual Education Aid. Visual Education Aid is offered to teachers and workers as an answer to the widespread demand among many Free Will Baptists for a practical teacher-training course suited to the now and future teachers of all age groups. It is built on the basis that thorough training is of great importance.

I. WHAT ARE THE ADVANTAGES OF USING VEA?

The instructor covers a wide range of skills in the training program to help the teacher and worker to become effective.

A. VEA helps the teacher and worker become aware of preparing, training, and applying.

B. VEA helps to develop an awareness of the many methods and uses of visuals.

C. To all who complete VEA, a beautiful certificate, 8 by 11 inches in size, is rewarded by the educational department of the local church and the Sunday school. These certificates are provided free of charge.

D. For these teachers who would like to become certified with the State Sunday School Convention, the program will be explained by the VEA instructor.

III. WHAT ARE OTHER MINISTERS, TEACHERS, AND WORKERS SAYING ABOUT VEA?

''Should have it more often in the church.''

''Well planned; wished it has lasted longer.''



''Should be done periodically.''

''It stayed with me.''

''The course was like a Sunday school revival.''

''This was a wonderful presentation by which I have been blessed through the enthusiasm shown by you in this work. I feel that we could use programs of this type more often during the year.''

''Thank you for coming to our Sunday school. We want you to come again so we can pick ourselves up to do God's work through such a program.''

IV. WHEN TO CALL FOR THE VEA TEACHER-TRAINING PROGRAM

Call when the minister, teachers, and workers of any Sunday school are in a rut; or, when your Sunday school is ready to be trained to become effective and successful. The cost of such a program is very economical and can be arranged to fit any size school. Just one telephone call or one letter will bring to your Sunday school the VEA Teacher-Training program.

V. WHERE CAN THE TEACHERS AND WORKERS OF YOUR SUNDAY SCHOOL OBTAIN THE VEA TRAINING?

The amazing part of this program is that it can be held in your very own church or educational building. Several Sunday schools in an area, district, or county might desire to have such a session jointly. VEA will work very close with those who desire to promote a training session. More than nine churches have recently had the VEA Teacher-Training program.

VI. WHO IS THE INSTRUCTOR OF THE VEA?

You can be sure that the instructor is thoroughly qualified because of his skills to teach the course. The instructor is the Rev. David C. Hansley. So when VEA comes to your Sunday school, for three nights, two hours each night, you can be sure the performance shall meet your full satisfaction. Nothing is left by chance. A questionnaire to rate the performance of VEA is taken at the end of the training. That is how anxious VEA is to do its best.

VII. HOW YOU CAN HAVE THE VEA TEACHER-TRAINING IN YOUR LOCAL SUNDAY SCHOOL

The minister or superintendent may call or write the Rev. David C. Hansley, Mount Olive, North Carolina 28365; telephone, 658-5605, requesting the VEA Teacher-Training course to be taught. In writing or calling be sure to give your full name, full address, and telephone number. Be sure to leave the date until contact is made by the instructor.

VIII. WHY ARE SO MANY SUNDAY SCHOOLS USING VEA?

Certainly one of the greatest shortcomings of the Free Will Baptist Sunday school teacher and worker is their failure to utilize visuals in their lesson presentations. In the case of many teachers this failure is the result of a lack of understanding of the value of the visual presentation. That is where the VEA Teacher-Training program takes its place. It will convince and acquaint you, as it is a practical course filled with suggestions, instructions for making and purchasing visuals, storing them, promoting their use, and, above all, using them. VEA is ready to help your Sunday school become effective in winning the lost to the cause of Christ.

FREE WILL BAPTISTS OF MY DAY

INTO THE 1970'S

(Part Twenty-Seven)
by Loy Everette Ballard

I am going to begin this next to the last article in this series with an account of my personal ministry for the period covered. Then we will take brief notice of the recent developments among the various groups of the Free Will Baptists of my day.

In 1968, I resigned as pastor of Edgewood church near Crisp, North Carolina, and announced that I was retiring from regular pastoral work, in the hopes of devoting the remaining years of my life to writing and other services less taxing to my physical strength. However, because of a shortage of pastors at the time, I was persuaded to keep myself open for supply appointments for churches while they sought for pastors.

The week of my final appointment at Edgewood, a committee came from the first church I pastored back in 1919, and made me a proposition to serve their church for three months as interim pastor while the minister they had called worked out a 90 day notice with the church he was leaving. This was a very good arrangement for me, because I was staying at Cragmont Assembly at the time, and could easily go and come since it was only a few miles. I found a few of the same people who were at Cedar Hill church back in 1919 still living there and it was good to renew old acquaintances. Regarding other interim work during the early 1970s, let me just say that during these years I returned to four churches I had formerly pastored for periods, and supplied a number of churches I had not served in the past. The one I served the longest was St. Mary's church in New Bern, to which I returned for a period of three months in 1972, and again for nine months in 1974-75. Among the people there were many of the best friends we have had over the years, and it was a delightful experience for both Mrs. Ballard and myself. They provided us a nice apartment in their fine parsonage, where we stayed more than half of our time, and I worked out from there over the state in the interest of Sunday school promotion.

At the 1975 session of the North Carolina Sunday School Convention, I offered my resignation as Field Secretary, an office I had held for twenty-two years. Instead of simply accepting the resignation, the convention voted to allow me the privilege of retiring on July 1, 1975, or at such time thereafter that arrangements could be made for carrying on the promotional work, with a reasonable pension for life. On May 3, the convention, in cooperation with Mount Olive College, sponsored a testimonal dinner in my honor, which was attended by many of the people with whom I had worked over the years. Present to represent especially the Sunday School Convention was the Rev. Raymond Sasser, first president of the convention. For Cragmont Assembly was the Rev. Willis Wilson, chairman of the board. To be the spokesman for the Children's Home, other institutions, and the churches I had pastored was the Rev. James A. Evans, a colaborer for a longer time than any of the others. The program was presided over by the Rev. Adrian Grubbs, president of the Sunday School Convention. It was in the form of a "This Is Your Life, Pa Ballard," hosted by my oldest son, Beverly. One thing that saddened me was the fact that a few days before I had received word that my other son, Jerry P. Ballard, was tied up in a lecture schedule in Switzerland which overlapped the time of the dinner. But in the midst of the festivities, it was suddenly announced that Jerry had "c short" his tour by two days and ha flown in from Europe for the occasion and was just about to enter the hall. M joy was so great that I could well forgiv the bits of deception I later learned ha been practiced by my wife, son, an some of my good friends. In the course c the program several people spoke abou our relationship over the years, all c which gladdened my heart, of course.

As the final prayer was being offered it occurred to me that this would be fine time to bring to a close my officia career of service to the Free Will Baptist of my day. But I had already learne that the Lord had yet another opportunit for me to render service to on of the institutions of my denomina tion; an account of this awaits my fina article. As the delightful evening cam to an end with me standing with m wife between our two sons, I sim ply said, "Thank you, Lord, for givin me another chance!"

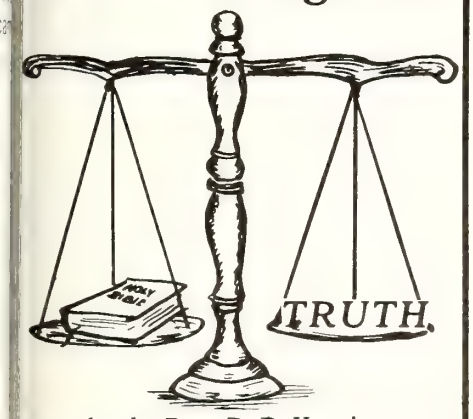
During these years of the early 1970s progress was made in general by Fre Will Baptists. Both the Nationa Association and the North Carolin Convention expanded their missionar programs. The National Association ser out a number of new missionaries int foreign fields and into new areas in th United States. The North Carolina grou enlarged the scope of its work i Mexico, the Philippines, made som advances in Japan, and most recently i India and South Africa. At a missionar conference in December of 1975, it wa announced that thirteen foreig missionaries are receiving support i whole or in part from the North Carolin Foreign Mission Board. Under the abl leadership of the Rev. Taylor Hil director the North Carolina Home Missio

oard has made great strides in home issions and church extension over the tate during the past three years. The card is sponsoring eight missions, most f which are about ready to be organized nto regular churches, and aiding at least wo mission churches. A staff of fine oung ministers are working under the upervision of Mr. Hill in these missions. he budget for home mission work 1975-6 runs close to $100,000. Incidentally, ifts for foreign missions of the North arolina board exceeded $100,000 in the 974-75 convention year.

Institutions throughout the Free Will aptist denomination have all made real progress during the period we are now considering. The Bible College in Nashville, operated by the National Association, has expanded its facilities and its student body. Other institutions and agencies of the association have shown an increase in activities and in financial support. At Mount Olive College a beautiful chapel has been built, and the college has expanded its services through the operation of Eagles Nest Conference Center, on property donated to the college by the W. P. Kemp Foundation. At Cragmont Assembly two new dormitories have been erected and a modern kitchen-dining hall has been built. In connection with the Children's Home, an area has been set apart for the erection of cottages for retired people, and the building of cottages has begun. The Free Will Baptist Press Foundation has continued to expand its services in the publication of better literature and books. In 1974 a History of Free Will Baptists, written by Dr. Floyd B. Cherry, was published. In general these early years of the 1970s—the final years to be covered by these memories—have been great years. In the final installment, there will be some interesting comparison between the conditions today and the conditions presented in my first articles of the series.

(Next: Observations and Conclusions)

The Unmitigated



by the Rev. R. P. Harris

Scriptural basis: "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:37).

LIFE'S WOUNDS CAN BE HEALED

An encounter with pins and needles is an act of God. He designed and implemented this divine encounter, making it indispensable for all men. Salvation impressions cannot come without it. This encounter is a bone of contention with Satan. His reasoning is simple. If he can keep mankind busy doing his own thing and finding some consolation in doing it, he will have no need to turn from him. All true religion must be of the heart. Satan is determined to occupy the heart and he diverts serious things into facsimiles. In doing this he fills the mind and heart with artificial responses.

As I stated before, God made man with the built-in prickability. If this is never used the victim cannot be saved, but if it is used most likely he will live forever in heaven. This prick is designed to wound the heart but God is prepared to heal the wounds. That makes the wound necessary for there would be no point in healing if there were no wounds. Jesus came to heal the sick and to minister unto them.

Before an injured person can be healed the doctor or nurse or attendant must determine the kind of injury and then determine the medication best qualified to bring healing. The heart wounds (pricks) can be healed with one kind of medication; namely, the precious blood of the heart of Christ. His blood is absolutely necessary. ". . . it is the blood (of Christ) that maketh an atonement for the soul" (Leviticus 17:11). It makes sense to use the suggested remedy for our healing if we wish to be healed. Substitutes cannot heal. God has provided no other remedy, means, or devises for our healing.

The devil often prescribes remedies and many people are lured into using them. Some make the use of money a substitute to buy whatever they think it will take. Some people go for fame, and because they become famous, they think they have no need for healing. Still others use idols and idol worship as a substitute. God allows Satan the privilege of doing his thing so that man will be obliged to choose between **Satan** and **God**! Remember these words: ". . . many are called, but few are chosen" (Matthew 22:14). God chooses only those who choose Him. We choose God and He heals us and becomes **Lord of all**!

The only hands that can apply healing are the ones that were pierced (the hands of Christ). Sin crucified our Lord. It was responsible for His pierced hands, His pierced side, and His pierced brow. But sin did more damage to His heart, and it is the life blood of the heart of Christ that removes the sins of all people from their hearts. Without the substitute of His blood in the place of ours we cannot be saved. Our blood is poluted and contaminated beyond saving and we must have a complete **blood transfusion** with Christ being the donor.

Now then, read this: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31). (Read also Colossians 3:17.) This means that **whatever** we do, we must do **all** to the glory of God. What about so-called Christians who curse, lie, steal, use dope, and commit adultery? If my cursing would glorify God I would go up and down the street "cursing a blue streak"! God have mercy upon us!

"I WANT SOMEONE WITH A FACE"

One night when Mommy put her to bed, little Jane said, "I want a light."

Mommy said, "You are getting bigger, Jane, and you don't need a light. You are quite safe. God's angels will take care of you."

Little Jane said, "But, Mommy, I don't want angels. I want someone with a face!"

For many years, the people on earth wanted a God whom they could see. Then "when the fulness of the time was come, God sent forth his Son." When Jesus came, the people saw God "with a face." Jesus was God "manifest in the flesh" (see 1 Timothy 3:16).

WHY SHOULD I GIVE?

W. Burkette Raper, President
Mount Olive College

A young man says: "I am just getting started in life. I have a wife and children and it takes all that I can make to support us. We've also got some unpaid bills. Why should I give rather than pay my creditors?"

A middle-aged person says: "I've got to look at the future. Up to now it has taken all I could make to rear and educate my children, and it won't be long before I'll have to retire. If I don't lay something aside now, I never will. Besides, now that the children are on their own, I don't have the deductions I used to, and the income taxes are eating me up. Why should I give?"

An older person says' "I don't know what it is going to take. Prices and taxes keep going up, and if I had to go to a rest home there's no telling how much it would take. Why should I give when what I have may not be enough for my lifetime?"

These are honest questions I have heard people ask when confronted with the subject of charitable giving and they are quite convincing, **if:**

If we deserve all the credit for what we earn and have; and,

If we are the source of our security for the future.

But if we make God, and not ourselves, the center of life, the perspective is drastically changed. An understanding of stewardship begins not with our money but with God from whom all our resources come.

Why should I give?

I. Gratitude to God

The first reason for giving is to thank God. "I work for what I get," a man says. Yes, and it is good that he can work, that he has a job, and that he lives in a country where he can be rewarded for his labor.

But did the worker himself bring about all these conditions? Who gave him the life, health, and strength to work? What about this great land we call America—whence came it? What do we really have that did not come from God?

Moreover, as Christians, we have far more than physical, temporal, and material blessings for which to give thanks. The redemption of our lives through Jesus Chist, an inspiring purpose for which to live, and the assurance of eternal life—we know that these blessings come from God. We know how good and how generous God is: ". . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him" (1 Corinthians 2:9).

We Christians know that all we have, all we are, and all we hope for come from God.

Stewardship expressed through giving is our response to His goodness and generosity.

II. To Help Others

A second reason for giving is to help others. The very meaning of "philanthropy" is love for our fellowman.

I well remember the time when I tried to thank Mrs. Sarah C. Rodgers for her leading gift of $60,000 toward the building of a chapel at Mount Olive College. I hope never to forget the sincere expression on her face and the warmth in her voice as she said, "I hope it will help somebody." She sought nothing for herself--only to benefit others.

To be asked to give is to be complimented. It has fallen my lot to raise several million dollars for the operation and development of Mount Olive College, and the major portions of these gifts have come from individuals whom I have personally asked. There are two basic things I want to know about a prospective donor before I visit him:

A. What is his potential for giving?

B. Is there enough goodness within him that he would like to help make life better for others?

There are some selfish people in this rich nation, but they have no idea how impoverished their souls are, and I feel sorry for them. On the other hand, there is a simple goodness in the hearts of most people—a goodness that moves them to give. When I ask a person for a gift to Christian education, in effect I am saying to him: "I believe there i enough goodness in your heart that yo want to do something good for others."

The selfish life, regardless of ho much a person spends or hordes fo himself, is a wasted life. The happies people are the most generous people.

"This thing of giving I do not un derstand, any more than you do, bu there is something about it that blesse us . . . . Those who give most, have mos left . . . . I believe that everyone wh dries a tear will be spared the sheddin of a thousand tears . . . . I believe tha every sacrifice we make will so enrich u in the future that our regret will be tha we did not enrich the sacrifice th more . . . .

"Give—and somewhere, from out the clouds, or from the sacred depths human hearts, a melody divine will reac your ears, and gladden all your da upon the earth"—George F. Burba

III. For Spiritual Enrichment

A third reason for giving is that it i essential for spiritual growth. People wh have not learned the meaning stewardship have not learned muc about God.

To attend church and to be active in it affairs but not to give generously is bu ceremonial righteousness. To pray i public, to keep a Bible on display in ou home, or to fill our conversations wit religious language are but deceptiv symbols if we do not return to God meaningful portion of His materia blessings.

Our spiritual character is at stake i our practice of stewardship. It is hard t trust a man who is not honest with God.

Giving for Christians is not a duty; it i a joyful expression of love by gratefu children to a generous heavenly Fathe A self-centered and ungrateful perso cannot grow spiritually.

We should give because throug giving we are sharing God's blessings and when we share, we are creating th capacity to receive even greate blessings. Christian giving is no divesting ourselves of our resources bu rather investing them in God's work, an

so doing we become rich toward God.

We give not because God needs our gifts—everything is already His—we give because we need to give. We give because through giving we grow spiritually.

Jesus once said, ". . . It is more blessed to give than to receive" (Acts 20:35); and until we experience this truth, our lives are spiritually impoverished regardless of how much we call our own. Christian giving is a spiritual experience that brings unspeakable joy to those who understand that life is a stewardship from God.

Churches and Ministers Available

(Note: This column is provided, when needed by any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

On November 16, 1975, the First Free Will Baptist Church of Williamston voted to grant a license to Gerald R. Perry to preach the gospel of Christ. Mr. Perry, his wife Madeline, and their sons Keith and Brian are dearly loved by the entire church.

Mr. Perry is highly recommended by the Williamston church to any church that needs someone to supply for their pastor. He has been approved by the Ordaining Council of the Central Conference.

He may be reached by writing Route 3, Williamston, North Carolina 27892; or telephoning 792-5430.

Coming Events . . .

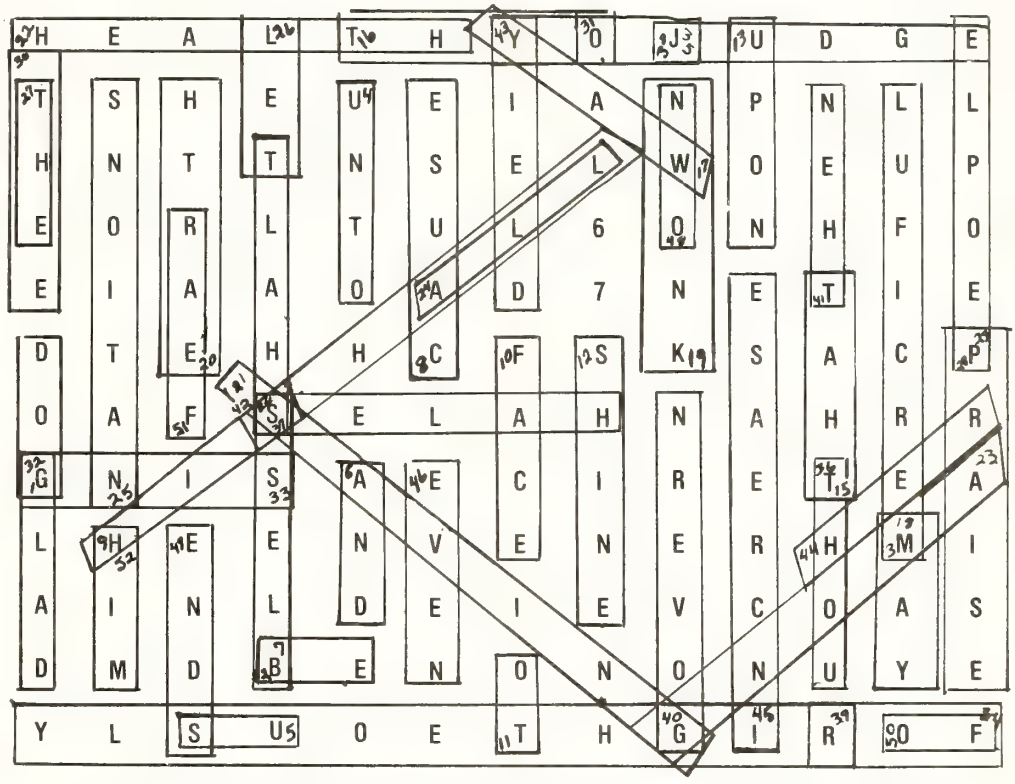
March 13—North Carolina State League Convention, Community Free Will Baptist Church, Weldon, North Carolina

April 10—North Carolina State Sunday School Convention, Ayden Elementary School, Ayden, North Carolina, with the Free Will Baptist Press Foundation as Host

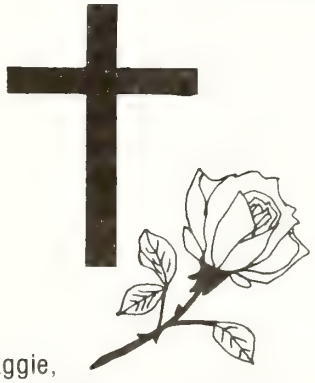
May 6—North Carolina State Woman's Auxiliary Convention, Memorial Chapel, Free Will Baptist Children's Home, Middlesex, North Carolina, with the Western District Serving as Host

A PRAYER PSALM

by Mrs. C. D. Clark



The puzzle above has proven to be quite difficult. However, if you were able to locate all 52 words in the psalm and used them the number of times required, you should have Psalm 67 that reads as follows: "God be merciful unto us, and bless us; and cause his face to shine upon us; Selah. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah. Let thy people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him."



Special Moments

This week our response is from a man who has written:

Dear Maggie,

"The single most special moment of my life came during my fortieth year on this earth. After being a very religious person (secretary, teacher, and superintendent of Sunday school, deacon, and an elder in the local church) God saw fit, in His own time, to call me by His grace to be a child of His. Being born again from above, my life took on new meaning and my destiny from that special moment throughout all of eternity was completely redirected. Now, through faith in Christ, I know that my eternal home will be in heaven with Him—all because of that very special moment."

FJ

Greenville, N. C.

God wants to be remembered in all things. His hand moves in all things—large and small. No matter how insignificant you may feel your "special moment" may be, there will be someone who can relate to your experience. God wants your response.

Maggie



SUNDAY, FEBRUARY 15
Scripture Reading — Hebrews 4:9

WHAT APPEALS MOST?

Dr. George W. Truett asked a widow who was left with the care of several small children, "As you think of heaven, what about it appeals most to you?"

The toilworn woman put aside her sewing and said, "O, sir, that I will rest when I get over there. I am so tired. These children must have my care at all hours of the night. Their father is gone, and I have to be the breadwinner. When I am out of work, I have to go from place to place, seeking work. I get so tired in body, mind, and spirit. The most appealing thing to me is that I will rest in heaven!"

PRAYER THOUGHT

The thought of rest after a tiring tension-filled day spawns dreams of pleasurable relaxation. Many of us would be happy to have a leisurely rest in heaven but we are too busy making a living here to prepare for the hereafter.

MONDAY, FEBRUARY 16
Scripture Reading — Psalm 107:30

THE DESIRED HAVEN

Astronaut John Glenn compared divine guidance to the compass in an aircraft. He said, "All who fly stake their lives on the compass. They read it in full faith that it will guide them where they want to go. Likewise the Christian places his life in the hands of God, assured of arriving at the desired destination by his personal faith in the guiding influence of Christ."

PRAYER THOUGHT

Mortals with the intelligence to fully realize their inadequacies know there is a God in charge of our world and place their faith in Him.

TUESDAY, FEBRUARY 17
Scripture Reading—Psalm 119:89

THE NEW IMMORALITY?

A panel of psychiatrists and psychologists was discussing the socalled new morality which permits premarital and extramarital sexual relations. A rural minister in the audience asked one sitting near him, "Are they talking about fornication and adultery?"

The ancient command, "Thou shalt not commit adultery," is as binding today as it was when first thundered from the rocky crags of Mount Sinai. Those who go counter to God's adamant, immutable law break not the law but themselves.

PRAYER THOUGHT

Sugar-coated words do not change the name of the game. Understand life's standards as they are—we may not have time to become converted after we have presumably enjoyed ourselves.

WEDNESDAY, FEBRUARY 18
Scripture Reading — Psalm 16:11

MAJORS AND MINORS

An article in Look said, "Our economic commitment to fun is staggering. The fun market stands close to $150 billion, and it is confidently forecast that it will reach $250 billion by 1975. To note this is to agree with Billy Graham that there's a 'single mad pursuit of fun,' but it is not to agree (with him) that 'moral decadence' is here. After all, Americans see fun as divine."

How unwise we are when we major on fleeting, illusory pleasures and minor on abiding, satisfying pleasures!

PRAYER THOUGHT

God does not expect Christians to be so narrow that they cannot enjoy life, but He does expect them to adhere to pleasure becoming to a child of God.

THURSDAY, FEBRUARY 18
Scripture Reading — Matthew 11:25

HOLLOWNESS WITHIN

Herbert Butterfield wrote, "It is a phenomenon by no means rare to meet with comparatively unlettered people who seem to have struck profound spiritual depths, while there are many highly educated people who are seemingly performing clever antics with their minds to cover the gaping hollowness that lies within."

PRAYER THOUGHT

When we become overwhelmed b our own grandeur, we are to engrossed with ourselves to bothe with the seemingly insignifica teachings of God.

FRIDAY, FEBRAURY 20
Scripture Reading—2 Corinthian 4:4

BLIND STAGGERS

A unique experiment occurre recently at the University of Alberta Twenty chickens were exposed to T 24 hours a day for two and a ha months, after which they got blin staggers and wandered about in daze. Mrs. Jean Luber, a professor o zoology at the university, found tha the chickens, when exposed to con tinued televiewing, develope glaucoma, a hardening of the eyeba which often results in blindness Many people suffer from spiritua blindness.

PRAYER THOUGHT

We have been told to us moderation in everything. Som people have even managed to becom radical with religion.

SATURDAY, FEBRUARY 21
Scripture Reading — Isaiah 59:1

FIFTY YARDS SHORT

A headline in *The Cleveland Press* said, "Charleston Air Crash Believed Fatal to 30!"

In dense fog, the ill-fated plane landed fifty yards short of the run way, crashed, and burst into flames!

The word "short" is descriptive o humankind's failure to measure up t God's standard: "For all have sinned and come short of the glory of God" (Romans 3:23).

PRAYER THOUGHT

A miss is as good as a mile. Some o us spend a lifetime apparently shor of all our goals, make sure our souls are not in the same distressed con dition.

(Devotions used by permission o *Knight's Up-To-The Minute Il lustrations*, Moody Press.)

A good man on horseback is a better index to progress than a brutal man in a supersonic jet plane.



QUESTIONS and ANSWERS

Conducted by J. P. BARROW
Route 1, Box 475,
LaGrange, North Carolina 28551

Question: Was David a Christian when he died since he left orders for his son Solomon to murder two of his enemies?

Answer: If it is correct to call any Old Testament saint a Christian it would be correct, I think, to refer to David as such. However, I think it might be better to refer to Old Testament saints as saints rather than as Christians since it was not until a few months after Christ ascended into heaven that New Testament saints were called Christians. ". . . the disciples were called Christians first in Antioch" (Acts 11:26).

Perhaps to read carefully the charge David gave Solomon in 1 Kings 2:1-9 would help one to understand the reason why David, in a repentant mood before God, gave these orders. Reading also more of the history that concerns the life of David and his compromised attitude toward them during the last several years he lived will show why to allow such connivers to live might have a tendency to influence Solomon to yield, and thereby become involved to the end he too, like David, might be handicapped as king of Israel.

It is the opinion of several renowned commentators that had Joab lived he would have sought an occasion by which to make him feel indebted to him in a similar way as did David, which would have handicapped him in fulfilling the agreement he had contracted with Jehovah. This is the way it appears to me, also.

In answering a smimilar question George H. Sandison makes some enlightening comments which might help us on Page 58 in his book, "**1000 Difficult Bible Questions Answered**":

"Dean Stanley, strange to say, avers that in the order given to Solomon (1 Kings 2:5-9) King David 'bequeathed a dark legacy of long cherished vengeance.' Dr. Terry's view seems more probable, that 'this dying charge was not the offspring of personal revenge, but a measure of administrative wisdom.' 'David,' says Wordsworth, 'does not mention among Joab's sins that which caused him personally the most poignant grief—the murder of Absalom.' He dwells on the fact that Joab had treacherously slain Abner and had also assassinated Amasa, shedding the blood of war in peace. Shimei had blasphemously insulted the royal majesty of Israel. David, it is true, had sworn to spare Shimei, but this oath was not binding on Solomon. David seems to feel that he had been too lax in punishing crime. His own guilt, though repented of, may have made him feel that the son of Zeruiah, in particular, was too strong for him. Hence this charge to Solomon as keeper of God's law and guardian of the kingdom's safety. In one sense, the execution of these men may be looked upon as an act of retributive justice (they being the enemies of the king); yet, in the view of some commentators, the personal vindictiveness that David cherished in the matter, and the absence of a disinterested purpose to secure justice and the welfare and security of Israel, his kingdom, call for condemnation of David in his instructions to his son."

One should remember that even though others that preceded David were generals, they were directed by God to exterminate the several Canaanite nations, whose land the Israelites had been ordered by Jehovah to occupy for their own. No one had fully done this before David. David took the land for Israel as God commanded and sufficiently destroyed the cruel people that occupied the land contrary to God's will. God referred to David as **a man after His own heart**. So, in spite of a few failures in giving God full recognition, David was still God's choice among all the kings of Israel. In my opinion this very thing is what your question is concerned with instead of militating against David.

IN MEMORIAL OF MY DADDY

Mr. Alfred Walter Massengill

It has been a little over one year ago that my daddy, Alfred Walter Massengill, left us. He departed this life January 30, 1975.

Daddy was born in Johnston County on May 21, 1902. He was the son of George Rufus and Nancy Ellen Massengill. He had three brothers and five sisters.

On January 1, 1922, he married the former Eva Blackmon. To this union were born four children: one boy, Elmon Massengill of Four Oaks; and three girls, Mrs. Myrtle Warren (deceased) of Newton Grove, Mrs. Ethel Britt of Murfreesboro, and Mrs. Joyce Johnson of Goldsboro. At the time of his death, he had ten grandchildren and four great-grandchildren.

Daddy was an active and faithful member of Bethel Free Will Baptist Church until he was confined to his bed for twenty-eight months prior to his death. He served as treasurer of his church for twenty-three years. Until the day he passed away, he liked to converse with others about the love of the Lord.

Daddy had great love for children: his own, as well as others. He knew they would soon grow up, and he wanted them to remember some special moments of childhood or some simple joy that they would cherish in later years.

Precious memories, indeed, are ours in the life of one who has been missed so much. Memories can never be dimmed for they lie deep in the hearts of those who loved him so dearly.

Respectfully submitted,
Mrs. Joyce M. Johnson
His Daughter

STORIES

for our youth



THE VALENTINE SHOES

by Joyce Nelms

CAROL MARTIN stopped at Green's drugstore to buy some notebook paper; and when she spied the valentine display, she stepped closer to investigate.

"Picking out valentines for the class?" A voice from behind made Carol whirl about. There stood red-haired Jim Young, one of her fifth-grade classmates.

"No." Carol shook her long, blond hair. "Sometimes I wish there were some other way to celebrate Valentine's Day."

"Don't be silly," laughed Jim. "What other way is there?"

"I don't know," Carol shrugged. "But I can't get excited about valentines this year."

Each year, she remembered, someone started bragging about receiving the most valentines. And last February 14, she had forgotten to give one to her friend, Mary Lou Carson. Carol had apologized, but Mary Lou had been angry for a whole month. Exchanging valentines just wasn't fun any more!

"I've got to start those hard math problems before supper," she said. "See you in class tomorrow, Jim."

Carol walked slowly toward home. She felt a twinge of sadness as she passed a lot where a dozen shabby house trailers huddled together. In California, there were always some fruits or vegetables to be harvested, and here in a makeshift town some called "Poor Man's Row," lived the migrant farm workers and their families.

Suddenly Carol's thoughts were interrupted, for a gusty wind caught a loose paper from her notebook and sent it sailing into the air like a kite. It finally came to rest near one of the trailers.

By the time Carol reached the spot, a small, thin girl was standing there, clutching the paper in her hand. "I was afraid the wind would blow the paper farther away before you could reach it," the girl said.

"Thank you," Carol smiled warmly. "Do you live here?"

"Yes," the girl replied shyly. "My name is Maria Garcia. What is your name?"

"My name is Carol Martin."

Maria had long, black braids, and her eyes were dark brown and sad. Her dark skin and soft Spanish accent made Carol realize the Garcia family had probably crossed the border from Mexico.

"How old are you, Maria?" asked Carol as she stuffed the paper back into her notebook.

"I am ten years old," Maria replied.

"You should be in my class at school. I am ten, too!" Carol explained.

"I cannot go to school," Maria blushed.

Carol was puzzled. "Are you sick?" she inquired.

Tears suddenly filled Maria's eyes, and she answered softly, "I have no shoes to wear."

Carol looked down at Maria's bare feet. Then she looked at her own shiny brown shoes.

"My baby brother was very sick," Maria went on. "Papa had to buy medicine, and there was nothing left over for shoes. But I don't mind." She forced a smile. "My brother is well now, and that is better than a hundred pairs of shoes."

Instantly Carol admired Maria's bravery and wished there were something she could do to help. "I pass this way every afternoon. May I come back to see you?" Carol asked.

"Oh, yes," Maria replied, and her eyes lit up. I would like that very much."

That night Carol thought about Maria, and when she fell asleep, her dreams were filled with valentines and shoes. When morning came, she had an idea.

As soon as Carol put her books on her desk at school, she spoke to her teacher, Miss Adams. "Good," she said. "Won't you please explain it to the class?"

Carol's knees grew weak as she faced the class. She swallowed a lump in her throat and told them about Maria. "In a few days, it will be Valentine's Day." she went on. "It is a day when we think about hearts. Having a pair of shoes so that she could come to school would make Maria have a very happy heart."

To Carol's surprise, Mary Lou spoke up. "I'm in favor of Carol's idea," she said. Then every hand in the room shot up in agreement.

"Let's share our valentine party with all of the children in the trailer camp. Each of us can bring some candy and cookies," said Debbie Webber.

Jim suggested they collect used clothing for the migrant families, and Miss Adams suggested that the class bring discarded games and books.

On Valentine's Day the trailer camp could well have been called "Happiness Row." There were many smiles as the fifth graders and migrant children enjoyed the refreshments, and the children examined the clothing, games, and books.

But the brightest smile of all was when Maria opened a box and saw the shiny new shoes.

"Oh, **muchas gracias**! Thank you all very much. They are the most beautiful shoes in the world."

Carol was nearly bursting with happiness, too. She would never forget the day the fifth-grade class had truly put their hearts into Valentine's Day.—**Guide for Juniors**

A REMINDER

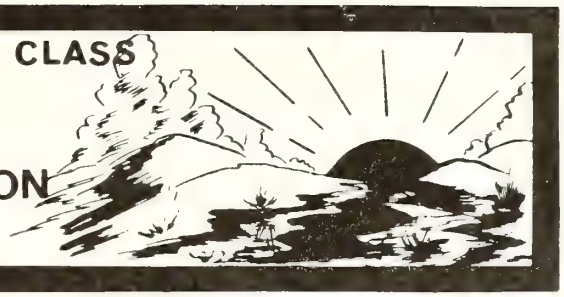
Several members of the Free Will Baptist Historical Society have forgotten to send in their dues for the year. Please get these in as soon as possible. The annual dues are $5, and life members, $50. We would also like to have some new members.

Miss Louise Edgerton
Route 2, Box 54
Pikeville, N. C. 27863

ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

For February 22



WHY THE CHURCH?

esson Text: Matthew 16:13-24
lemory Verse: Matthew 16:24

INTRODUCTION

The church is the most important stitution in the community. Some ay the home is the most important and e quickly acknowledge the worth of the ome. But good churches make good omes. When the gospel of Christ eaches into the home drunkenness goes ut, cursing goes out, and every other orm of evil disappears. That is the credit ide of the church. There is also a debit ide.

Too many churches are closing their yes to the lost multitudes around them. hey are unwilling to minister to elinquents and criminals in back alleys nd slums and night spots, unwilling to o to people in swanky offices and ashionable homes, unwilling to become equipped to witness to cynics and sophisticated intellectuals, and unwilling o go out to the lonely places to search for neglected and forgotten persons hardened by unbelief and neglect.—**The Bible Student (F.W.B.)**

I. HINTS THAT HELP

A. Who men think Jesus is may be important, but it is infinitely more important who you think He is. When Jesus asked what the public thought about Him, He was laying the groundwork for the personal question.

B. Peter's great confession is the foundation upon which the church is built. In this confession, he confesses Christ as the Son of God. This is the foundation upon which the church is built.

C. Peter was not a Pope, and never claimed any more for himself than to be an apostle and an elder of the church. Don't be misled by Roman Catholic propaganda.

—The Bible Teacher (F.W.B.)

III. ADDITIONAL TRUTH

A. Jesus announced that He was going to build His church, and He is building it now. It is based on truth: the great truth that Jesus is the Christ, the Son of the living God. People who stand solidly on that truth are the living stones of which the church is built.

Jesus once remarked that a man intending to build a tower sits down first to estimate the cost (Luke 14:28). When He announced that He intended to build His church, He went on to talk about the cost. It was going to cost Him His life. To build His church He needed living stones, and all the people in the world were dead in trespasses and sins. He had to sacrifice His own life to give them life.

"Jesus paid it all," we sing, and this is true. He gave His life to save us. But that does not mean there is nothing left for us to do or to pay. Jesus did what we cannot do, but that does not excuse us from doing what we can do. Jesus said, "If you want to go where I'm going, then pick up your cross and come along." Can we hope for salvation without sacrifice?

What sacrifices can we make for the sake of Christ, and the church, and our own eternal life?

How much of our time do we give up? How long does it take to prepare a Sunday-school lesson? How much of our income do we sacrifice? Is a tenth enough?

There are many sacrifices we can make. Are they worth it? Remember we are talking about the church; but we are also talking about our own lives, both on earth and in heaven. How much would you do, or give, or sacrifice, to save your life?—**Standard Lesson Commentary**

B. Someone has offered the following as the church's social creed:

We believe in a church which serves the community.

We believe in a church which is the brightest, most attractive spot in the community.

We believe in a church which carefully conserves the spiritual welfare of its boys and girls.

We believe in a church which makes adequate provision for the social and recreational life of its folks—old and young.

We believe in a church which does not expect support from the community unless it is doing something really worthwhile for the uplift of the community.

We believe in a church which is not afraid to advertise its activities. The church is conducting the biggest business on the globe.

But there is one more we wish to add: We believe in a church whose main purpose is to proclaim the gospel of our Lord Jesus Christ and is committed to the task to win all men within its sphere of influence to a saving knowledge of Christ.

Any church which does less than the above may be suspect and should examine its commitment before God. As for attendance at church, the most beautiful sight from the pulpit is a whole family seated together, is a pew. The church service is not a convention, that a family should merely send a delegate.—**The Advanced Quarterly (F.W.B.)**

C. Jesus told His disciples that following Him would require self-denial and constant crossbearing. Christian teenagers who are completely dedicated to Jesus Christ will experience crossbearing in most American public schools these days. They must understand, however, that crossbearing is not having people dislike you because of, for instance, an obnoxious personality.

You adults will want to explore the significance of the message of the Cross and its relationship to Christ's kingdom. There are a number of very interesting questions in this lesson which teachers can raise.

Why does Jesus refer to Himself as the "Son of man" (Matthew 16:13)?

How was the statement by Peter in Matthew 16:16 revealed to him by the heavenly Father (v. 17)?

What did Jesus mean by His statement about building the church on "this rock" in Matthew 16:18?

What does it mean to say that the gates of hell will not overcome the church (Matthew 16:18)?—Selected

News and Notes

of Denominational Interest

Robert May to Conduct Living Waters Revival



The Rev. Robert May of Ahoskie will conduct revival services at the Living Waters Free Will Baptist Church, Route 2, Pikeville, beginning Monday night, February 16, and continuing through Friday night, February 20. The services will begin each evening at 7:30 with the pastor, the Rev. Jeff Scarborough, assisting Mr. May. There will be special music each service and a nursery will be provided. The public is invited to attend.

Pleasant Plain Sunday School Awards Perfect Attendance Pins

On Sunday, January 11, the Sunday School of Pleasant Plain Free Will Baptist Church near Selma, presented 21 perfect attendance pins for perfect attendance during 1975.

Superintendent Derward Jones presented the pins to the following: Eddie Brown, 26 years; Treat Brown and Faye Parker, 20 years; Laylon Boykin, 19 years; Lois Jones, 17 years; Charles Brown, Shelly Jones, and David Jones, 14 years; Artie Mae Brown, Pearl Newsome, Wendy Parker, and Tammy Jones, 13 years; Derward Jones, 11 years; D. G. Jones Jr., Fonda Jones, and Kim Burgess, 10 years; Kevin Boykin, Patty Best, and Jamie Jones, 8 years; Dale Parker, 7 years; and Lettie Best, 5 years.

The pastor of Pleasant Plain church is the Rev. Raymond T. Sasser.

Second Central SS Convention And Union Meeting

The King's Cross Roads Free Will Baptist Church near Farmville, in Pitt County, will host the Second Sunday School Convention and Union Meeting on Sunday, February 29, at 3 p. m.

Mrs. Sam C. Hobgood, church reporter, states: ''Since our meetings have been so poorly attended, our pastor, the Rev. Frank Flowers, asked that we publish a notice in ''The Free Will Baptist'' about three weeks prior to the meeting of the Sunday School Convention and Union Meeting so that our people will know the time and place they will meet.

''We at King's Cross Roads church cordially welcome you to meet with us in the meetings.''

STATE SUNDAY SCHOOL EXECUTIVE BOARDS MEETS

The Executive Board of the North Carolina State Sunday School Convention met on Tuesday, January 6. The board is working hard planning the 1976 convention. It is our hope that these plans will stimulate great interest among our Free Will Baptist Sunday schools. We hope to show you ways that your church can better its teaching program.

The convention is scheduled for Saturday, April 10, at the Ayden Elementary School, with the Free Wi Baptist Press Foundation as host Pastors, we urge you to encourage you school superintendent and teachers t attend, along with yourself.

In His service,
John Williams
Director of Publici

STATE LEAGUE PROJEC

A bicentennial theme, ''1776 1976—His Banner Over Us Was Love, has been set for the North Carolina Stat Convention of Free Will Baptist League to be held at Community Free Will Baptis Church, Weldon, North Carolina, o Saturday, March 13, at 10 a. m. Fo thirty of those two hundred years Hi banner of love has been over us a Cragmont Assembly, Inc., Blac Mountain.

At the convention last year, league contributed approximately $421 toward a $500 project for the building fund. Sinc the convention, enough money has beer received to complete that goal. Again this year the leagues are challenged to give another $500 to the building fund a Cragmont. The leagues of each church are requested to set $50 as a goal to give to this project by convention time. If a church cannot give this much, any amount will be appreciated.

The contributions may be sent to the treasurer, Miss Leah McGlohon, P. O. Box 2, Winterville, North Carolina 28590, or sent in along with report blanks to the corresponding secretary.

CORRECTION PLEASE!

In the January 28 issue of THE FREE WILL BAPTIST, in a ''Note of Thanks'' from Geraldine Brown, regarding the Rev. and Mrs. E. C. Morris, it stated that the Rev. and Mrs. Ralph Lightsey were members of the Marietta Free Will Baptist Church in Georgia. Mr. Lightsey informs us, however, that they are not members of the Marietta church, but are members of the Ayden, North Carolina, Free Will Baptist Church. We are sorry for this error. Thank you.—Ralph A. Bowen, Assistant Editor

Failures are divided into two classes: those who thought and never did, and those who did and never thought.

Free Will Baptist Children's Home

MIDDLESEX, NORTH CAROLINA 27557

"A Christian Home for Boys and Girls"

THE GOLDEN EAGLES



Standing, from left to right: Johnny Faircloth, Cliff Garris, Terry Faircloth, and Samuel Lane. Kneeling: Bobby Bottoms, Bud Hill, and Tim Pittman. Not shown are Charles Warren and Randy Faircloth.

The above picture depicts a proud team as they returned home after their first win. Your Free Will Baptist Children's Home proudly announces the formation of its basketball team nicknamed "The Golden Eagles." The Eagles winged their way to victory on the thirty-first of January over an excellent Friendship Free Will Baptist Church team with a 66-51 score.

Charles Waren led all players with an impressive 28 points, while Sam Lane took second with 16. Terry Faircloth shot 100 percent from the field with 6 points and 9 assists. Cliff Garris, center for the Eagles, crashed the boards for a total of 16 rebounds.

Game time provided excitement, teamwork, and the cheerleaders initiated deafening applause. More than all of this, however, was the feeling of Christian fellowship, warmth, and belonging which is so important.

NOTICE

During the month of January letters were mailed out to all persons and churches who had contributed in excess of $500 to our Children's Home Building Fund over the years of 1974 and 1975. It is possible that we may have made a mistake and missed someone; so, if you or your church did contribute at least $500 to the State or Albemarle Cottage Building Fund and did not receive a letter from the Children's Home, then please contact Mr. Sam Weeks at 235-4079 before the first of March, 1976. After that date the order for the recognition plaques will be turned in and it will be too late to add a donor on it.

LETTER TO ALL FREE WILL BAPTIST LAYMAN'S LEAGUES AND BROTHERHOODS

We at the Children's Home would like for all the layman's leagues and brotherhoods of our Free Will Baptist churches to accept a particular project for us.

Not later than early 1978 the Children's Home is going to be confronted with a large, expensive job which will either be replacement of our water supply and sewage systems or hooking up to the Middlesex water and sewage system. Needless to say, whichever way we go it will be quite expensive.

In order to be ready for this large cash outlay we are now opening a Water and Sewer Fund. As this money becomes available, it will be placed in the fund. This is how you can help us: Please accept this as a project for 1976 and 1977 for your group. We're asking each of you to contribute $100 per year for those two years to this fund. If each league and brotherhood will do this, then by 1978 we will be ready to update our water and sewage system. In the meantime, let's hope that we'll be able to keep them patched up enough to get by.

If you would like more information about our detailed plans, we'll be happy to furnish it. I sincerely hope the men of our denomination will rally to this necessary project.

Sam Weeks, Superintendent

TO LIVE IS TO BE HURT

by Hazel Casey

To live, we also must be hurt. We laugh, cry, and learn to love; but when hatred and unpleasant things dawn upon us, we want to escape from reality for the pain and hurt is too much for us to bear. We feel that the whole world is being unfair to us.

Losing someone that has become a part of us—whether good or bad the influence was on us—it hurts. The value of your sharing their company in giving and taking must have been worthwhile, or you wouldn't have been in their company.

Obtaining the best out of life is everyone's goal. Any man or woman who says that this is not so has not learned that in life you love, share, give, and take. We might say these are the good things; or, we might say that life is not worth living. We look around us and we see that we are hated by some people, while others are jealous of us. Today we have crime, sex acts, and fighting among men and women. Some people seem to enjoy hurting one another. But in Christ all things are possible and He is a friend that will never leave us, but will be there in the darkest of night to help us.

To read is to learn; to learn is to understand; and, understanding is called knowledge. Life then, as I understand it, is knowledge gained and accepted and put to the test in our daily lives.

We should measure and examine ourselves closely. Then when problems come upon us, we as individuals can deal with them. Inpulses cause a lot of things to be said and done. But, if we only stop and give that second thought, things might not be as they seem to be. Then we can face up to the reality in each area of our lives.

In Jesus we find the **only** way to have a complete and full life—a life that satisfies. It is the privilege of each of us to take advantage of the companionship that He offers to make our life more exciting and worthwhile. Yes, we still will be hurt, but He will help us to overcome this obstacle and have victory in our lives.



MRS. DUDLEY LISTED IN "WHO'S WHO"



Congratulations are in order for Mrs. Dola Dudley of Garner, who was recently selected to be included in the publication, "Who's Who of Prominent Citizens of North Carolina."

Mrs. Dudley is very deserving of this honor, for since early in life she has been a servant of Christ and the Free Will Baptist Denomination, beginning at Shady Grove church in Sampson County in Free Will Baptist League work.

She has served three tenures as president of the Cape Fear District Auxiliary Convention, has been study course chairman, and is currently the field worker. This body honored her with a Life Membership Award in 1968.

She has also been clerk of the Cape Fear Conference, assistant clerk of the Cape Fear Union Meeting, and has been a member of the Cape Fear Conference Board of Education for over twenty years. A champion of education, she has also served on the Mount Olive College Board of Trustees.

Mrs. Dudley has been instrumental in the organization of seven auxiliaries in her work in the district and state. Offices she has held in the North Carolina State Auxiliary Convention are as follows: president, field secretary, director and codirector of Cragmont Woman's Conference, and is presently missions chairman. Since she has been mission chairman her interest in missions has led her to visit the fields in Mexico and the border work in Texas.

She is chairman of the Literature Committee of the State Auxiliary Convention and edited the yearbook "Devotion" in 1973. She is an advisor to the Anna Phillips Loan Fund Committee of the convention.

Mrs. Dudley has worked with the General Conference Woman's Auxiliary Convention since its organization and holds the office of treasurer.

The accomplishments of this faithful woman cannot be penned down in one short article because the work that is done in the local church may go unrecognized, but probably is the most rewarding of all. In the Palmer Memorial Free Will Baptist Church in Raleigh, Mrs. Dudley teaches the Adult Bible Class in Sunday School and is also church secretary. She recently retired from the office of president of the woman's auxiliary of her local church.

Although church work is first with Mrs. Dudley, she finds time to collect for the United Fund and other worthy charitable organizations.

She has been employed in the office of Raleigh Tractor and Truck Company for thirteen years.

We are grateful for Mrs. Dudley and pray that God will continue to bless her as she stays busy for Him.

ATTENTION WESTERN DISTRICT AUXILIARY MEMBERS!

The Western District Woman's Auxiliary study course on "Evangelism" will be taught on Tuesday nigh February 24, at the Selma Free W Baptist Church located on U. S. Highwa 301.

The course which will begin at 7:3 p. m., will be taught by Mrs. Jean Ackiss Mount Olive College. The book Mrs Ackiss will be teaching from is "Say with Love." I hope many of you hav read the book; if not, I highly recommen that you do so before the study course The book is a great challenge to us a Christian women.

If your auxiliary needs another stud course and enough of your member attend, you may count this course fo your auxiliary. If you don't need it fo your study course requirement, com anyway for I'm sure you will be inspire to do greater things by having hear Mrs. Ackiss.

It will be my pleasure seeing you at th Selma church on February 24, at 7:3 p. m.

In His service,
Miss Frances Boyette
Western District
Study Course Chairma

PLEASANT PLAIN WA OFFICERS INSTALLED



The Woman's Auxiliary of Pleasant Plain Free Will Baptist Church, Selma, installed its new officers for 1976 during the morning worship service on Sunday, January 18. Mrs. Raymond T. Sasser, State Woman's Auxiliary treasurer and wife of the pastor, served as installing officer and gave a challenge to each officer. She based her remarks and challenges upon the passage of Scripture from Luke 9:23 in which Jesus said to His disciples, ". . . If any man will come after me, let him deny himself, and take

o his cross daily, and follow me.'' Each fficer was given a cross, significantly beled, and challenged to carry her ross proudly and joyfully as she fulfills e duties and responsibilities of her ffice.

Miss Lettie Best sang ''Wherever He eads I'll Go'' and was accompanied by er sister, Patty Best. The officers joined er in singing the last chorus as their ledge and acceptance of their hallenge.

Mrs. Sasser and all of the officers then nelt at the altar of the church while the astor, the Rev. Raymond T. Sasser, rayed a prayer of dedication and onsecration.

The following were installed: Mrs. ancy Foster, president; Mrs. Lola rown, vice-president; Mrs. Peggy ones, secretary; Mrs. Alzie Phillips, ssistant secretary; Mrs. Gladys Hartley, reasurer and church hostess; Mrs. Mae eanette, assistant treasurer; Mrs. Letha urgess, program-prayer chairman; Mrs. Beulah Helms, assistant program-rayer chairman; Mrs. Dean Hatcher, tudy course and card chairman; Mrs. stelle Phillips, mission chairman; Mrs. nnie Taylor and Mrs. Lois Jones, youth eaders; Mrs. Irene Gordon, benevolence hairman, with her committee members, Mrs. Thelma Lassiter, Mrs. Bessie Wall, nd Mrs. Pauline Pulley; and Mrs. Hazel latcher, flower chairman.

Following the installation service the astor brought a most inspiring message n this special occasion.

Mrs. Peggy Jones
Church Reporter

MY PRAYER

by Linda Craft

Lord, help me to be like the creatures round me.

Let me be faithful like a dog, and have he interest in your Word like a cat.

Help me to be steadfast as the donkey nd reach out for new heights like the eagles.

Let me touch others like the gentle utterfly and help me leave sweetness with all of your flowers like the bees.

Let me be a worker like the humble ant nd shine even in the darkest night like he lightning bug.

Help me to take nature's wisdom and grow in grace with the creatures around me.

Amen.

FOREIGN MISSIONS

MISSIONS

HOME MISSIONS

Joseph Ingram
Director-Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Director-Treasurer
1207 Arsenal Ave
Fayetteville, N. C. 28305

CATALPHA MISSION REPORTS

The Catalpa Free Will Baptist Mission of Fayetteville has been in operation a little less than two years. The pastor, the Rev. Alton Howard, reports that during this period they have had 35 decisions for Christ, with an average attendance for the services of approximately 50.

The mission has purchased the house and lot that they have been renting and expects to be in a building program before the year is over.

The mission is located at 5217 Catalpa Drive, Fayetteville. The pastor is also manager of the River Terminal and can be reached at P. O. Box 64125; or by telephoning 483-3475.



Above you see members of the mission enjoying a barbecue fellowship on Saturday, January 31, 1975.



Pictured above are the men of the mission standing beside large piles of lumber that they obtained by tearing down a two-story house. They estimate the lumber to be worth approximately $6,000.

WHERE HIS HOME WAS

A poor widow, taken ill with an incurable disease, was received into an infirmary. Kind friends took her little boy to live with them, and he was treated in every way as if he were their own child. One day, however, he was asked by an acquaintance where his home was. ''I live at so-and-so,'' he replied, ''but my home is where Mother is.''

''It is next to impossible to sling mud with clean hands.''

Editorial...

(Continued from Page 2)

Okay, Dr. Altizer, so you say, ''God is dead''? Sure, your contention still stands—I suppose. I say (and so do all real Christians), ''God is NOT dead!'' And our contention still stands—WITHOUT SUPPOSITION, for we base our opinion on the Bible!

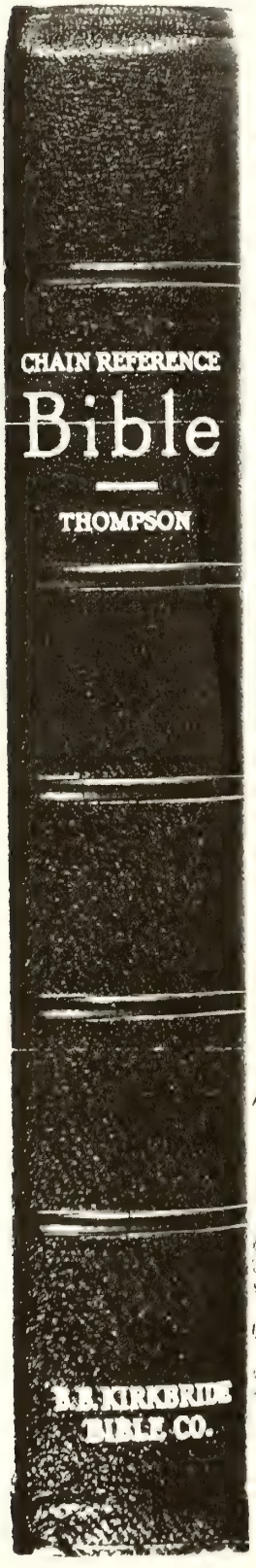
I personally feel sorry for you, Esteemed Professor. When that illustrious day of reckoning comes and you stand before Him who is both *alive* and *well*, what will be your position then? On your knees, I'll venture; but sad, sad, that bitter wail: ''Too late.'' Look up, Dr. Altizer; look around. GOD IS NOT DEAD, nor shall He ever die! You will, though; and then, however sad, your eyes will be opened to your own foolishness. Somehow, Dr. Altizer, I still find it incredibly inconceivable that anyone—especially a learned person like yourself—could possibly believe that God is dead. . . .

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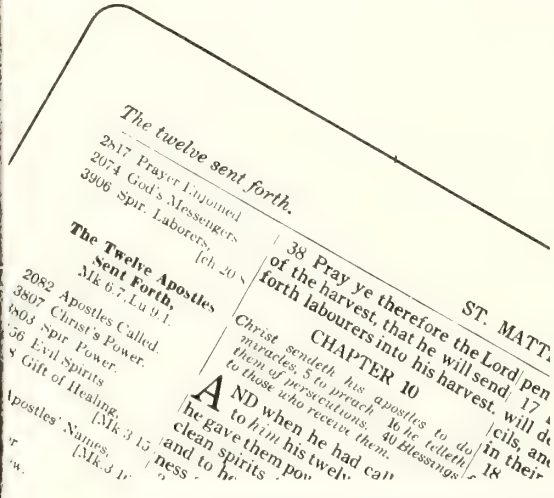
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The twelve sent forth.
ST. MATT.
2817 Prayer Enjoined
2074 God's Messengers
3906 Spir. Laborers
The Twelve Apostles Sent Forth.
Mk 6.7. Lu 9.1.
2082 Apostles Called.
3807 Christ's Power.
4803 Spir. Power.
56 Evil Spirits
4 Gift of Healing.
Apostles' Names.
38 Pray ye therefore the Lord
of the harvest, that he will send
forth labourers into his harvest.
CHAPTER 10
Christ sendeth his apostles to do
miracles, 5 to preach, 16 he telleth
them of persecutions, 40 Blessings
to those who receive them.
AND when he had call
to him his twelv
he gave them po
clean spirits

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the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, FEBRUARY 18, 1976

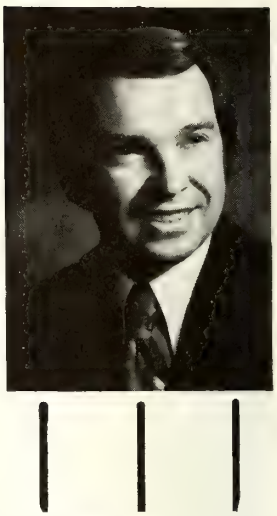
DUKE UNIV



Take a look—a long hard look at what your church is because of what you are. Do you feel a compulsion to reprimand yourself?

Editorial...

Cover Photo by Camerique



Take a Long Look at Your Church—and Yourself

The foundation of every church should be Christ—but is He? Examine your church. Is it the kind of church that God favors? Is it the kind of church that draws the crowds and compels them to come in, or is it the kind of church that repels the crowds and scatters the seekers? Really examine your church, now. Is Christ supreme? Does He control every function, every exercise, and every action? Does He lead in the worship service, or is He forced outside because Satan has the upper hand and is the directing force?

Then, examine your church members. Are they practicing Christians, or do they merely claim His name? Is the spirit of neighborliness—more especially the spirit of love—prevalent? Are your members ''kindly affectioned'' one to the other? Does brotherly love prevail, and does it continue? When one errs, do the other members exhort him in meekness, or are they so pharasaical that they are ready to condemn on the spot? Are the criticisms which are heard (and issued) the constructive kind that help and improve the situation, or are they the destructive kind which hinder the work and destroy the spirit of worship? Do your members greet one another and fellowship in Christian harmony, or do they pass up the opportunity of knowing one another better and of becoming more tolerant of common faults? Is Christ in their hearts or just on their tongues?

Then, examine yourself. This is perhaps the hardest of tasks. Are you the type of Christian that Christ expects and wants you to be? Are you content to be in His will and own His cause? Are you willing to accept others' shortcomings and inadequacies, knowing that you have a myriad of faults and failings of your own? Are you willing to encourage the weak and to admonish (however meekly) the evildoer? Can you support just causes, and do you possess the courage to stand for the right? Are you willing to be a follower if another is leading? Can you forgive wrongs done unto you, and can you love your neighbor as yourself? (This is expecially difficult.) Are you bitter and unhappy? Is there peace within your heart, or is there persisting turmoil? Are you one who ''hears'' the Word, or are you one who ''lives'' the Word?

Within the church, within the church membership, and within the individual, God must dwell—and He should dwell in majesty. Unless this condition comes to pass (or is the case), there will be everlasting unrest and disunity. The church will never prosper; the membership will never flourish; and, the individual—however actively he tries to rectify the situation—will never grow in grace **until God dwells in majesty.**

Consider the simple words of the anonymous contribution regarding the church.

> ''It is composed of people just like me.
> It will be friendly if I am.
> It will do a great work if I work.
> It will make generous gifts to many causes if I am generous.
> It will bring others into our fellowship if I bring them in.
> Its seats will be filled if I fill them.
> It will be a church of loyalty and love, of faith
> and service, if I, who make it what it is, am filled
> with these.
> Therefore, with God's help, I dedicate myself to the
> task of being all these things I want my church to be.''

Take a look—a long hard look at what your church is because of what you are. You may indeed want to reprimand yourself.

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Volume 91 Numbe

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THE SPIRIT WITH US

by
Carol A. Thompson
Winston, Oregon

DEATH is a very lonely thing. The dying person must face it one; those living miss the person gone. Death seems so unfair; the time is never right. My father was only in his 50s. But death came quickly and painlessly. You may think he did not know death was approaching, but I know he knew; and I am sure he made peace with God and was ready.

The summer before he died he took me and my two brothers on the tour to Catalina. "It's your birthday present. I'll get all three of you at once and get it over, in case I'm not here for your next," he told us. We didn't pay much attention to that last remark. People like to think their loved ones will be with them forever. But he left us before another one of us had another birthday.

He was always a contented person, even when he went through an unhappy divorce, was seized by diabetes, and the insurance company cancelled his insurance because he became a bad risk. He still had the sun and the wind and an appreciation of each new day. His soul was full of love for everything and everybody. He was a Christian man even though he did not attend church regularly. All my life I never knew of anyone who disliked him.

Easygoing and patient, he raised us kids with love and understanding. As a child I was amazed that he always knew what I was thinking. He never asked questions of me, but would calmly and quietly answer my unspoken questions. I always listened with awe and admiration.

Though a very loving person, he wasn't one who took to hugging and kissing or even expressing verbally what he felt. But I knew. We children could feel the love and closeness with our minds and hearts.

We often sat on the patio, neither touching nor speaking. We would watch the fire in the fireplace while watching and listening to the rain all around us. He had a love for the simple things—the things most people don't pay much attention to or stop their personal rat race long enough to see. He passed his contentment and appreciation of God's wonders on to me as we sat there feeling a special kind of closeness.

We often went for long drives to visit friends. Mother never liked those long drives for she always got bored and fell asleep before we got there. He never asked me if I wanted to go and I never asked him if I could. I saw him heading for the car and knowing he was going for one of those drives that ended up somewhere interesting. I would follow him and get in the car. We never spoke unless there was something to say. We enjoyed the silence and quietness of one another.

This quiet kind of closeness continued into adulthood as I watched my son play with his grandfather. My son loved him as I did. They would play and we would smile and laugh inside. I often wished he would stay at our house longer or even overnight and have breakfast with us. But our place was small and he knew it was hard to cook for his diet. So he would stay awhile, and still smiling—leave.

"Next time stay a little longer and have dinner with us," I called to him as he stood in the driveway next to his car. An awful feeling knifed through me. He stood there smiling back at me, hand raised in a "good-bye." In my heart I ran to him and threw my arms around him and kissed him good-bye and cried. It seemed an eternity that we stood there looking and smiling at one another. Why didn't I run and hug him as I wanted? Why did we never touch? Why couldn't I run and hold him when I knew I'd never see him again?

"Okay, I'll stay longer next time," he answered. He knew too he'd not be back to my small place, and our minds caressed. With a contented smile still on his face, he got into his car and drove home to the next town where he lived with his sister.

Next morning his sister called on the phone. "Is Bub there?" she asked me. Her voice sounded strained and worried. "He didn't come home last night. I thought maybe he stayed all night at your place." He hadn't stayed at my place; he hadn't stayed at my brothers'; he had visited the night before with his other sister and her husband after leaving my place, but declined their invitation to stay for the night. I knew what had happened, but I called everyone I could think of, searching for him, hoping to be wrong.

"Oh, God, please let him be all right," I pleaded. But deep inside me I felt a negative answer. I didn't tell anyone what I felt. How could I tell them that he was dead? How could I handle their reactions to such a statement that they would refuse to believe? I remained silent. While my husband and brother went to the next town to look for Dad, I went to my sister-in-law's house. I didn't want to be alone when the news came that they had found him—I didn't want to be alone.

The night before, my aunt in Colorado woke up with a horrible feeling, and in the morning called California. A few days before that my dad's fiancee got a letter from him telling her good-bye, and that it would have been wonderful. And, I sat, waiting—a lonely kind of waiting—for everyone else to find out.

There were rows of chairs filled with relatives to the right side of the one row of chairs where I sat. My husband sat on my left and fiddled with a handkerchief with both his hands. My mother was on the right side of me and I held her hand. My parents had been divorced for three years, but I asked her to come in with me, for there were never any bitter feelings between us and I knew she was hurt too. Our chairs were pushed against the wall. We were in a small curtained room listening to the preacher read different epitaphs that I and others who loved him had written. Tears, fear, and sorrow started welling up inside me and I thought I'd scream, wanting to resist and deny that he was gone. Then I felt a hand rest upon my right shoulder, sending peace through my body. Since our chairs were touching the wall, there was no room for a person to stand behind me. I don't know if it was the Spirit of Jesus or the touch of an angel, but just the touch of the hand calmed me and gave me peace so I could make it quietly through the rest of the day.

The next morning my husband went to work and my son played and napped as usual. The sun was bright, the day was beautiful, and the birds were chirping. While standing in the warm sun, hanging the clothes, I remembered the hard rain of just a few days before when my father had died. The day seemed strange, for I was so very conscience of the endless presence of pain and sorrow inside. I

(Continued on Page 15)

FREE WILL BAPTISTS OF MY DAY

FINAL NOTES—OBSERVATIONS AND CONCLUSIONS

(Part Twenty-Eight)
by Loy Everette Ballard

WITH a final note regarding my personal ministry, some observations and comparisons, and perhaps a prediction or two, these notes on the Free Will Baptists of my day will come to a conclusion with this article.

Around the first of January, 1975, Mr. and Mrs. Bill Davenport, who had ably managed Cragmont Assembly for some time, found it necessary to resign because of conditions over which they had no control. The Board of Directors had but little time to look for new managers. Because of the experience Mrs. Ballard and I had received in former years of managing the institution, the board asked us to consider going back for the 1975 summer, giving them a chance to seek new permanent managers. After praying over the matter, we decided to abondon some plans we had made for somewhat taking it easy for the summer, and agreed to accept the appointment as managers for this one season only.

We experienced a very satisfying summer at the institution we have both loved from its beginning. The Lord helped us find a wonderful staff of two adults and ten young people to work with us. He also blessed us with good health throughout the summer. We had some of the finest groups ever attending Cragmont. Among them were many of our old friends, along with hundreds of our finest Free Will Baptist young people. As the final group of the season—a group from Little Rock church at Lucama, where the convention I served for twenty-two years was organized in 1940—brought their weekend retreat to a close with prayer, I stood again, as I had on the occasion of the "This is your Life, Pa Ballard" testimonial dinner at Mount Olive College, with mixed emotions. Maybe the fine experience my wife and I had enjoyed for six months kept me from wishing for this to be our benediction. I guess I really wanted to say, "Lord, if you have another opportunity for us, just let it come!"

I started out to write a twenty-part series of articles, and have extended them to twenty-eight. Still, as I have read back over some of the things put on paper, I have found myself asking, "Why didn't you say something about . . .?" Many things have happened among Free Will Baptists since that day in 1913 when I was stunned by the motion in the little church on "Ox Creek," in Buncombe County, North Carolina, which gave me my first official assignment for service to the Free Will Baptist denomination; and I am sobered by the knowledge that, according to a careful survey I recently made, I am one of not more than four living Free Will Baptist ministers who could give an "eye witness" testimony to many of the things that happened during the earlier years of this period of our history. This is one of the reasons I have believed it to be my duty to put these things on record. If I should publish these memories in book form later—as several have urged me to do—I will probably include some other things that belatedly came to mind, or were uncovered by reasearch.

I cannot with good conscience close these notes without mentioning one group among us who has had but scant mention in the articles—our good women of the Woman's Auxiliary. Under one name or another, our women have maintained organizations since before the beginning of the period covered by my notes. They have had conventions on all levels—district, state, and national. While their principle field of operations has been in the local church, they have supported with prayer, giving, and effort, all the great causes of our church. They have sought little recognition and praise for the work they have done, but they deserve a lot. The names of Alice Lupton, Fannie Polston, Bertha Griffi Agnes Frazier, Ethel Moye, and man many other noble women, must never l forgotten by those who would honor th people who have helped to make the Fr Will Baptist denomination great in th sight of God and the Christian world.

And now for a few comparison between facts and figures given in m first articles regarding conditions amor Free Will Baptists after the gre deflection of 1911 and present-da conditions.

In 1912, we had only two small i stitutions—the Ayden Seminary and th Free Will Baptist Printing Com pany—with combined property worth n more than $30,000. Today a con servative estimate of property owned b Free Will Baptist institutions in th United States is that it is worth more tha $5,000,000.

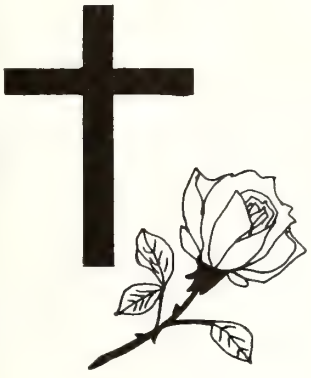
In my first article, I referred to a list some 90 churches showing the value the wealthiest one at $25,000. Sinc writing that article I have been able t obtain information regarding the value over 150 churches in 1914. From this list selected eight churches, and obtaine estimates of their present value. I am n listing here the names of these churches because they are only used as example of hundreds of Free Will Baptist churche making equal progress in the increase c church property. The first figure give shows the value of property in 1914, th second the present value: Church No. 1 $8,000—$265,000; No. 2, $5,000— $215,000; No. 3, $150—$46,000 No. 4, $4,000—$240,000; No. 5 $800—$125,000; No. 6, $1,500— $126,000; No. 7, $5,000—$125,000 No. 8, $1,500—$155,000. To these I hav added eight churches organized sinc 1920, and giving present value of thei property: Church No. 1, $168,000; No 2, $161,000; No. 3, $228,000; No. 4 $140,000; No. 5, $135,000; No. 6

40,000; No. 7, $205,000; No. 8, 20,000. These lists include churches both the two major groups of Free Will ptists and two from groups not af-iated with either of the major groups. I not have enough information to nture an overall estimate of the value of al church property, but figures for 241 urches in 1974 comes to 3,128,283.

I wish that I had some way to estimate moral and spiritual good ac-mplished throughout the world by the ee Will Baptists of my day, but I do not ve access to the records kept in aven, and there alone, could we find s information. I am sure that we have t done all we could have; but I am rtain that the world is a better place cause a kind and loving Lord saved r denomination from extinction in 1911—one of the darkest years of our history. I am thankful for these sixty-five years of wonderful fellowship in service I have been permitted to share with some of the finest Christians who have lived in my day.

Recently I have been asked several times the question, "Do you think Free Will Baptists will one day be united into a greater fellowship?" This question I cannot answer, but I believe there is hope. Time has a way of healing real wounds, and bringing about the forgetting of imagined hurts. God is raising up a new energetic and seemingly dedicated leadership within all groups of Free Will Baptists. These new leaders will not forget the services and sacrifices of those of us who have labored before them; but in time, their reasoning may cause them to magnify the importance of the things we accomplished in unity and minimize the things we did in separation. They may decide to get together in a more glorious fellowship of Christians than we have known heretofore. But this one thing I believe with all my heart: Free Will Baptists have a God-given mission; and, either in a great worldwide fellowship marching in unity, or in dedicated groups marching separately in the same direction, Free Will Baptists will be laboring to fulfill that mission until the Lord Jesus Christ comes to unite all His people in one great and eternal "Church of the Living God."

And now I must close my book of precious memories for the time being. I do so with this prayer on my heart: God bless the denomination I have always loved—the wonderful Free Will Baptists of my day.



Special Moments

ear Maggie,

"I'd like to share with the readers several moments in my spiritual life. First, I ould speak of my conversion which took place in September, 1932. I had been nder conviction for a good while but not fully decided until I was truly converted hile riding along the road. It was so good to be led of the spirit. Then I quickly nited with my church.

"Second, during a revival, while I was teaching a Sunday school class of eenagers, **eleven** of the class members made their profession and were baptized. ne of the eleven was my daughter. I'll never be able to express the joy that filled my eart, except I was overflowing.

"Finally, I cannot fail to mention my illness last spring with pneumonia and my eart. God was so good! In my mind He erased the time, and it seemed very short lthough it was two months."

MT
reenville, N. C.

You may share your "Special Moment" by simply writing a letter to the column, P. O. Box 158, Ayden, North Carolina 28513. Your letter will be printed as soon as possible. Also, you can help by mentioning the column to a friend, a relative, or your fellow church members whom you feel might like to share an experience with us. The column needs **your** response.

Maggie

SEARCH FOR OLDEST FREE WILL BAPTIST SUNDAY SCHOOL

The Sunday school movement did not come to Eastern North Carolina until around the turn of the century. Which church started a Sunday school first? Remember, the oldest Sunday school may not be associated with the older churches. Superintendents, please check (or have someone check) your church records. If your school is over fifty years old, please send the date (month and year, if possible) it was organized. We need this information as soon as possible, so we may make a report to the annual session of our State Sunday School Convention which meets this year, Saturday, April 10, at Ayden, North Carolina, Elementary School. Send this information to the Rev. William E. Futch, 600 Carey Road, Kinston, North Carolina 28501, Director of Literature and interim editor of "The Sunday School Reporter."

NOTE OF THANKS

We wish to say, "Thank you," for the cards, letters, gifts, phone calls, visits and most of all your prayers in our behalf while my wife (Mrs. Rollins) was in the hospital, and is now at home recovering from her illness. We know it was through prayer that God spared her. We thank God everyday for what He has done for us. We thank Him also for friends like you. We especially want to thank the ministers who shared with us during this time. May God bless all of you is our prayer.

In Christ's service,
The Rev. and Mrs. Robert Rollins

News and Notes

of Denominational Interest

Cragmont Assembly Treasurer's Report for January, 1976

Mrs. A. B. Chandler, P. O. Box 298, Oriental, North Carolina 28571, treasurer for Cragmont Assembly, Inc., Black Mountain, reports as follows for the month of January, 1976:

Brought Forward January 1, 1976		$16,245.12
Receipts		
Churches	$ 1,869.82	
League	25.00	
Sunday School Class	21.00	
Sunday Schools	146.60	
Auxiliaries	14.00	
Union Meetings	78.82	
Sunday School Convention	10.00	
Individuals	215.00	
Interest Accrued on Savings Accounts	106.48	
State Department of Revenue (Tax Refund)	664.00	
Total Receipts		3,150.72
Total for Which to Account		19,395.84
Disbursements		
Operational Expenses	$ 429.98	
McRoy Insurance Agency	312.00	
Church Finance Association (Debt Retirement)	4,000.00	
Church Finance Association (Interest on Loan)	350.00	
Edward E. Franck and Co. (C. P. A.)	525.00	
First-Citizens Bank and Trust (Transfer to Renovation of Main Building Account)	450.00	
First-Citizens Bank and Trust (Transfer to General Savings Account)	10,874.47	
Transfer of Interest to Savings Accounts	106.48	
Total Disbursements		17,047.93
Balance on Hand February 1, 1976		$ 2,347.91
Earmarked Funds		
Renovation of Main Building (Savings)		$ 5,850.43
Chapel (Savings)		3,298.63
Swimming Pool (Savings)		306.07
General Savings Account		10,874.47
General Fund		2,347.91
Total in Treasury		$22,677.51

Dr. William Bennett Scheduled For April Revival at Stoney Creek

Of interest to the churches in th Goldsboro area and adjacent counties wi be the coming of Dr. William Bennett Fort Smith, Arkansas, for a revival Stoney Creek Free Will Baptist Churc Route 2, Goldsboro. The date is April 2 29. This notice is given to help thes churches avoid conflict with the date.

The Rev. C. F. Bowen is pastor of th Stoney Creek church.

Pine Level Church to Host First Union of the Western Conference

The First Union Meeting of the Weste Conference will convene with the Pin Level Free Will Baptist Church, Pin Level, on Saturday, February 28. Th moderator, the Rev. Bill Dale, wi preside, assisted by the clerk, the Rev C. F. Bowen. The program is as follows:

10:00—Devotional, Charles Petit
10:15—Welcome Address, the Rev Floyd Cherry, Host Pastor
—Response, the Rev. Joe Crumpler
10:20—Business Session
11:00—News from Denominationa Enterprises
11:20—Report of Committees
11:30—Worship Service:
Congregational Singing an Special Music
Offering for the Children's Home
Sermon, the Rev. C. L. Renfrow
12:30—Adjournment and Lunch

Cape Fear Union At Goldsboro Church

The Union Meeting of the Cape Fea Conference will convene with the Firs Free Will Baptist Church of Goldsboro Saturday, February 28. The moderator the Rev. C. M. Coats, will preside Special music will be rendered by th host church with the church pianis playing for the Union. There will be n afternoon service. The program is a follows:

10:00—Hymn, Congregation
—Devotions, the Rev. Earl H Glenn
—Welcome, Host Church
—Response, Mr. Atlas Hogg
10:20—Enrollment of Officers an Ministers
—Recognition of Visitors
—Reading Minutes of Last Union
—Appointment of Committees

—Roll Call of Churches
—Report of Denominational Enterprises
—Miscellaneous Business
:20—Hymn, Congregation
—Special Music, Host Church
—Offering and Offertory Prayer
—Message, the Rev. Kemery Ard
:00—Report of Treasurer
—Unfinished Business
—Benediction and Adjournment
—Lunch and Christian Fellowship

'he Light Bearers''
Winterville Church

''The Light Bearers,'' a singing group m Williamston will present a program gospel music at the Winterville, North rolina, Free Will Baptist Church, nday evening, February 29, beginning 7:30. The pastor, the Rev. Jack Mayo, d the church congregation, extend to e public a cordial invitation to attend.

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rnes Hill Sunday School esent Perfect Attendance Pins



The Sunday School of Barnes Hill Free Vill Baptist Church, Sandy Crossroads, ocky Mount, recently presented 51 erfect attendance pins for the year, 975. The awards were as follows:

Six months—Evelyn Thompson, Lisa hompson, Joyce Winstead, Beverly angley, David Winstead, Henry Eason, ony Glover, and Barbara Glover; one ear—Terry Winstead, Cindy Winstead, ugene Poland, and Mattie Pridgen; two ears—Philip Bozelle and Harry Eason; hree years—Wendy Poland, Michelle oyner, Sonia Joyner, Louise Eason, and rene Pridgen; four years—Diana Poland, David Poland, Alan Poland, Marie oland, Nancy Eason, and Angelene oland; five years—Ginger Pridgen; six ears—Myrna Joyner; seven years —Ellen Bozelle, Carol Langley, Keith Langley, and Michael Langley; eight years—Nate Bozelle; nine years —Carolyn Hinson and Martha Carol Hinson; ten years—Grover Hinson and Wanda Nelms; eleven years—Pattie Langley, Louise Poland, Sylvester Poland, Betsy Poland, and Brice Poland; fourteen years—Lonnie Worrell, Teresa Nelms, and Iva Langley; eighteen years—Charles Morgan; nineteen years—Cleo Worrell, Estelle Eason, and Dorothy Morgan; twenty years—Norma Bozelle; twenty-four years—Etta Vick; twenty-five years—Ervin Vick.

Revival at
Sandy Plain Church

Revival services are scheduled for Sandy Plain Free Will Baptist Church, Route 2, Pink Hill, for the week of March 1-6, beginning each evening at 7 p.m. The guest evangelist will be the Rev. Joseph Ingram, assisted by the pastor, the Rev. Robert Rollins. Special music will be rendered each evening. The public is cordially invited to attend.

M. E. Cox to Conduct
Crab Point Revival



The Rev. M. E. Cox will be the guest evangelist for revival services at the Crab Point Free Will Baptist Church near Morehead City, March 1 through March 6. Services will begin each evening at 7:30, with special music being rendered each night. Everyone is cordially invited to attend.

Walnut Creek to Host
Fourth Central Union

The Fourth Union and Sunday School Convention of the Central Conference will convene Sunday, February 29, with Walnut Creek Free Will Baptist Church near Stantonsburg. The theme will be ''Living to Win,'' with Scripture taken from Philippians 3:8, 9. The program is as follows:

Morning Session

10:00—Sunday School
11:00—Hymn, ''Love Divine''
—Welcome, Mrs. Marie Taylor
11:15—President's Remarks and Recognition Time
—Mission Report
—Greetings from the Children's Home
—News from Mount Olive College
—Hymn, ''Satisfied with Jesus''
11:30—Special Music, the Rev. Danny Braswell
—Sermon, the Rev. Royce Reynolds
—Appointment of Committees
—Lunch

Afternoon Session

1:15—Devotions, Mrs. Jack Howell
—Special Music, Harrell's Chapel Girls' Quartet
—Business Period
—Program, Local Church
2:15—Adjournment

Albemarle Union SS and
League Conventions

The Albemarle Union Meeting, Sunday School Convention, and League Convention will convene Saturday, February 28, with the Union Chapel Free Will Baptist Church, Route 1, Plymouth. The scheduled programs are as follows:

Union Meeting
Morning Session

10:00—Devotions, the Rev. Melvin Moore
10:10—Welcome, The Rev. John Melancon, Host Pastor
—Response, the Rev. Floyd Burkey
10:15—Moderator's Address, the Rev. Charlie Overton
10:20—Roll Call of Ministers
—Recognition of Visiting Ministers
—Roll Call of Churches
10:45—Offering for Denominational Enterprises
—Announcements
11:00—Business Session:
Report of Children's Home, via Literature

(Continued on Page 10)



NORTH CAROLINA FREE WILL BAPTIST WOMAN'S AUXILIARY CONVENTION TREASURER'S REPORT, END OF THIRD QUARTER, JANUARY 31, 1976

Balance in Bank October 31, 1975		$3,764.91
Receipts		
General Fund:		
Contributions	$ 6.50	
Life Memberships	10.00	
Promotional (CSF)	91.57	
Interest	37.90	
Denominational Enterprises	5,362.47	
Total Receipts		5,508.44
Total for Which to Account		$9,273.35
Disbursements		
Convention Expenses and Allocations	$ 275.72	
Denominational Enterprises	5,362.47	
Total Disbursements		5,638.19
Balance in Bank January 31, 1976		$3,635.16
Summary of Bank Account Balances		
General Fund		$3,117.29
Interest		517.87
Total		$3,635.16
Branch Banking and Trust Co. (Checking)		$2,617.29
Atlantic Savings and Loan		1,017.87
Total		$3,635.16

Denominational Enterprises Report

	Itemize	Received	Disbursed
Missions:			
Church Extension (Home Missions)	$	$ 852.40	$ 852.40
Foreign Missions:			
Mexico (Native Missionary Salary)	135.00		
State Project (Equally Divided Among Mrs. Link, Mrs. King, and Mrs. Timmons)	794.75	929.75	929.75
Central Conference Missions		33.00	33.00
Mount Olive College:			
General Fund	88.78		
Alice Lupton Scholarship	13.00		
Chapel Carpet (State Project)	276.00		
Books	20.00		
Fred Baker Fund	28.00	425.78	425.78
Children's Home:			
General Fund	439.59		
Clothing	477.50		
Allowance	35.00		
Appliances (State Project)	804.50		
Christmas Gift for Child	50.00	1,806.59	1,806.59
Superannuation:			
General Fund	149.50		
Widows and Ministers			
Cragmont Assembly, Inc.:			
General Fund			
Building Fund (Old Building)			
Life Membership Fees (Cragmont)			
Anna Phillips Loan Fund			
Retirement Homes, Inc.			
Camp Vandemere			
*Christian Service Fund:			
Missions ($91.57; $91.58)			
Mount Olive College			
Children's Home			
Cragmont Assembly, Inc			
Superannuation			
Retirement Homes, Inc.			
Totals			

*10 percent retained for promotional (see rec

FOREIGN MISSIONS

MI

Joseph Ingram
Director-Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

QUARTERLY CONFERENCE
Free Will Baptist Convention
Coahuila, Mexico

On December 27, 1975, the Fre
Baptist Convention of Coahuila, M
the regular Quarterly Conference
held at Allende, Coahuila, at the
Samaritan church which is pastor
Brother Israel Gonzalez G. The the
the convention was "What the
Teaches About Salvation." The
ference was opened by Brother Fi
Aguero, president of the confe
with the president's message; fol
by prayer. After a song and
reading, one of the members of th
church welcomed the conference
was followed by the response from
the visitors from Piedras Negras.
the conference some of the topics
"What Is Salvation" by Brother A
Lopez, "What Is the Way of Salva
by Brother Filemon Aguero, and
Must One Do After Salvation?
Brother Antonio Escobar. The ev
evangelistic service was conduct
Brother Antonio Lopez of Acuna.

Lunch was provided and served

173.50	173.50
159.75	159.75
40.00	40.00
10.00	10.00
82.50	82.50
25.00	25.00
824.20	824.20
$5,362.47	$5,362.47

Respectfully submitted,
Mrs. Raymond T. Sasser, Treasurer

NS

HOME MISSIONS

Taylor Hill
Director-Treasurer
1207 Arsenal Ave.
Fayetteville, N. C. 28305

urch to those attending the ce. The conference was well and there was a spirit of unity e to our Lord.



ed above are some of the pastors g (from left to right): Antonio Piedras Negras; Filemon Sabinas; Israel Gonzalez, and Isaias Lugo, Acuna.

Respectfully submitted,
Vance Link

MISSION WORK SABINAS, MEXICO

ecember, 1972, in the city of , Coahuila, Mexico, we began a Free Will Baptist Mission. We began visiting the homes, talking with the people, and inviting them to the services. Because no one responded, we gave ourselves in prayer. For a time we stopped visiting and prayed and fasted for the people of this area. After this we had services with an attendance of five to thirty people present each night. Some said that they wanted to follow the Lord, but no one followed through with a decision. After working in this same area for 20 months, we moved to another house located in the same section, which was more in the center of the section. We moved there in September, 1974.



Those who have been baptized and the candidates for baptism.

God has greatly manifested His power in this area. There have been 25 to accept Christ. So far we have only baptized 4 and have 3 candidates for baptism. We are going to baptize these during the month of April. We have several others who are in sympathy with the work here.

During the time here we have worked, and with the help of God, have located and bought lots on which to build a church. We hope that you will pray with us and that through our prayers, very soon, God will help us to be able to build a building where we can worship our God.

In Christ,
Filemon Aguero H.
(Translated by Vance Link)

Brother Filemon has been working in the Sabinas area for almost four years. He is one of the youngest workers. This is his first area of work and he is laboring in a very difficult area. This is a strong, radical, Catholic stronghold. It seems that finally the Lord is beginning to work and they are beginning to see results. Continue to pray for them as they work here that God will strengthen and encourage them in their work.

Vance

BIBLE INSTITUTE PROGRAM REORGANIZED

In June of 1975, we discontinued the Bible Institute program for the remainder of the year in order to reorganize the program of study. In the past the program had consisted of two to two and one-half days of study each month here at the Institute. As you know there is just so much information and knowledge you can ''pump'' into the mind during this length of time. Therefore, we felt the need of a continuous type of study program: a program in which the student could continue his work, stay at home, but yet apply himself to his studies daily. So in January we began a new program of study, ''Theological Education by Extension.'' On January 26 and 27, we had an organizational meeting here at the Institute, to explain and enroll those wishing to take part in the program. The program will be a three-year plan of study. Each student will be required to successfully complete twelve units of study (ten of which will be assigned along with two electives) in order to receive a certificate of training from the Institute. In connection with his studies, each pastor will also set up a program of study in his church, using the same materials for study. Every two months the pastors and students will return to the Institute for review and discussion of the unit completed. They will then be given an examination covering the unit of study. We also plan to offer during these seminar type sessions, other abbreviated studies. We will visit the students in their homes to aid them in their studies. The first-year's study program will include: (1) ''Fundamental Studies of the Christian Life,'' (2) ''Major Bible Doctrines,'' (3) Introduction and Interpretation of the Old Testament,'' and (4) Introduction of the New Testament.



Pictured above are some of the young men enrolled in the study program. Pray

(Continued on Page 15)

NEWS AND NOTES

(Continued from Page 7)

Report of Mount Olive College, via Literature
Report of Missions, via Literature
Report of Press Foundation, via Literature
Report of Cragmont, via Literature
11:20—Reading of Minutes of Last Union for Information
—Report of Treasurer
—Other Business
—Announcement of Next Union
11:30—Minutes Read and Approved
11:35—Morning Worship:
Hymn
Special Music, Host Church
Message, the Rev. Dallas Pinkham
12:30—Benediction
—Adjournment and Lunch

Sunday School Convention
Afternoon Session

1:45—Devotions, the Rev. W. L. Brickhouse
1:55—Welcome, Mr. Wayne Britt, Host Superintendent
—Response, the Rev. Robert May
2:00—President's Message, Mrs. Francis Spruill
2:05—Enrollment of Ministers
—Recognition of Visiting Ministers
—Roll Call of Churches and Delegates
—Bringing Reports and Receiving Blanks
—Announcements
—Offering for Children's Home
—Offertory Prayer
2:10—Suggestions and Information for the Betterment of Sunday Schools
2:30—Business Session:
Minutes of Last Convention Read for Information
Treasurer's Report
New Business
Reports of Literature and Denominational Enterprises
Minutes Read and Approved
3:00—Afternoon Worship Service:
Special Music, Host Sunday School
3:10—Benediction and Adjournment

League Convention
Evening Session

7:30—Devotions, Miss Debra Barnes
7:40—President's Message, Mr. Loyd Jones Jr.
—Appointment of Digest Committee
—Offering
—Roll Call of Leagues
—Sword Drill
—Hymn
—Recognition of Ministers
—Announcements
—Special Music, Host League
—League Program
—Minutes of Last Convention
—Business Period
—Report of Digest Committee
—Awarding of Banners and Picture
—Treasurer's Report
9:00—Adjournment
Pianist, Mr. Craig Oliver

Fifth Union Convenes With Pilgrim's Home

The First Union Meeting of the Eastern Conference convenes with the Pilgrim's Home Free Will Baptist Church, Dover, Saturday, February 28. The moderator, the Rev. Walter Sutton, will preside. The program is as follows:

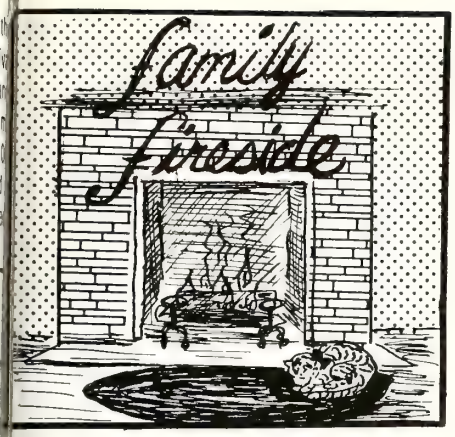
10:00—Hymn, "Love Lifted Me"
10:05—Devotions, Mr. Lonnie Mann
10:15—Welcome, the Rev. Owen K. Arthur
—Response, the Rev. Willie Stilley
10:20—Moderator's Remarks
10:30—Reading of Minutes
—Roll Call of Ministers
—Recognition of Visiting Ministers
—Receiving Church Reports
—Offering for Children's Home
—Appointment of Committees
10:45—Report of Denominational Enterprises
11:15—Business Session:
Old Business
New Business
Reports from Committees
Library Book
11:30—Memorial Service
—Hymn, "I Surrender All"
—Special Music, Host Church
—Sermon, the Rev. Rod Jones
—Hymn and Benediction
—Lunch and Fellowship

St. Mary's Weekend Youth Revival

Mr. Rex Edwards, a member of Saratoga Church, presently enrolled at Carolina Bible Institute, Pine Level, will be the guest speaker at a weekend youth revival to be presented at St. Mary's church, Route 3, Kenly, assisted by the pastor, the Rev. Leslie Hawley. Revival begins Friday, February 20 and Saturday, February 21 at 7:30 p. m. Services Sunday at 11:00 a. m. and 7:00 p. m. The youth of St. Mary's extend a cordial invitation to attend these services.

Coming Events . . .

February 27—Home Mission Rally, Oak Grove Church, Elizabethtown, North Carolina, Speaker, the Rev. Noah Brown, Morehead City, with Special Singing and Testimonies
March 13—North Carolina State League Convention, Community Free Will Baptist Church, Weldon, North Carolina
March 20—Vacation Bible School Workshop, Ayden, North Carolina
March 25—Eastern District Woman's Auxiliary Convention, Mount Olive College, Mount Olive, North Carolina
March 27—Piedmont District Woman's Auxiliary Convention, Bethany Free Will Baptist Church, Wadesboro, North Carolina
March 31—Central District Woman's Auxiliary Convention (Place to Be Announced)
April 3—Pee Dee District Woman's Auxiliary Convention, White Oak Free Will Baptist Church, Bladenboro, North Carolina
April 7—Western District Woman's Auxiliary Convention, Micro Free Will Baptist Church, Micro, North Carolina
April 10—North Carolina State Sunday School Convention, Ayden Elementary School, Ayden, North Carolina, with the Free Will Baptist Press Foundation as Host
April 14—Cape Fear District Woman's Auxiliary Convention, Mount Olive College, Mount Olive, North Carolina
April 15—Albemarle District Woman's Auxiliary Convention, Free Union Free Will Baptist Church, Pinetown, North Carolina
April 24—North Carolina State Youth Fellowship Convention (Place to Be Announced)
May 6—North Carolina State Woman's Auxiliary Convention, Memorial Chapel, Free Will Baptist Children's Home, Middlesex, North Carolina, with the Western District Serving as Host



SUNDAY, FEBRUARY 22
Scripture Reading—1 John 2:12

JUST PLAYING PEEKABOO

How wonderful to see the world
With baby's big bright eyes,
For everything is new to him;
Each toy a great surprise!
The hours are filled with magic
And a million things to see,
And he expects the folks he loves
To be as thrilled as he!

—Dorothia Morton

PRAYER THOUGHT

Life is thrilling! We waste so much f our precious time in bickering and omplaints. Let our prayer be that e, much as little children, will see nd enjoy the wonders of God's ountiful mercies.

MONDAY, FEBRUARY 23
Scripture Reading—2 Timothy 1:7

WASHINGTON WEPT HERE

They weren't even Americans—not et. Just simple colonials!

A weary, frozen, scared, starving and of ordinary people on their way o an extraordinary achievement: *he United States of America!*

If they could last the Valley Forge inter, their cause, freedom, would ot be lost.

George Washington wept for them. he pitiful huts, the nonexistent food nd the incredible scarcity urrounding them would test any nan.

They won! Over winter . . . over the oe . . . over every obstacle that stood n the way of their self-determination.

Now, maybe you think you're just n ordinary person, that nothing you an do would help Freedom's cause oo much.

But do it anyhow. Write that letter you never got around to writing. Read. Listen. Learn. Tell. Encourage. But don't ignore Freedom.

You'd be surprised how ordinary people can produce extraordinary results!

It's how America happened! Freedom! Ignore it and maybe it will go away.—Upward

PRAYER THOUGHT

It appears that we must experience disaster before we show our true colors. If we would be as strong during good times as we are in adversity perhaps we would alleviate many of our disasterous problems.

TUESDAY, FEBRUARY 24
Scripture Reading—Psalm 84:11

A BIRTHDAY WISH

Health enough to make work a pleasure;
Wealth enough to support your needs;
Strength enough to battle with difficulties and overcome them;
Grace enough to confess your sins and forsake them;
Patience enough to toil until some good is accomplished;
Charity enough to see some good in your neighbor;
Love enough to move you to be useful and helpful to others;
Faith enough to make real the things of God;
Hope enough to remove all anxious fears concerning the future.

PRAYER THOUGHT

With love of God and our fellowmen in our hearts and charity in all our works, it is possible for us to gain all the above mentioned wishes.

WEDNESDAY, FEBRUARY 25
Scripture Reading—1 Thessalonians 1:3

DIFFUSE THE TRUTH

One hundred and fifty years ago Daniel Webster said: "If religious books are not widely circulated among the masses in this country, I do not know what is going to become of us as a nation. If truth be not diffused, error will be. If the evangelical volume does not reach every community, the pages of a corrupt and licentious literature will.

"If the power of the Gospel is not felt throughout the length and breadth of the land, anarchy and misrule, degeneration and misery, corruption and darkness, will reign without mitigation or end!"

The words of a century and a half ago had a strangely prophetic ring.

PRAYER THOUGHT

It is sad to realize that people did not listen to Daniel Webster as he attempted to help mankind. It is far more sad to know that people refuse the Word of God which is their ultimate salvation.

THURSDAY, FEBRUARY 26
Scripture Reading—Hebrews 4:15

FLAWLESS

W. E. Stangster said, "By unanimous testimony, Jesus was a good man. Yet He had no sense of guilt. He prayed, 'Father, forgive them' (Luke 23:34). Never did He pray, 'Father, forgive me.' His standing challenge to all was this: 'Which of you convinceth me of sin?' (John 8:46). Nobody took up the challenge."

Only of Christ can it be said: "Who knew no sin" (2 Corinthians 5:21); "Who did no sin" (1 Peter 2:22).

PRAYER THOUGHT

How could we follow a sinful God? Jesus came as an example plus being a sacrifice for our sins. We comprehend more through example than we do through instruction, but Jesus gave us both.

FRIDAY, FEBRUARY 27
Scripture Reading—Lamentations 5:7

BITTER STREAMS

Said John Locke, English philosopher, "Parents wonder why the streams are bitter when they themselves have poisoned the fountain!"

PRAYER THOUGHT

When we criticize our youth a reflection is cast upon the parents of these youth and the conditions that are prevalent in our land. We cannot hold a plant responsible for the inadequate soil or defective seed.

SATURDAY, FEBRUARY 28
Scripture Reading—Psalm 84:11

WHAT DISCORD!

Henry Wadsworth Longfellow said, "What discord we would bring into the universe if our prayers were all answered! Then we would govern the world, and not God. And do you think we would govern it better?"

PRAYER THOUGHT

God gave man a mind of his own and we see where this has led him. Answering all of men's prayers would be completely catastrophic.

(Devotions used by permission of *Knight's Up-To-The Minute Illustrations*, Moody Press.



QUESTIONS and ANSWERS

Conducted by J. P. BARROW
Route 1, Box 475,
LaGrange, North Carolina 28551

Question: Please explain, ''Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men'' (Matthew 5:13).

Answer: Salt as it was found in Palestine and other nearby countries in Jesus' days upon the earth was less pure than our table salt that has been through a better process of purification than the salt referred to by Jesus; hence, that salt when it became integrated with its environment, became as useless to preserve meat and other foods as those ingredients that became amalgamated with it. All who had any knowledge of their means then of preserving foods, such as the abundance of fish taken from the Sea of Galilee and other animal products preserved for transportation to distant locations, used salt as a preservative. Many fish caught by Peter and John and their brothers and partners were preserved by the use of this salt and transported to Jerusalem and other distant markets. But the salt by which they were preserved must of itself be preserved uncontaminated, otherwise the food spoiled and was not marketable.

The Christian or for that part the Jewish saint before the incarnation needed to be kept separated from contaminating forces otherwise they could not be the means by which Jesus accomplished His purpose to save the world. Sin, like the unsavery environment that rendered the salt of that day useless as a food preservative, would, when tolerated by a Christian, render him useless as Jesus' means to save the lost souls of men and fit them for the kingdom of God.

Jesus in the concurring moments as His disciples' instructor, praying to ours and His heavenly Father, said: ''. . . now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth'' (John 17:13-17).

They needed this special setting apart or sanctification that they might be preserved from the evils of the world. They were too much like the branches of a well-kept vine. Jesus had told them ''I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit'' (John 15:1, 2).

It requires this alert dedication of a Christian that is in Christ: he lives, moves, and has his being in Him to keep him fit for that fruit bearing he needs, in order that he let his light shine so as to be distinguished from the world that he is to bear fruit in. Also he is to let his light shine so as to keep him uncontaminated. When this is true of the Christian, men will take knowledge of him, that he has been with Jesus, and it will cause them to seek Jesus that their needs may be met and their innermost desires satisfied.

In this our day there is no other means to achieve this (see Hebrews 1:1-4; Philippians 4:13, 19). We Christians, in order to escape the contamination of the world and be fit subjects for heaven, must ever be active. Second Corinthians 5:20 states: ''Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.''

To carry out this commission we mus be sanctified. ''If a man therefore purg himself from these, he shall be a vesse unto honour, sanctified, and meet for th master's use, and prepared unto ever good work. Flee also youthful lusts: bu follow righteousness, faith, charity peace, with them that call on the Lord ou of a pure heart'' (2 Timothy 2:21, 22).

When Jesus was praying in the garde He knew what it took and wa suggesting the same for all who were His. Paul had learned from experience and recommended the same to Timothy. The Bible teaches, regarding the same, when it says: ''Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away'' (1 Peter 5:3, 4). (Also read Verses 5-10.) ''Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein'' (Hebrews 13:9).

Dr. George H. Sandison gives the following answer to a similar question in his book, **1000 Difficult Bible Questions Answered,** on Page 273:

''The passage in Matthew 5:13, 'If the salt has lost its savour, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and trodden under foot of men,' is based upon actual facts of Eastern life. It is well known that salt under certain conditions loses its saltness. Dr. Thomson, in **The Land and the Book**, tells this story to substantiate this contention: 'A merchant of Sidon having a large supply of salt filled sixty-five houses in a mountainous district with it. These houses had merely earthen floors and the salt next to the ground was in a few years entirely spoiled. This salt, becoming insipid and useless effloresced and turned to dust, not to fruitful soil, however. It was not only good for nothing itself, but it actually destroyed all fertility wherever it was thrown, and this is the reason why it is thrown into the street. So troublesome is this corrupted salt that it is carefully swept up, carried forth and thrown into the street. There is no place about the house, yard or garden where it is tolerated. No man will allow it to be thrown onto his field, and the only place for it is the street; and there it is cast to be trodden under foot of men.' ''

ST. CLAIRE BIBLE CLASS
THE SUNDAY SCHOOL LESSON



For February 29

DEMANDS OF FORGIVENESS

sson Text: Matthew 18:21-35
emory Verse: Matthew 6:14

INTRODUCTION

There is nothing more dangerous to e spiritual life and well-being of man an the keeping and nurturing of hatred the heart. It was for this cause that sus put so much stress upon the cessity of all men, and Christians in rticular, to be willing, and even xious, to forgive the trespasses of their llowmen.

There are two basic reasons that ould move us to show this willingness forgive: One, our failure to do so unts our own Christian growth and akes it impossible for us to justify any ll that we might extend asking others forgive; second, if we are Christians, e will seek to pattern our lives after the kample of our Lord, and to do this ithout a willingness to forgive others as e have been forgiven by Him is an npossibility.

In our lesson text for today's study the ord, after stressing the fact that hristians should continue to forgive all ho seek their forgiveness, gave in arable form an apt illustration of why all ho have thus profited from the rgiveness of others should show a illingness to forgive any who should espass against them.—**The Senior uarterly (F. W. B.)**

. HINTS THAT HELP

A. Before we condemn Peter for sking this question about forgiveness, ok carefully at the context and you will ee that he was justified in this question. owever, we do not believe that Peter xpected the answer that he received.

B. One of the best spiritual exercises at one can do is to sit down and think bout the blessings that come to him om God. This experience makes one umble, and makes one realize that he is debtor to God. There is no possible way that we could think of paying God for all that He has done and does each day for us. But God is willing to forgive us the debt. However, His forgiveness is based upon our willingness to forgive others the wrongs that they have done to us.

C. Someone has said that forgiveness is the odor that flowers give off when we crush them under our feet. Forgiveness and mercy are two things that cannot be earned or deserved. If we earned them they would no longer be forgiveness and mercy but wages. It is well to remember this when we come to forgive others. By the very nature of forgiveness, we cannot demand that they deserve it.

D. Do we forgive others for their sake or for our own sake? Both. We forgive others because of our own need to receive the blessings that can come to us through forgiveness, because those who have wronged us need it, and because we love them.

E. Why do we find it difficult to forgive? It may be that we have the wrong concept of forgiveness altogether, or it may be that we do not love the person we should forgive as we ought. Have you ever noticed how easy it is to forgive those that we love?

—**The Bible Teacher (F. W. B.)**

III. ADDITIONAL TRUTH

A. Farmer A's cows broke a fence and got into Farmer's B's cornfield. Farmer B. had the cows impounded and sent his neighbor this note: "Your cows broke into my cornfield, and I have had them put into the public pound. If they break in again, I will have them impounded again."

Shortly afterwards Farmer B's cows broke into Farmer A's cornfield. Farmer A drove them back where they belonged, carefully fixed the fence, and sent Farmer B this message: "Your cows broke into my cornfield and I have put them back in your field and repaired the fence. If they break into my field again—I will put them back and repair the fence again."

What was the difference between these two men? Which had the true spirit of forgiveness? Which would you like to be your neighbor? An old Spanish proverb says, "To return evil for good is devilish; to return good for good is human; but to return good for evil is Godlike." That's what this lesson today is all about.—**The Advanced Quarterly (F. W. B.)**

B. A popular song assures that no matter how much we grieve Him, God will always say, "I forgive." But to be realistic, we have to make a sharp reply: "Not always!" Jesus says God will not forgive us unless we forgive others.

Then if we truly forgive others, can we be sure that God will always say to us, "I forgive"? No, forgiving is important, but it is not all. What else does the Bible tell us to do for our own forgiveness?

"If we **confess our sins**, he is faithful and just to forgive us our sins" (1 John 1:9). Trying to hide our wrongdoing from God is futile and foolish. Possibly we have some sins that we really do not know about, so that we need to pray with David, "Cleanse thou me from secret faults" (Psalm 19:12). But let us examine our acts and our minds and hearts till every secret sin is known to us and confessed to God.

"**Repent and be baptized** every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). This was what the Holy Spirit gave Simon Peter to say to people who were "pricked in their heart" because they realized they had sinned in crucifying Jesus. No better advice can be given to any sinner who admits his sin but has not yet turned to Jesus as his Saviour.—**Standard Lesson Commentary**

C. By cherishing an unforgiving spirit we shut out the possibility of God's forgiveness. Someone has said, "He who cannot forgive others breaks the bridge over which he himself must pass." An unforgiving Christian is a contradiction in terms. Unwillingness on our part to forgive is evidence that we have not been forgiven by God, according to the plain words of Jesus: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." The mercy we show to others is to be the measure of the mercy we ask of God.—C. F. Bowen

STORIES

for our youth



SALLY'S CONSEQUENCES

by
Elsie Miller Gesner

SALLY JEAN had memorized Philippians 4:13 with her Sunday school class: "I can do all things through Christ which strengtheneth me."

"Remember, boys and girls," the teacher said, "it says **all things**. Now that you are Juniors, you have found that more is expected of you by way of thoughtfulness and responsibility. Your personalities and characters are being molded now. So, remember this verse, and ask the Lord to help you when you face new tasks."

Sally Jean did try to remember the verse during the next few days. She felt especially grown-up when her mother asked her to care for her baby brother as she hurried to help a sick neighbor.

The next week Sally was teaching her friend, Wanda, to play badminton. When Wanda finally treed the shuttlecock, they raced across the lawn to the baby's play yard, unlocking the gate and hurrying over to the apple tree. Stevie, Sally Jean's little brother, looked up curiously as Sally climbed the tree and shook down the badminton bird. Later, when they were both hot and tired, Sally noticed the open gate.

"Oh, Wanda, we forgot to close the gate," she exclaimed. Then she looked around desperately for her little brother. Just then Stevie came running from across the street, carrying flowers from Mrs. Randall's garden. Sally's heart was pounding as she watched him, but he reached the law safely. **What if Stevie had been hit by a car because of her thoughtlessness?** She rushed to meet him as Mother came out.

Mother did not say much when she heard the story and the apology, but her eyes told Sally Jean how disappointed she was. That night, Sally told her mother about the memory verse. "I never really thought I needed it before, but I do now. I'll have to ask the Lord to make me more thoughtful," she said.

Her mother nodded. "There have been so many times lately when it seemed you weren't using your head and were thoughtless."

Sally did remember to pray for help the next two days; then for a week she forgot. One night after school, she visited her grandmother. Granny had a pretty green parakeet named Mr. Lively, who liked to sit on Granny's finger as he talked to her.

"Pretty bird; I love you. How are you?" he would chatter.

"He's a real comfort to me, Sally," Granny had once said. "I'd be terribly lonely if I didn't have him to talk to."

But Sally still thought it rather silly that a woman should talk to a bird constantly. She sat watching Mr. Lively as Granny took her cane and hobbled out to the kitchen to find some cookies.

I wonder why Granny doesn't have Mr. Lively out of his cage today? Sally thought. And I wonder why he never will sit on **my** finger. I ought to teach him.

Without thinking, she opened the cage door. "Come, Mr. Lively. Sit on my finger," she coaxed. He flapped his wings, then flew straight for the screen door. "Come back, Mr. Lively," Sally called. Before she could catch the bird, a man, whom Sally had seen removing Granny's storm windows, came to the door.

"May I come in and get a drink of water?" he asked as he opened the door a crack. Then he ducked quickly. "What's that?" he asked bewildered.

"The parakeet," Sally screamed. "Oh, catch him, please! Granny's bir flew out the door."

"He looked more like a dive bomber," the man laughed. "Don't you worry, I'l catch him."

For the next few minutes, Sally an the man chased the bird from one bus to another. "Ask your grandmother t come out and call him," he suggested "The bird is afraid of us."

Sally swallowed hard. It was not eas to tell Granny what had happened. But i was the only way they could hope t catch the bird now.

Granny hurried to the door as fast a her lame leg would carry her. There were tears in her eyes. "I kept him in toda because the workmen were in and ou the doors so often. Bring the cage Sally," she said. "Perhaps he will com back to his cage."

Granny chirped, called, and coaxed but Mr. Lively was enjoying his new freedom. Eventually he flew high up int a tall elm tree. His handsome, green plumage blended in with the green leaves, and they could no longer see him.

Sally Jean felt sick when Granny sorrowfully left the cage on the ground hopefully thinking Mr. Lively migh return to it. They went into the house Granny sat down heavily. She was tryin to keep the tears from her eyes. Why does Granny have to feel so bad about a little old bird? Sally wondered. Then she remembered Granny's explanation abou her loneliness. Finally she thought of a way out of her dilemma.

"Never mind, Granny," she con soled. "I saw a bird down at the pe store that looks almost exactly like Mr Lively. If he doesn't come back in a few days, I'll buy you a new one. I have enough money."

"Maybe Mr. Lively will come back," Granny murmured. "But I don't really need another bird. In fact, I wouldn't **want** another. You see, I've had Mr Lively for a long time. Another bird jus wouldn't be the same, Sally."

For three nights after school, Sally stood beneath the tall elm, watching an praying for the return of Mr. Lively. Bu she prayed also that she might becom more thoughtful. She was about to leav on the third night when a voice hailed her.

"Pretty bird. How are you?" There was no one in sight, but she caught th

(Continued on Page 15)

MISSIONS

(Continued on Page 9)

f them as they study. Pray for us as we eavor to help them with their paparations as they seek to win their ople for Christ.

Respectfully submitted,
Vance Link

HOME MISSIONS RALLY AT GOLDSBORO CHURCH



The First Free Will Baptist Church of oldsboro will host a Home Missions ally on Thursday, February 26, at 7:30 m. All the churches in the surrounding ea are urged to attend. Pictures of the me missions work will be shown. The eaker will be Dr. W. Burkette Raper, nd special music will be rendered by asey's Chapel church. This will be a ood opportunity for our churches in that ea to become more familiar with the me missions work. An offering for home issions will be taken.

Respectfully submitted,
Taylor Hill

THE SPIRIT WITH US

(Continued from Page 3)

ushed myself through each day llowing my well-established rountine of ousework. I continued with life as sual, sometimes wondering if the hurt ould ever go away. I knew Daddy would ant me to go on living each day to the ullest, enjoying what I have. I'll always herish that special kind of closeness we ad—the kind others couldn't see and ay not understand.

Stories for our Youth

(Continued from Page 14)

flash of green in the cage which Granny had moved to the porch.

"Mr. Lively," she exclaimed, rushing to the cage and closing the door. "I'm just fine now." To herself she added, And I **know** I really can do all things through Christ!—Selected

Churches and Ministers Available

On November 16, 1975, the First Free Will Baptist Church of Williamston voted to grant a license to Gerald R. Perry to preach the gospel of Christ. Mr. Perry, his wife Madeline, and their sons Keith and Brian are dearly loved by the entire church.

Mr. Perry is highly recommended by the Williamston church to any church that needs someone to supply for their pastor. He has been approved by the Ordaining Council of the Central Conference.

He may be reached by writing Route 3, Williamston, North Carolina 27892; or telephoning 792-5430.

The Rev. Ray Harrison Jr. announces that he is available for full-time or part-time pastoral work. He is also available for supply and evangelistic services. He may be contacted by writing Route 2, Box 340, Grifton, North Carolina 28530; or telephoning 524-5186.

The Rev. L. Beverly Ballard would like for it to be known that he is available for church work and will be glad to preach trial sermons upon request. He may be contacted by writing 1225 S. Washington Street, Greenville, North Carolina 27834; or telephoning (919) 752-2950.

The Rev. Larry Higgins, recently ordained minister, announces that he is available for supply and part-time pastoral services. He may be contacted by writing Box 91, North Carolina Wesleyan College, Rocky Mount, North Carolina 27801; or telephoning the college, 446-2469 or his home in New Bern. 638-4038.

The Gum Neck Free Will Baptist Church, Route 1, Columbia, is in need of a full-time pastor. Any interested ordained Free Will Baptist minister may contact Mr. Joe T. Liverman Sr., Route 1, Columbia, North Carolina 27925; or by calling 796-5771.

CHILDREN'S HOME FUNDS

There are several funds at the Children's Home available to contributors. It's very difficult for one to set a priority on a certain fund because all are vitally important to the continued existence of the Home and to the present and future care of our children. The four primary funds are as follows: (1) General Operating Fund, (2) College Education Aid Fund, (3) Capital Fund, and (4) Endowment Fund.

The General Operating Fund is naturally an important one, for these monies are used to pay for our operating costs on a daily, weekly, and monthly basis. The College Education Aid Fund is certainly one that is needed to help our children during their time in college. The Capital Fund is highly important if we're going to continue to improve our existing buildings, build new buildings, or purchase new equipment. The last fund to be discussed is not to be considered the least of those funds, and that is our Endowment Fund. It is these funds that help to guarantee our continued existence through hard times and times of troubles. In times past it has been the adequately endowed institutions, agencies, and organizations who have continued to exist, develop, and grow throughout difficult times.

Our Children's Home has been providing a home for homeless children for fifty-six years and that certainly attests to our denomination's devotion to the Home. However, if one looks back into our historical records, one could see there have been periods of time when things were difficult. These difficult times could have been somewhat better had we had adequate Endowment Funds. At the close of our fifty-third year, there were only two endowment funds held by the Home. At the time of this writing there are a total of ten funds, and all are on deposit with our Church Finance Association. Below is a listing of Endowment Funds and they are listed in sequence beginning with the first one established:

Burress Endowment
Mayfield Endowment
Boyd-Jackson Memorial Endowment
General Endowment
Trustee Endowment
Aspen Grove Free Will Baptist Church Endowment
Hickory Grove Free Will Baptist Church Endowment
Memorial Chapel Free Will Baptist Church Memorial Endowment
Core Creek Free Will Baptist Church Memorial Endowment
Atlas Webb Family Endowment
Calvary Free Will Baptist Church Memorial Endowment
Lee's Chapel Free Will Baptist Church Memorial Endowment

The last five endowments were recently established as members of the Children's Home Lighthouse Ministry. The interest earned from these endowments are deposited into our general operating fund at the close of each year.

Any person, group, or church interested in obtaining additional information about the Home's Endowment Funds or any of the other three funds, should write to the Superintendent, Free Will Baptist Children's Home, P. O. Drawer E, Middlesex, North Carolina 27557.

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FROM: The DESK of TOMMY MANNING, Editor
TO: Our Current Subscribers
SUBJECT: A **Special** S P E C I A L for You

Recently we began a special campaign to enlist some former subscribers to become active again. To do this we followed a plan that is used by many national magazines—that is—offer to renew a subscription at a very special price, for a limited time only.

The campaign has been so successful, we thought it would be good to let **you** share in this special campaign. We want to help you save some money and at the same time assure you of receiving the ''Baptist'' for one or two years longer than your present subscription.

So, may we suggest that you do the following:

By return mail (no later than March 15) send us your check or money order

$2.50 for one year
$4.50 for two years

Note: Regular prices:
$3.50 for one year
$6.50 for two years

Note: North Carolina residents must include sales tax: 10c one year; 18c two years.

Fill in the little subscription form below and get it in the mail at your earliest opportunity. This offer cannot be extended longer than March 15, so be sure your envelope is postmarked on or before this date. Cash (check or money order) must be included with your subscription. This subscription special does not include any subscription plan other than the individual plan, and only for one or two years as stated above.

Cut along this line, fill out, and mail promptly.

Dear Tommy:
Thank you for this special offer. Enclosed is my ( ) check ( ) money order for _____years in the amount of $ _____ (including sales tax).

(Note) Copy your name and address as it appears above, and make any change that is in order. (Please print.)

Name _____

Address _____

City _____ **(Zip)** _____

the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, FEBRUARY 25, 1976

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Today: the beginning or the end
Of what could be a new life
Or a sure death.

TODAY—WHAT IS IT?

Today: yesterday's tomorrow;
A blue day,
A happy day;
Just the way you look at it or the way it happens to be;
A time of mourning or rejoicing;
Realizing impossible dreams or discovering
Diabolical schemes;
Spoiled hopes,
Or desperate attempts at finding contentment.

Today: the present time
When all is well
Or a bit of hell seems your lot, which comes
Seemingly undeserved
Until you examine your selfishness
Or possible unconcern for others
Or your lack of appreciation for real values.

Today: at hand;
The ''now'' that is lived
By necessity and plan
Or by chance—
Since life is uncertain and sometimes mean and scourging.

Today: lived well or poorly,
Fully or halfheartedly;
Entered gladly or unenthusiastically
Because of certain expectations
And anticipated concerns.

Today: the beginning or the end
Of what could be a new life
Or a sure death;
Where tears fall,
Smiles fade,
Fears enlarge
And add despair to indecision.

Today: good or bad,
Happy or sad,
Depending upon trust—
In what:
Where and why?
God's or Satan's—
Yours to decide;
Consequences to pay,
Rewards to claim,
Seeds sown and harvest reaped.

Today: tomorrow's yesterday—
Only if there is a tomorrow.

Today: possibly the end of everything; perhaps a rude awakening—and then again, it could be the best of all beginnings!

Today!

Cover Photo by Walter Reynolds



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MR. AND MRS. LETCHWORTH HONORED AT FREE UNION CHURCH



MR. and Mrs. Duff Letchworth of Route 2, Walstonburg, were honored at Free Union Free Will Baptist Church on Sunday, January 25, at the eleven o'clock worship service. Mr. Letchworth has served as treasurer of Free Union Sunday School for more than forty-five years.

Brother Duff was born July 22, 1894, and was married to Miss Martha Jones on December 20, 1916; and if the Lord wills, they will celebrate their sixtieth wedding anniversary this year. The Lord blessed them with six children; two of them who are still very active members at Free Union, for they were brought up in the nurture and admonition of the Lord.

Mr. Letchworth became treasurer of the Sunday school (to the best of his knowledge) either in 1929 or early 1930, a position he held faithfully until he resigned at the end of 1975. He can well remember the depression days when the Sunday school offering was sometimes as low as 15 cents.

For whatever success Brother Duff has enjoyed, he has always been quick to give credit to "Mrs. Martha," the one who has stood by his side for nearly 60 years. Many times he has said, "She has been a good wife and a good mother to our children."

Mr. Letchworth has very little formal education, but he learned from others and their experiences. He kept excellent financial records for our Sunday school. His name appears often in the minutes of Free Union church as he participated in the business affairs of his church. He served on a number of committees: to secure a pastor and an evangelist, to solicit funds for Mount Olive College, a pew captain to urge people to attend revivals, and was a living epistle of Christ.

In 1962, he was ordained to serve his church as a deacon, a position he has faithfully held, since the Bible says, ". . . they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus" (1 Timothy 3:13).

His pastor, the Rev. C. L. Patrick, tells of a visit to see him recently when he was sick for a few days. Before the pastor left, he prayed for Mr. and Mrs. Letchworth. Immediately after he said "Amen," Brother Duff began to pray for his pastor. Mr. Patrick said that he went to visit Brother Duff, hoping to be a blessing to him, but he came away receiving a greater blessing from Brother Duff.

Several members in the congregation joined in paying tribute to Mr. and Mrs. Letchworth on this momentous occasion, saying that they were wonderful neighbors. A great number of years Brother Duff clerks in a country store and was referred to as "Mr. Fix-It." Anything that needed fixing—from a tractor to a mixer—was always carried to the store for him to fix it. He has since retired from the store, but he still carries on his work for the Lord. He still shows his love and concern for others by visiting the sick, bereaved, and lonely in his community, always helping those in financial need.

One member of the church could not be present for the occasion, so he wrote a letter to be read at the service. This letter expressed love and appreciation of having friends like Mr. and Mrs. Letchworth.

The Free Union church and community has been made a better place to live in by having Brother Duff and Mrs. Martha as a part of it. We pray that the Lord will continue to bless and keep them in His care.

Mrs. Lena Walston
Walstonburg, N. C.

HOW MUCH SHOULD I GIVE?

W. Burkette Raper, President
Mount Olive College

GIVING is our response to a good and generous God. Giving is also a main artery for our spiritual growth.

I. The Reference Point

Once we decide to give—and most people want to give—the next question is, ''How much?''

The reference point **is not**, ''How much does my church or my favorite charities need?'' ''What is my fair share?'' ''How much are others giving?'' The reference point **is God**. How good has God been to me? What is my response to His goodness? How much do I trust Him for the future?

Often we approach Christian giving as if God is a beggar. Our attitude appears to be that we are taking a part of what is ours and giving it to God. The church, which is the Bride of Christ on earth, has no business begging. Money that is extracted from people—by whatever the means—is not promoting Christian stewardship. ''. . . God loveth a cheerful giver'' (2 Corinthians 9:7), and a gift that is made grudgingly may be a gift to man but not to God.

We give not because God needs our resources but because **we** need to give—because giving is a main artery to our spiritual lives. If we gave everything we had to God, He would be none the richer, but we would be enriched.

We need only to consider who God is—the unlimited One who created and endowed this abundant planet called ''Earth'' and who has entrusted it to His children. This earth has resources not only adequate to sustain us but to support and advance God's work. In the light of these resoruces, there is no justifiable reason for God's work to suffer, for if His work is limited by lack of funds, it is because we have kept for ourselves too much of what belongs to God.

In America, where six percent of the world's people use fifty percent of the world's goods, it is a tragedy that so many of us literally spend our lives in a struggle for financial security! When we look at our money in terms of ourselves, there is usually not enough for our ''needs'' much less to give; but when we look at it in terms of God, an entirely different set of values comes into force.

The beginning of Christian stewardship is a God-centered view of life: ''. . . seek ye first the kingdom of God and his righteousness,'' said Jesus, ''and all these things shall be added unto you'' (Matthew 6:33). And a man is not a fool to believe that Jesus knew what He was talking about.

II. The Tithe

Since stewardship is our response to God, it should represent our best. ''. . . he that giveth, let him do it with simplicity; . . .'' wrote one who worked hard for all he had (Romans 12:8). So long as we approach giving on the basis of how little we can socially or conscientiously get by with, we will never know the joy and enrichment of Christian giving.

What does God expect from us?

In the Old Testament the principle of the tithe was established. In his flight from his brother, Esau, the Patriarch Jacob had an encounter with God. He was traveling across a country that was new and strange, and when night descended upon this lonely man, his only resting place was under the canapy of God's heaven with a stone for a pillow. In his dreams, God came to Jacob through the vision of a ladder connecting earth with heaven, and he was awed with the awareness that wherever he went, God was there.

Jacob's response was a vow to God: ''. . . If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to p on, So that I come again to my father house in peace; then shall the LORD my God; . . . and of all that thou sh give me I will surely give the tenth un thee'' (Genesis 28:20-22).

Thus, before the nation of Israel w born, the tithe was ordained as a guidi principle for man's response to t blessings of God; and throughout the O Testament and into the New, the tith remained an established part of worshi We carried a foreign student, who w visiting in our home, to a rural churc one Sunday, and as we were leaving h saw a poster over the door: ''The Tithe the Lord's.'' ''What is the Tithe?'' h asked, and I explained that it was t one tenth of income that Christians giv to God's work. ''Do all Christians d that?''

Tithing should be the beginning—t minimum—and the excuses we give f not tithing just don't make sense, and, my experience, I found that they we not acceptable to God.

Many of us have stated our excuse ''I give every time the offering pla passes and to every worthy cause th comes around, but in my circumstances just don't know how to figure the tithe. Are we really being honest or evasive?

Suppose we tried this approach wit our income tax returns: ''I really do n know what my income for the year wa but I am sure I have paid my share taxes. Every time I buy food or clothes, pay taxes; every time I stop at the servic station, I pay gasoline taxes; I hav already sent my social security taxe and they keep going up; then there we the license plates for both of my cars; had to pay more in property taxes th year than ever before; and the deat taxes on my father's estate just about a it up. I feel sure that with the taxes I hav already paid and with the medical e

nses I had this year, I don't owe ything.'' How do you think the Internal venue Service would respond to a ter like this?

The answer is obvious: If we keep cords for income taxes, we can keep em for giving. It is not enough to be nest with Caesar; we must also be nest with God. I know a man who ought he had been generous during the ar, but in December he reviewed his come and gifts and discovered that God d been more generous than he was ware. He went to the bank and rrowed $500 so he could complete ying his tithes for the year. ''I don't elieve in that kind of legalism,'' you y. That is not legalism—that is hristian stewardship.

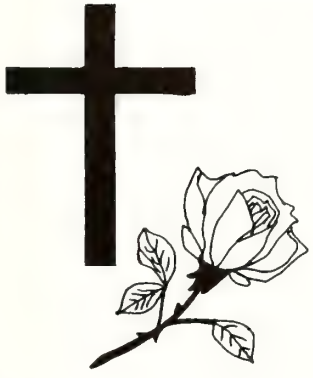
Another often heard excuse for not hing is: ''I do not think it is right for e to give away money when I owe mebody.'' In today's economy most eople have debts and Christian honesty equires that we pay what we owe, but a uman debt is no justification for robbing od (see Malachi 3:8). If we do not have enough money to tithe, we should painfully examine our expenditures to see if we are not using for ourselves what belongs to God. One of the great benefits of tithing is that it disciplines us to be more prudent in the use of the money we keep for ourselves.

III. How to Begin

Tithing is more than a financial exercise—it is a spiritual experience. As long as we look at our finances, we probably never will begin tithing because most of us are unwilling to distinguish between what we **need** and what we **want.** We have become a people who demand instantly what it took previous generations a lifetime to obtain, and we use our credit to acquire what we have not yet earned. The truth is that many church members pay more in interest on personal loans than they give for Christian causes.

The only way to begin tithing is to confront God as did Jacob and say to Him: ''God, I recognize that all I have or ever hope for came from you. I love you, God, and I appreciate all you do for me, and I am not going to keep everything you give me for myself. I am going to put at least one tenth of it back into your work. I cannot go back and catch up the past, but I am going to begin now with what I have and with all that comes to me in the future, and with your help I will live on what is left after I give a tithe to you.

''I make this vow, God, not because I expect you to reward me for tithing by making me prosperous but simply because I thank you and love you. God, it is not that you need what you have already given to me, but I need to have a part in your work on earth. Measure my tithe not by its amount, for that is only one tenth of what you have given me, but measure it by my love for you.''



Special Moments

Dear Maggie,

''There have been many beautiful moments and incidents in my life in the last ear and a half since Jesus became my Lord. One of the most beautiful happened one morning when I was reading God's Word. I felt a song inside me and I just started humming. I didn't know the tune nor had I ever heard it before. It was so beautiful I cried. That was the first time I made a joyful song to the Lord.

''Since I met Jesus, I've learned that the most important word in the world is ove. When I realized for the first time that God loves me, He became my Lord. He has taught me that first you must love and like yourself, then you can love others. In loving yourself you are really loving God because God created you.

''The most beautiful gift of all is love (see John 3:16).''

FT
Goldsboro, N. C.

If all Sunday school teachers and ministers who read the column will bring it to the attention of their class members and various church leaders, God's column will grow. It needs your response now!

Maggie

AN IMPORTANT NOTICE!

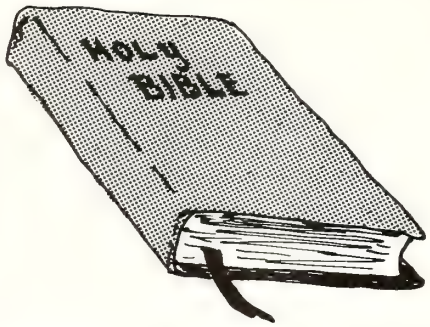
Dear Laymen,

Please announce in your church that the Layman's League Fellowship of the Central Conference will be meeting Tuesday, March 2, 1976, at Peace Free Will Baptist Church near Pinetops.

If you have a layman's league in your church, won't you please try and get the men of your church to attend this very important meeting. This is a very special meeting as we are having the superintendent of the Free Will Baptist Children's Home, at Middlesex, Mr. Sam Weeks, to be with us that night. Mr. Weeks will be bringing us news from the Children's Home. He will be explaining the problems that they are having with their water supply, and other things of interest to us. After all, these are our children that God has entrusted to our care. We certainly do want to help in their needs through the layman's league, I ask **you** to please come to this meeting in great numbers. Let's get involved in these things. Our layman's league needs **you.**

If you do not have a layman's league in your church, won't you come and see what we are doing? We would like for you to become a part of our league. We will be looking forward to seeing you there.

Respectfully submitted,
Henry P. Beaman
Secretary-Treasurer



QUESTIONS and ANSWERS

Conducted by J. P. BARROW
Route 1, Box 475,
LaGrange, North Carolina 28551

Question: Why can't we fellowship with the Mormons in the same way we can with those of one of the conventional Protestant groups such as the Methodist or another Baptist group other than our own?

Answer: Because of the doctrines they believe. In my opinion they are not Christian in the sense that a born-again Baptist or Methodist or Presbyterian is. They believe in, teach, practice, and propagate teachings contrary to that taught in the Bible.

I recall quite distinctly an incident that occurred in the first revival meeting that I helped in during my student years at the Free Will Baptist Seminary in Ayden. That experience has helped to give me correct guidance in my attitude toward Mormons and their teachings ever since. A young man attended this meeting quite regularly. I was told that he was a Mormon and that he might believe and join the church we were conducting the meeting in if someone would help him in the right way. Since I was responsible for most of the visiting and personal work during the two weeks of the meeting, I talked with him several times, prayed for him, and did all I was able to do to influence him to give his life to Christ.

He appeared to be interested and made me think at times he might respond to the gospel, as several other young men in the neighborhood had done, until toward the end of the meeting at which time he boldly took the initiative, sought me out, and presented me with a card about two by three and one-half inches in size which had a summarized statement of the Mormon belief. If my memory serves me correctly this summary consisted in 12 points. The first said: We believe in the Bible so far as it is correctly translated; and the second stated: We believe the book of Joseph Smith to be the divine word of God, etc.

I was young in the work and not too far advanced in my studies, including that of the Bible; but I knew enough to realize that this was contrary to the teaching of God's Word for the Word distinctly says: ''. . . I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book'' (Revelation 22:18, 19).

I have had quite close contact with those of this persuasion since the meeting with this young man for I worked with Mormons and had as a working partner a young man that was brought up by strict Mormon parents for several years. My experience with these young people convinces me that one brought up in that belief is apt to be so much a part of this false doctrine or belief that Satan maintains a spiritual grip upon his life so strong and so well fixed in subtle control that only the power of God can break it.

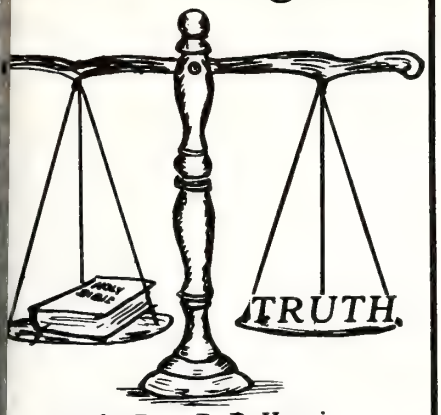
When Jesus was on the Mount of Transfiguration a man took his son that was demon possessed to Jesus' disciples that they might relieve him, but they could not. When Jesus descended to the foot of the mountain He cast out the demon and healed the boy. The disciples asked why they could not do this and He said: ''. . . Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothi shall be impossible unto you. Howbe this kind goeth not out but by prayer ar fasting'' (Matthew 17:18-21).

I earnestly believe that for a bor again Christian worker to be able to de successfully with a Mormon Jehovah's Witness or a faithful believ in any false cult, he must not only kno his Bible, but that he must remain s close to God that God through Chri must reflect Himself through th Christian worker in a way that keep him in thought and deed separated fro the world, the flesh, and the devil s distinctly that he continues to think wit and in Christ. He needs to be that whic Paul claimed in ''I am crucified wit Christ: nevertheless I live; yet not I, bu Christ liveth in me: and the life which now live in the flesh I live by the faith c the Son of God, who loved me, and gav himself for me'' (Galatians 2:20). H needs to walk as John advises Christian to walk, ''. . . if we walk in the light, a he is in the light, we have fellowship on with another, and the blood of Jesu Christ his Son cleanseth us from all sin' (1 John 1:7).

The Israelities, though taught agains such a compromise, tried at times to b the children of God and at the same tim the children of the devil by practicing th heathen religious rites. This did not wor for them, but served as a means to cause God to relax His protection of them and see them go into captivity under those more wicked and more disobedient than their captives. He is going to relax His protective hand on Christendom when the true Christians amalgamate with such religionists as Mormons, Catholics liberal Protestants, Christian Scientists and whatever else false religionists may name themselves. The Bible further says: ''Now the Spirit speaketh ex pressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth'' (1 Timothy 4:1-3); ''For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn

(Continued on Page 9)

The Unmitigated



by the Rev. R. P. Harris

Scripture basis: ". . . ye are God's ilding" (1 Corinthians 3:9).

THE CHURCH IS A BUILDING

We usually think of a building as an ifice for any use: dwelling, barn, siness, school, church, to name a w. This is true even if it consists only of alls and a roof. The physical building plies to an edifice, from a most humble d limited use to that of a king's palace, hose influence reaches to the ends of e earth. Then all the buildings on this rth, whose design and purpose are to use God's creatures for any purpose ay be included—from the peasant's ud shack to the king's mansion, from e cricket's lair to the lion's den, or ven the coves in the water where marine e establishes a home.

A building then, in a broad way, may ecome an arrangement whose design nd purpose may be used to provide rotection, safe living, and the sovereign ght to pursue peace and happiness. We ould spend much time and space in escribing buildings and their use. But e **church** is a **building** whose design nd purpose are the only motives for this xplication.

The church is not just a building—it is spiritual arrangement. It is not of this vorld; it is for souls. This spiritual uilding may be compared to a physical lwelling in many ways. For example, his building has many compartments whose design and purpose serve a ariety of needs. Briefly, these uses may e divided as follows: Every household sually includes a kitchen, a dining oom, living room, bathrooms, edrooms, a study, a family room, a ecreational or social room, an utility room, etc. Some have what they call a mudroom, a barroom, a music room—to name a few more. The spiritual building may include descriptive compartments comparable to these. The use of such suggests that the soul has to have food. The food has to be prepared and served, hence the kitchen and dining room. The living room is used to catch up with the news, visit with guests, or attend to the necessary affairs of life. The Christian building is used in a big way for this manner of living. The Christian also has to have a time and a place for cleansing and elimination, hence the bathroom. The bedroom suggests rest, relaxation, as well as other divinely approved uses. We do not need to stretch our imagination to make application as to the use of the other rooms. There are rooms in many homes that may be called **rooms** of **shame** since they are used for sinful and ungodly purposes. These uses may include the wrong use of sex, the wrong use of appetites, and the wrong use of entertainment. There are many shameful uses of rooms but I have named enough to satisfy our thinking on this matter.

This spiritual building (the church) is also a spacious building of vast extent. The people who reside there should have no need for cramped quarters. All the compartments of spiritual use and fulfillment are adequate. God himself has provided room enough. Not only is there room enough, but its furnishing are fantastic. If you can imagine the most beautiful dwelling with all the modern conveniences; such as, furniture, appliances, music, gadgets, and recreational and spiritual implements or devises. The use of these in their design and purpose can only be a hint of the spiritual building with all its implements and their uses.

This spiritual building is the only building that reaches to heaven. No wonder our churches have steeples—they are reminders that from here our destiny is heaven. The corridors of this building offer uncongested and free passage into glory! The spiritual building is also a living building. Jesus Christ is the head of the church and as long as He is the head, the building can never die. This makes the building a holy building, gifted with the power of illumination, the power to grow, and the power to become a blessing to all her people everywhere. Praise God!

Coming Events . . .

February 27—Home Mission Rally, Oak Grove Church, Elizabethtown, North Carolina, Speaker, the Rev. Noah Brown, Morehead City, with Special Singing and Testimonies

March 13—North Carolina State League Convention, Community Free Will Baptist Church, Weldon, North Carolina

March 20—Vacation Bible School Workshop, Ayden, North Carolina

March 25—Eastern District Woman's Auxiliary Convention, Mount Olive College, Mount Olive, North Carolina

March 27—Piedmont District Woman's Auxiliary Convention, Bethany Free Will Baptist Church, Wadesboro, North Carolina

March 31—Central District Woman's Auxiliary Convention, Free Union Free Will Baptist Church, Route 2, Walstonburg, North Carolina

April 3—Pee Dee District Woman's Auxiliary Convention, White Oak Free Will Baptist Church, Bladenboro, North Carolina

April 7—Western District Woman's Auxiliary Convention, Micro Free Will Baptist Church, Micro, North Carolina

April 10—North Carolina State Sunday School Convention, Ayden Elementary School, Ayden, North Carolina, with the Free Will Baptist Press Foundation as Host

April 14—Cape Fear District Woman's Auxiliary Convention, Mount Olive College, Mount Olive, North Carolina

April 15—Albemarle District Woman's Auxiliary Convention, Free Union Free Will Baptist Church, Pinetown, North Carolina

April 24—North Carolina State Youth Fellowship Convention (Place to Be Announced)

May 6—North Carolina State Woman's Auxiliary Convention, Memorial Chapel, Free Will Baptist Children's Home, Middlesex, North Carolina, with the Western District Serving as Host

MOUNT OLIVE COLLEGE HAPPENINGS

MOUNT OLIVE, NORTH CAROLINA

MOYE LIBRARY GIFTS

Gifts to Moye Library during the months of December, 1975, and January, 1976, were made by the following persons:

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Mrs. Crettie Strickland Allen by the Sunday School of Friendship Free Will Baptist Church, Middlesex.

Mrs. Pacha Aycock by Pleasant Grove Free Will Baptist Church, Woman's Auxiliary of Pleasant Grove Free Will Baptist Church, Sunday School of Pleasant Grove Free Will Baptist Church, and Mr. and Mrs. Irwin Rowe, Pikeville.

Mrs. R. B. Aycock by the Frank Aycock Family, Mount Olive.

Mrs. Melba Bailey by Mr. and Mrs. Manley Jenkins, New Bern.

Miss Gertrude Barwick by Mr. and Mrs. Randall Albertson, Mount Olive.

The Rev. Paul Barwick by Gary Fenton Barefoot, and Dr. and Mrs. W. Burkette Raper, Mount Olive.

Mrs. Lala Temple Bell by Sunday School of Friendship Free Will Baptist Church, Middlesex.

Mr. Marvin L. Bethume by Mr. and Mrs. Willard Barefoot, Dunn.

Mrs. Lula H. Blizzard by Mr. and Mrs. D. F. Chambers, Kenansville; and Dr. and Mrs. W. Burkette Raper, Mount Olive.

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Mr. Robert Bryan by Mrs. Sophia H. Potts, Mount Olive.

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Mr. Walter McKinley Corbett by Mr. and Mrs. D. E. Case, Tarboro.

Dr. W. H. Crumpler by Gary Fenton Barefoot, Mount Olive.

Mr. Oscar Daniels by Mr. and Mrs. Willard Barefoot, Dunn.

Mr. Durwood Daniels by Mr. and Mrs. Carroll E. Banks, Merritt.

Mr. R. K. Daughtry by Mr. and Mrs. Jimmy Rhodes.

Mr. Everette T. Davis by his Brothers and Sisters; Ms. Anna Roberson, Wilson; Mr. and Mrs. Carl Davis, Wilson; and Mr. and Mrs. Abner H. Miller, Wilson.

Mrs. Betty M. Dawson by Mr. and Mrs. Ray Warwick, Newton Grove.

Mr. Luby Edwards by Ann, Allen, and Kay Radford, Kenly; Rains Cross Roads church, Pikeville; Mr. and Mrs. Jimmy Rhodes, Princeton; and Mrs. Hettie E. Sasser and Family, Kenly.

Mr. H. L. Fornes Jr. by Mount Olive College Alumni Association, Mount Olive.

Mr. Weldon E. Fulcher by Mrs. E. T. Warren, Morehead.

Mr. Tom Faulkner by Mrs. B. F. Faulkner, Winterville.

Mr. B. F. Faulkner by Mrs. B. F. Faulkner, Winterville.

Mr. Floyd Gaskill by Mr. Eugene L. Gaskill, Fayetteville.

Mrs. Winona Gaskins by Mr. and Mrs. Manley Jenkins, and Mr. and Mrs. W. E. Baldree, New Bern.

Mrs. Lorena Godwin by Ladies Auxiliary of Beaverdam Free Will Baptist Church, Chadbourn.

Mr. Robert Lee Summerlin Sr. by Mrs. Olive S. Goodson, Greenville.

Mrs. Rosalie Harrell by Junior Boys and Girls Sunday School Class of Edgewood Free Will Baptist Church, and the Woman's Auxiliary of Edgewood Free Will Baptist Church, Pinetops; Mrs. Irene Trevathan, Macclesfield; and Mr. and Mrs. Edward Walston, Pinetops.

Mrs. Lou Pearl Harrell by Mr. and Mrs. Robert Martin, Mount Olive College Alumni Association, and Mr. and Mrs. Clyde Williams, Mount Olive.

Mr. and Mrs. Clauss Harvey by Mr. Eugene Gaskill, Fayetteville.

Mrs. Gertrude Harrison Heath by Mr. and Mrs. Milford Singleton and Jean, LaGrange.

Mrs. Lee Heath by Free Union Free Will Baptist Church, Walstonburg.

Mr. Orman Merrill Henderson Sr. by Mr. and Mrs. J. Harold Herring, Mount Olive.

Mrs. Florence Higgins by Miss Margaret Carol Banks, Trenton.

Mrs. Kathleen Hill by Mount Olive College Alumni Association, Mount Olive; and Miss Verdie Davenport, Deep Run.

Mrs. Lola Temple Hinton by the Sunday School of Friendship Free Will Baptist Church, Middlesex.

Mr. William Hood by Mr. Gary Fenton Barefoot, Mount Olive.

Mr. Lemmie Webster Jeanes by Woman's Auxiliary of Eastwood Free Will Baptist Church, Fayetteville.

Mr. Herbert Jones by Fifth Union Meeting of the Eastern Conference, Bridgeton.

Mrs. Irene P. Jones by Dr. and Mrs. W. Burkett Raper, Mount Olive.

Mr. Alan Carroll Kemp by Mount Olive College Alumni Association, Mount Olive.

Mrs. Annie Kennedy by Ruth Warrick Sunday School Class of Johnston Union Free Will Baptist Church, Smithfield.

Mrs. Flora McLaurin by Mr. and Mrs. Clyde Williams, Mount Olive.

Mr. Nick Mallard by Mrs. Sybil Godley, Newport.

Mr. Ronnie Meekins by Mrs. Sybil Godley, Newport.

Mr. Johnnie Mercer by Woman's Auxiliary of Cabin Free Will Baptist Church, Beulaville.

Mrs. Lona S. Mercer by Woman's Auxiliary of Beaverdam Free Will Baptist Church, Chadbourn.

Mr. W. J. (Red) Miller by the Rev. and Mrs. S. A. Smith, Beulaville; and Mr. and Mrs. Norwood T. Norris, Pink Hill.

Mrs. Nancy Morton by Mr. Eugene L. Gaskill, Fayetteville.

Mr. Bennie Murphy by the deacons of Elm Grove Free Will Baptist Church and the Elm Grove Free Will Baptist Church, Ayden.

Mrs. Geraldine B. Outlaw by Mr. and Mrs. Randall Albertson, Mount Olive.

Mrs. Ruby Sewell Parker by Mr. and Mrs. Billy W. Dilday, Miss Ella Willoughby and Mr. A. B. Willoughby, Ahoskie.

Mrs. Julia Peede by Mr. and Mrs. Ray Warwick, Newton Grove.

Mrs. Lillian Pittman by Mr. and Mrs. Edward L. Walston, Pinetops.

Mr. Silas Lee Powell by Mrs. Audrey Stroud Powell, Walter Lee Powell Jr., Robert Stroud Powell, and Laura Gay Powell, Pink Hill.

The Rev. David Powell by Fifth Union Meeting of Eastern Conference, Bridgeton.

Mr. Jennings Price by Mr. and Mrs. Robert Martin and Mr. and Mrs. Cletus Brock, Mount Olive; and Miss Pattie L. Davis, Oxford.

Mr. Chester R. Radford by Mr. and Mrs. Paul C. Martin and Children, Raleigh; and Mr. and Mrs. Jimmy Rhodes, Princeton.

Mr. Douglas L. Richards by Mrs. Gwendolyn B. Clifton, Clinton.

Mr. Charlie Shine by Arapahoe Free Will Baptist Church, Arapahoe.

Mrs. Estelle P. Strickland by Rains Cross Roads church, Pikeville.

Mr. E. R. Strickland by Mr. and Mrs. B. R. Vincent, Greenville.

Mr. John Swindell by Mr. and Mrs. W. E. Baldree, New Bern.

Mr. William A. Taylor by Mr. and Mrs. Irwin Rowe, and Mr. and Mrs. Worth Overman Jr., Pikeville.

Mr. William C. Thompson by Mr. and Mrs. James B. Hunt, Lucama.

Mrs. Louise Vaughan by Dawson's Grove Free Will Baptist Church, Enfield.

Mrs. Emma S. Vann by Mr. and Mrs. Robert Martin, and Mount Olive College Alumni Association, Mount Olive.

Mrs. Jessie Warrick by Rains Cross Roads Free Will Baptist Church, Pikeville.

Mr. Nathaniel Webster by Alice, Nellie, and Thomas Webster, Pinetown.

Mr. and Mrs. Kirby West by Mr. and Mrs. M. D. West, Dunn.

iss Christy Williams by the Rev. and Mrs. Melvin verington, Cove City.
Mrs. Mary Williamson by Woman's Auxiliary of werdam Free Will Baptist Church, Chadbourn.
Mr. Blackmon C. Wilson by Mr. and Mrs. R. R. wick, Newton Grove.
Mr. and Mrs. Martin B. Wilson by Mr. and Mrs. M. Vest, Dunn.
Ms. Katie R. Windley by Mr. and Mrs. Charles M. ker, and the Woman's Auxiliary of Free Union Free Baptist Church, Pinetown.
Mr. Alex Wise by Mrs. Iola H. Barrow, Snow Hill.
Mr. John A. Wortham by Mr. and Mrs. Harold ring Sr., LaGrange.

In Honor Of

Mr. Gerald Briley by the Young Adult Class of Elm ve Free Will Baptist Church, Ayden.
The Rev. and Mrs. Gene Britt by the Ruth Warrick ss of Johnston Union Free Will Baptist Church, ithfield.
Miss Carolyn Crowell by Mrs. Flonnie Creech, nceton.
The Rev. Elbert Edwards by Fifth Union Meeting of Eastern Conference, Bridgeton.
Miss Louise Edgerton by Young Married Class of ion Grove Free Will Baptist Church, Pikeville.
Robin Heather Edwards by Mount Olive College umni Association, Mount Olive.
Scott Gurganus by Mount Olive College Alumni sociation, Mount Olive.
Mrs. Cornelia Summerlin Jernigan by Mr. and Mrs. rsey Tyndall and Webb, Kinston.
Mr. and Mrs. Floyd Morris by Mrs. Elizabeth M. igpen, Warrenton, Virginia.
Rains Cross Roads Free Will Baptist Church Choir Ann, Allen, and Kay Radford, Kenly.
Christy Jill Rowe by Mount Olive College Alumni sociation, Mount Olive.
Jeremy Lee Rowe by Mount Olive College Alumni sociation, Mount Olive.
Mrs. Chloe Scott by Mrs. Flonnie W. Creech, inceton.
Mrs. Susie Walker by Mrs. Flonnie Creech, inceton.
Mrs. Ruth Warrick by the Ruth Warrick Sunday chool Class of Johnston Union Free Will Baptist urch, Smithfield.
Miss Rosa Worsley by Mrs. Flonnie W. Creech, rinceton.

Gift

Mount Olive Extension Homemakers, Mount Olive.

NOTE OF THANKS

I would like to thank all my friends, hurches, church groups, and woman's uxiliaries for all the kind expressions of ve through cards, letters, and gifts that received on my birthday and all the olidays during 1975. They really helped e and meant the world to me. May God less each of you is my prayer.

Mrs. Mary J. Parrish
P. O. Box 43
Elm City, N. C. 27822

OUR "GRAND OLD LADY" HAS GONE HOME!

Mrs. Annie Mae Brown Ballard, affectionately known by most of her neighbors as "Aunt Annie," quietly drew her last earthly breath just before noon on January 30, 1976, and went home to be with her Lord and a goodly number of her kinfolk. She was 96 years, three months, and nine days old.

Annie Mae Brown was born October 21, 1879, the only daughter of Captain William Clempton and Dove Ann Brown. Her father died two years after her birth, leaving her mother penniless and disowned by his family. Three years later, her mother married Andy Sullivan, who is remembered chiefly for his fiddling, day in and day out, and making very little money. Dove Ann was a very resourceful person; but, raising her daughter was no easy task. However, this task she did well despite the fact that they had but little of this world's goods.

At the age of 19, Annie Mae was married to the late David L. Ballard of Weaverville, North Carolina, who had built a one-room cabin for her on his father's farm before they were married. In this one-room cabin they spent the only honeymoon they ever had. Incidentally, they spent the whole of their lives living within a mile of that cabin, in three different houses, all built personally by Mr. Ballard, who gradually added to the plot of ground his father gave him as a wedding present until he owned a very nice mountain farm.

Born of this union were seven children, five boys and two girls, all of whom survive their mother. The boys are the Rev. Loy E. Ballard of Greenville; Lawrence W., Frank C., and Cecil J. Ballard of Swanton, Ohio. The girls are Mrs. Virginia Shehan and Mrs. Zennie Jones of Weaverville. Also surviving are 28 grandchildren, 71 great-grandchildren, and 17 great-great-grandchildren.

Mrs. Ballard, along with her husband and most of her children, belonged to the Union Valley Free Will Baptist Church in the local community. As long as she was able, she attended the services regularly and was always ready to render any services she could. She was not ambitious to hold offices in the church, nor did she often have anything to say in the meetings; but during the years of his ministry as a Sunday school missionary, song leader, and lay preacher, her husband was always sure that she was back of him with her prayers; and this was true of her minister sons, Loy E. and Horace C.

The funeral for "Aunt Annie" was conducted on Sunday, February 1, 1976, at West's Funeral Chapel in Weaverville, by the Rev. Ernest Bartlett and Dr. Robert Harris, both long-time friends of the family, and both associates of the Rev. L. E. Ballard in the early days of their ministry. The Rev. Mr. Bartlett has been for over thirty years, pastor of a church organized by Mr. Ballard; and Dr. Harris has been, for several years, pastor of Asheville's well-known summer "Open Air Church," and a successful evangelist and television minister.

Last year at the fiftieth anniversary meeting of the Ballard Family, attended by Ballard connections from 18 states, it was officially recognized that "Aunt Annie" was the oldest member of the family. Now our grand old lady is no longer with us in person, but her spirit will long live in the hearts of her family and host of friends who loved her dearly.

—Written for and Approved by Her Children and Grandchildren

QUESTIONS & ANSWERS

(Continued from Page 6)

away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Timothy 4:3-5); "Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" (2 Timothy 3:11-14).

(Continued Next Issue)

News and Notes

of Denominational Interest

Clyde Cox Assumes Pastorate First Church, Wilson, Feb. 23



The Rev. Clyde W. Cox of Kenly assumed the pastorate of the First Free Will Baptist Church in Wilson on February 23, 1976. Mr. Cox is the former pastor of the Piney Grove Free Will Baptist Church, Route 1, Kenly.

On Sunday, February 29, the church will have a reception in the fellowship hall from 2:30 p. m. until 4:30 p. m., honoring Mr. and Mrs. Cox.

The Cox family now resides in the church parsonage located at 1731 Hillcrest Drive in Wilson. All future correspondence should be addressed to them at P. O. Box 549, Wilson, North Carolina 27893.

Friendship Church Ordains New Deacon

In a most impressive, sacred service on Sunday, February 1, 1976, A. G. Glover Jr. was ordained as a deacon of Friendship Free Will Baptist Church, Route 1, Middlesex.

The Rev. Dwight Chapman, after discussing 1 Timothy 3:8-16, the duties and qualifications of a deacon, asked Mr. and Mrs. Glover to come to the altar and kneel with him. The remaining deacons: Simon Allen, Melvin Phillips, Henry Congleton, A. R. Strickland, Jodie Strickland, Noah Capps, and Ray Wilder joined hands around the altar with the Glovers for a pastoral prayer of dedication and consecration. After the choir sang "In the Service of the King," as the ordination hymn, the congregation shook hands with the new deacon and his wife with humble love and admiration, praising the Lord for these two fine enthusiastic Christians. The benediction prayer was prayed by Mr. Glover.

Mr. Glover serves on the Board of Trustees, the Pulpit Committee, and as a member of the choir of his church. Also he serves on the Board of Directors of the Free Will Baptist Children's Home in Middlesex. In the church, community, and home, he is always faithful, loyal, and dependable—proven to be the kind of man one should choose as an officer for the church of the living God, which contains and holds high the truth of God.

Robert's Grove Revival March 8-12

Robert's Grove Free Will Baptist Church, Route 1, Dunn, will engage in revival services the week of March 8-12. The Rev. Bruce Dudley, pastor of Northeast church of Mount Olive. will be the visiting minister. During the revival special music will be provided by the chancel choir, chapel choir, ladies trio, men's quartet, and the Singing Five of the local church.

Services will begin each evening at 7:30, under the direction of the local pastor, the Rev. A. B. Bryan. The Robert's Grove church is located three miles west of Spivey's Corner, just off of Highway 13, approximately one mile from the Country Store.

Home Missions Rally At Kenly Church

A special Home Missions Rally, sponsored by the North Carolina Sta Convention Home Missions Board, wil be held at the Kenly, North Carolina, Fre Will Baptist Church, Wednesda evening, February 25, beginning a 7:30.

The Rev. James Joyner will be i charge of the program, along with th Rev. Joe Gerald, director of the Hop Mills mission point. The Rev. Ray Wells a member of the Home Missions Board will be there to answer any and al questions concerning the work of home missions. An offer for home missions wil also be received. Each church is asked t bring an offering of $50 or more.

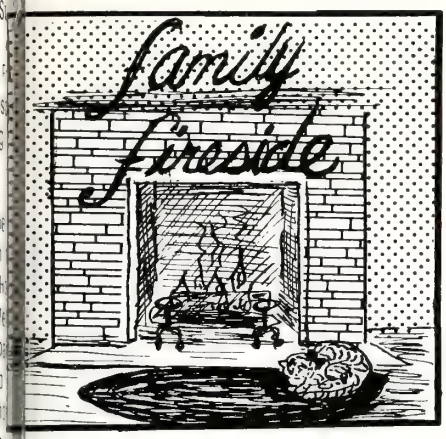
All churches in the Western Conference and surrounding conferences are urged to attend this rally.

Fifth Eastern Sunday School Convention

The Fifth Eastern District Sunda School Convention of the Easter Conference will convene Sunday February 29, at the Pilgrim's Home Fre Will Baptist Church, Dover, with the Rev Willie Stilley as the host pastor. Th convention theme will be "The Way o Forgiveness." Some have asked th question, "How can we get people t Sunday school and keep them for th worship service?" This is your con vention, so please have your Sunda school represented and see if th program will not answer your question The program is as follows:

10:00—Opening Prayer, Charles Mason President
—Hymn
—Welcome, the Rev. Willie Stilley
—Response, Delegate from New Bethlehem Church
10:10—Recognition of Pastors, Dele gates, Officers, and Visitors
10:15—Program, Host Sunday School
10:30—Sunday School Lesson, Mis Velma Morris
11:00—Business Session:
Minutes of Last Convention
Treasurer's Report
11:10—Program, "Methods of Visita tion," Young People's Class Trent Sunday School
11:25—Program of "Visual Educatio Aid," the Rev. David C Hansley
—Benediction and Adjournment

(Continued on Page 14)



SUNDAY, FEBRUARY 29
Scripture Reading—Proverbs 29:23

THE RIGHT PEOPLE TO PLUCK

In addressing a student body, a proud businessman said, "I give all the credit for my financial and business success to one thing alone—pluck, pluck, pluck!"

What little impression he had made was dissipated when a student unexpectedly asked, "How can we find the right people to pluck?"

Beware of the deadly, soul-stunting sin of pride!

PRAYER THOUGHT

We need to take an objective look at ourselves. Pride is good, but we can overdo even good things. Let our pride be in God and our Christian living, not in ourselves alone.

MONDAY, MARCH 1
Scripture Reading—Revelation 2:10

CARRY ON!

Robert Louis Stevenson was a victim of tuberculosis. His affliction, however, did not weaken his literary ambition.

Stevenson wrote with his right hand. When he could no longer use his right hand, he learned to write with his left hand. When his left hand failed, he dictated his literary works. When speech failed, he dictated a novel in the deaf-and-dumb alphabet—dactylology.

Stevenson's handicaps never quenched his inward joy. He wrote,

The world is so full of a number of things,
I'm sure we should all be as happy as kings!

How much mankind owes to its handicapped ones, who courageously and perseveringly use their infirmities as steppingstones to heights of great glory and achievements!

PRAYER THOUGHT

Often we do not appreciate the wonderful things we have until we lose them. Let us take care not to misuse our good health and so inspire us that we shall not be overcome in our afflictions.

TUESDAY, MARCH 2
Scripture Reading—John 14:27

A MUST

In a letter to J. Hudson Taylor, a friend said, "I am worried and distressed, while you are always calm. Do tell me what makes the difference."

The great missionary replied, "The peace you speak of is in my case more than a delightful privilege. It is a necessity. I could not possibly get through the work I have to do without the peace of God, 'which passeth all understanding,' and misunderstanding, too. It keeps my heart and mind in blessedness."

PRAYER THOUGHT

Our being anxious and excitable changes our attitudes not our actual conditions. May God in His mercy grant us an inner peace which will soothe our anxieties.

WEDNESDAY, MARCH 3
Scripture Reading—Romans 11:33

SERENDIPITY

Serendipity is the faculty for making desirable discoveries by accident. To illustrate, in searching for a direct route to Asia, Columbus stubbed his toe on America.

What miracles of God's guidance God's children discover as they daily walk in the pathway of God's choosing.

While searching for his father's straying asses, Saul was anointed to be the king of Israel.

While tending the sheep of his father-in-law on the back side of the desert, Moses received from God a history-changing assignment.

PRAYER THOUGHT

God's miraculous ways offer us a wealth of experiences to enrich our lives.

THURSDAY, MARCH 4
Scripture Reading—Hebrews 6:1

GETTING NOWHERE FAST

Rolwand Hill said to a child astride a rocking horse. "My dear child, you remind me of many Christians—plenty of motion but no progress."

PRAYER THOUGHT

Let us dismount from our rocking horse ways and with God as our motivation press forward spreading Christianity to all we encounter.

FRIDAY, MARCH 5
Scripture Reading—1 Thessalonians 4:16

THE UPTAKER

Alexander Maclaren affirmed, "The apostolic church thought more about the second coming of Jesus Christ than about death or about heaven. The early Christians were looking not for a cleft in the ground called a grave, but for a cleavage in the sky called Glory. They were watching not for the undertaker, but for the Uptaker.

PRAYER THOUGHT

Jesus has removed the stigma of the grave. Our death is no longer to an eternal interment in the ground. Our death is the doorway to life.

SATURDAY, MARCH 6
Scripture Reading—Psalm 19:1-4

WHEN GOD MAKES

When God makes a lovely thing,
The dearest and completest,
He makes it little, don't you see,
For little things are sweetest:
Little flowers, little birds,
Little diamonds, little pearls,
But the dearest thing in all the earth,
Are His little boys and girls.

—Author Unknown

PRAYER THOUGHT

God values His little children He has entrusted to us. Pray for the guidance to give them the love and care which is expected of us.

(Devotions used by permission of *Knight's Up-To-The Minute Illustrations*, Moody Press.)

PARENTS MAY

As parents may in deepest love
Refuse their child's request,
Our loving Father may say no;
He, too, knows what is best.

ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

For March 7



JESUS DEMONSTRATES TOTAL COMMITMENT

Lesson Text: Matthew 19:1, 2; 20:17-28
Memory Verse: Matthew 20:28

I. INTRODUCTION

From the early years of His earthly life until the moment of His death on the Cross Jesus Christ was totally committed to the will of the Father. Even as a small lad of twelve He was found in the temple discussing vital truths with the learned teachers there. It was on this same occasion that He reminded His anxious parents that He had to be "about the Father's business."

As we continue these lessons in our study of Matthew's Gospel, we find in our passages today an account of His total commitment. We will see how He strove to teach His disciples the right motivation in Christian service, and from His teaching we, too, will learn the right way to serve.

In order properly to serve Him we must first have the heavenly vision that the Apostle Paul spoke of as receiving on the road to Damascus. Kenneth Scott Latourette says that during the great century of achievement between 1830-1930, 75,000 missionaries went out from Europe and North America to the ends of the earth. The fact that 10,000 of them died and 20,000 of them returned broken in health indicates the risks this peaceful army took. Most of them lost the security of home, the income from a good position, inherited financial resources, even health, to be obedient to the heavenly vision.

Before we complain of the emptiness of the Christian experience in our lives, let us determine to try total commitment and mean what we say. To say the least, we may be quite pleasantly surprised at what God can and will do in our lives.—**The Advanced Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. Jesus Christ is the only man that was ever born to die. We were born to live, but death came upon man as a result of the fall in Eden. But Jesus Christ came into this world for the purpose of dying that men might be saved by believing upon Him. Even though He knew that He would die, He never flinched. He was steadfast until the end. This is a great example of steadfastness for each one of us.

B. A man was once heard to say that he joined a certain church because it would be better for his business. Men followed Jesus for many reasons when He was here on earth. Men still follow Him for many reasons. The proper motive for following Him is out of gratitude because He saved our souls.

C. As a leader Jesus had many hours of loneliness. There were some things that He could not dicuss even with the inner circle of His disciples. Loneliness is just one of the prices of leadership. The person who would lead has many prices to pay and this is just one of them.

D. "Every day with Jesus is sweeter than the day before," says the little chorus that most of us have been singing all our lives. Living for and with Jesus Christ is truly an adventure. The only way that we can get the most out of the adventure of living with Him is to be fully committed. How committed are you?

E. It has been said that the real measure of a man is what it takes to discourage him. Many men, if faced with the difficulties and opposition that Jesus faced, would give up and quit; but Jesus was steadfast until the end. We should be so loyal.

—**The Bible Teacher (F. W. B.)**

III. ADDITIONAL TRUTHS

A. "Jesus demonstrates total commitment." So says the title of our lesson, and it is true. His Father gave Him a job to do, and He put all He had into it. If we want to be His followers, we have to give some thought to our commitment.

To what are we committed? T answer to this question fixes t direction of our life. If a person committed to worldwide communism any cost, he becomes a monster. If he committed to pleasure, he becom depraved.

To what are we committed? T answer is not given in words alone. It seen in what we do: in what gets o attention and interest, in what we do wi our time and with our money.

Jesus came "to seek and to save th which was lost" (Luke 19:10). To th task He committed himself. He saved t lost by the sacrifice of His own life.

To what are we committed? The be and wisest and most profitable con mitment that anyone can make is commitment to Christ.

How fully are we committed? Tot commitment is rare, if indeed it exists all. Most of us are aware of the confli that Paul describes so graphically Romans 7:15-25. We fail to do the goo we ought to do and really want to do, an we find ourselves doing wrong eve though we disapprove of it. Honesty the best policy, we say; but when we a hard pushed we may turn aside just wee bit for the sake of profit. A man ha to live, we say. But a man has to live wit Christ if he is to live forever, and one wh lives with Christ must make som sacrifices (Matthew 16:24).

Commitment to Christ does not mea we can no longer work for pay. "Y cannot serve God and mammon," Jesu said (Matthew 6:24); but we can ear mammon and make it serve us and God In fact, commitment to Christ require us to earn a living for ourselves and ou families if we can (1 Timothy 5:8). Mor than that, commitment to Christ require us to earn enough, if we can, to shar with those who cannot earn (Ephesian 4:28; Matthew 25:40).—**Standar Lesson Commentary**

B. The flatfish resembles th chameleon in that it changes its color s as to correspond with its background But blinded flatfish do not change thei color. It is only those who have thei sight that do so. The eye is the organ o medium of the change. The flatfis becomes like what he sees. This is also law of the spiritual life. We become lik the objects of our mental vision. To thin of the Christ, to see Him as He truly is, i to become like Him.—Albert C. Knudson

STORIES

for our youth



MY WAY IS GOD'S WAY

by Kelly Dean Morris
Albertson, N. C.

THE sun comes right in to Johnny's room as it comes each morning. Johnny always wakes with a smile on his face, and lies there ring out the window taking in the auty of God's creation. Through his ughts he hears his mother calling, ohnny, it's time to get up, you're ng to be late for school.'' At the sound his mother's command he jumps out of d and into his clothes.

After dressing, he runs down the irs into the kitchen to find his ''mom'' tting breakfast on the table. With a ile still on his face he greets his ther with a ''Good-morning.''

Soon he is on his way to school. hnny loves being able to walk to school eryday. It is so pretty everywhere, and feels so good he wants to shout with .

Suddenly Johnny's smile turns to a ghtened look when he finds he is rrounded by a group of boys that are ger than he, one of which happens to Tommy Ward.

Tommy had never liked Johnny, but couldn't understand why. He had ver done anything to Tommy, nor mmy to him. The question, Why? ran rough Johnny's mind as he stood with mmy looking him right in the eye.

Hesitatingly, Johnny started a con- rsation. ''Good morning Tommy. Are u on your way to school?'' With a hard cious look on his face, Tommy replied, And what if I am?'' Johnny then asked, Would you like to walk with me?''

''I wouldn't walk with you anywhere. ut there's one thing I'll do with you,'' nswered Tommy. Not really wanting to know, Johnny asked, ''What would that be?'' Tommy took a few steps forward and said, ''I'll fight with you.'' Before Johnny could defend himself, Tommy took a swing, hitting him in the eye. All the other boys started laughing as they walked off. Johnny stood up. The pain started throbbling around his eye. With his hand over his eye, Johnny walked on to school.

Tommy was in Johnny's first class and Johnny didn't really want to go in then. Johnny knew that Tommy was popular at school—a star on the junior league and a swimming champ at camp. What could he do? He knew that everyone would make fun of him. He just couldn't go. He turned and ran toward home. As Johnny's house came in sight, he suddenly stopped to think. What was he going to tell his mother? He was supposed to be in school and he wasn't, and above everything, he had a black eye. Thinking out loud Tommy said, ''The old swimming hole.'' Running through some of the neighbor's yards and down a path, Johnny came to an old oak tree near the bank. Putting his books down, Johnny removed his coat and balled it up. He laid it on the ground so that he could put his head on it. Johnny lay looking at the sky through the old oak limbs. In pain, confused, and worried he tried to figure in his mind what he could tell his ''mom.'' Johnny thought of something that his ''mom'' told him once. He could still hear her voice. As he thought back, he could recall her words, ''Johnny there's going to be times when you're going to be afraid and you're going to need help with some things. And if you ask God for help by praying, He will help you when no one else can. Remember that!''

Johnny's thoughts drifted back to the present and to his problem. He decided that this was as good a time as any to ask God for His help. Johnny got up on his knees and prayed as he had never prayed before. Afterwards Johnny felt different somehow—as if he had been washed with something special. He knew it was God. He knew he wasn't alone any more. He felt he could face anybody or anything, even Tommy.

As Johnny picked up his books, he turned and looked up at the old oak tree and said, ''Jesus, thank you. You are a great guy to have for a friend.''

Johnny returned to school just in time for break. Looking around the playground he caught the eye of Tommy and his friends. Happily he walked over. Tommy saw him. Johnny could see that the look Tommy had that morning was still there. As Johnny approached, Tommy surprisingly asked, ''Where have you been, crying on Mama's knee?'' They started laughing again, and this time Johnny joined in their laughter, then answered, ''No, matter of fact, I was talking with a friend.'' Johnny looked up and winked then looked back at Tommy. Tommy was a little confused and to gain back his control he confronted Johnny again, ''How about let's finishing what we started this morning?'' As Tommy raised his fist to fight, Mrs. Edwards, their teacher, came up and asked, ''What's going on here, Tommy?'' Tommy didn't reply. Johnny knew it was time to say what he felt. ''Mrs. Edwards, it's all right. Tommy wants to fight, so let's let him fight.'' Mrs. Edwards said nothing. Looking at Johnny, Tommy demanded, ''Raise your fist.'' Johnny stood there, then answered, ''Tommy, if you want to fight then go ahead, but I am not going to.'' Tommy threatened ''Why, are you scared?'' ''No Tommy, I am not afraid. I don't have any reason to fight, and even if I did there is a better way to settle a difference between men than fighting. I think it takes a real man to show he can settle something without fighting. I don't know why you hit me this morning, but when you can tell me, maybe we can help each other. Besides, I think God would rather we be friends, I mean real friends.'' At that, Johnny walked off. Smilingly, Mrs. Edwards patted Tommy on the shoulder and left him alone with his friends. They watched Johnny as he walked off the playground.

Johnny had never felt better than he did then. He heard someone calling his

(Continued on Page 15)

CRAGMONT ASSEMBLY NEWS

Black Mountain, North Carolina

A NEW BUILDING FOR CRAGMONT

On January 8, 1974, the Cragmont Board of Stockholders voted unanimously to renovate the Main Building at Cragmont Assembly, Inc., Black Mountain. On January 6, 1976, some of the members questioned the wisdom of renovation since the building had deteriorated so much. It was moved that a survey letter be sent to our people to allow them to decide whether to renovate or build a new building.

The board members deeply appreciate the response to the survey and your comments which were read to them. We are most grateful for the spirit of cooperation as evidenced by your willingness to support Cragmont regardless of what the majority voted to do. We appreciate the fact that so many of you expressed such great confidence in your board.

The decision was 740 for renovation and 1,947 for a new building (32 churches for renovation and 52 for a new building). Twenty-seven churches left the decision to the board. In light of the survey, a motion was passed to rescend the motion to renovate and to build a new building instead.

Many of us were not aware of the condition of the building. Mr. Clyde Hines, a member of the board, went to Cragmont after our meeting in January and made pictures that were very revealing. Some of us were shocked because we did not know it was in such a bad condition. Without exception, the contractors and carpenters who had visited Cragmont strongly advised against renovation. Many individuals reminded us that after we 'had spent a lot of money on renovation, we would still have an old building and still would not have many of the facilities we need so badly that we could have in a new building. Another point that was made was that in renovation, it always takes a great deal more money that what was first estimated to be needed.

In view of the fact that the Main Building will be needed this summer and we have no place to store the furniture and equipment, it was decided that we would begin the new building in a new location or in front of the old one, and tear down the old building later. It was estimated that we would need approximately $200,000 for a new building and we will need $50,000 of that amount before we can begin laying the foundation. We have $6,050.43 of this amount and we need to raise the balance just as soon as we possibly can. We need more churches who will include Cragmont in their budgets. We need churches who are giving already to give more. We need more individuals who will see the **great potential that Cragmont has to offer to our denomination** and who will rally to this cause. The board can do only what your provide for them to do with!

I think that all Free Will Baptists, regardless of the vote, feel a deep regret at losing the Main Building. If we had started supporting Cragmont better years ago, we could have renovated the building earlier—but we didn't! It seems that this is the story of Original Free Will Baptists. We close our eyes to obvious needs until we are slapped in the face with them, or until it is too late to do anything about them. We cannot go back and undo the past, but we can look to the future and profit from our mistakes. Many individuals feel that the Main Building **is** Cragmont, that Cragmont would not be the same without it; but, deep in our hearts, we know that it is the spirit of Christian fellowship that we share there that makes Cragmont what it is. This spirit will prevail no matter what changes are made. We shall try to build the new building along the lines of the old one and it will have the big porch that we enjoy so much. The board will do everything within its power to preserve certain items that hold sentimental valu such as the plaque over the fireplac the rocks, and other items.

Pray for your board as we mak decisions, and together let us work har to give so that we may have a buildin that will reflect dignity and warmth, y one which will be functional and w serve our needs for many years to come

In the Master's service,
Mrs. A. B. Chandler
Treasurer—Promotional Secreta

MRS. CHANDLER OFFICIAL REPRESENTATIVE FOR CRAGMONT

Mrs. A. B. Chandler, trea surer—promotional secretary fo Cragmont Assembly, will be happy t represent Cragmont at any church convention, union meeting, conference or other program. She may be contacte by calling 249-7691, or by writing her a Post Office Box 298, Oriental, Nort Carolina 28571.

News and Notes

(Continued from Page 10)

Revival Services At Holly Springs



Revival services will be held at Holly Springs church, Route 2, Kenly beginning Sunday night, February 29 1976, and continuing through March 5 1976. The Rev. N. Bruce Barrow of Snow Hill will be the guest speaker. Services will begin each evening at 7:30. The pastor, the Rev. W. Royster Martin, and the church membership request that each of you be in prayer for our revival and extend an invitation to each of you to attend.

Churches and Ministers Available

The Rev. Ray Harrison Jr. announces at he is available for full-time or part-me pastoral work. He is also available r supply and evangelistic services. He ay be contacted by writing Route 2, ox 340, Grifton, North Carolina 28530; telephoning 524-5186.

The Rev. L. Beverly Ballard would like it to be known that he is available for urch work and will be glad to preach al sermons upon request. He may be ntacted by writing 1225 S. ashington Street, Greenville, North arolina 27834; or telephoning (919) 52-2950.

The Rev. Larry Higgins, recently dained minister, announces that he is ailable for supply and part-time storal services. He may be contacted writing Box 91, North Carolina esleyan College, Rocky Mount, North arolina 27801; or telephoning the llege, 446-2469 or his home in New ern, 638-4038.

The Gum Neck Free Will Baptist hurch, Route 1, Columbia, is in need of full-time pastor. Any interested or-ained Free Will Baptist minister may ntact Mr. Joe T. Liverman Sr., Route , Columbia, North Carolina 27925; or by alling 796-5771.

The Crab Point Free Will Baptist hurch near Morehead City is in need of full-time pastor. Any ordained minister good standing with his conference terested in serving this church please ntact Mr. Robert Davis, Route 2, Box 40, Morehead City, North Carolina 8557; or telephone (919) 726-4390.

STORIES FOR OUR YOUTH

(Continued from Page 13)

ame from a distance. As he turned, he aw Tommy running toward him. milingly he awaited Tommy's approach. "What can I do for you?" Johnny asked. little embarrassed, Tommy looked at im, "I am sorry I hit you this morning. I would like to talk later if it is all right with you." Johnny happily replied, "Sure, meet me after school. We can go o my house for a snack." "Are you sure ou want me to?" Tommy asked. Putting is hand on Tommy's shoulder Johnny eplied, "Sure, what are friends for?" Tommy looked at Johnny and they miled.

—Have You Heard About the— SPRING SALE?



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NORTH CAROLINA STATE CONVENTION OF FREE WILL BAPTIST LEAGUES

Community Free Will Baptist Church

Weldon, North Carolina

March 13, 1976

Convention Theme: ''1776-1976—His Banner Over Us Was Love''

Convention Scripture: ''He brought me to the banqueting house, and his banner over me was love'' (Solomon 2:4).

Convention Hymn: ''God Bless America''

Morning Session

9:30	Registration	
10:00	Chorus Singing	
	Devotions	Winterville League
	Welcome	Community League
	Response	Sidney League
10:15	President's Remarks	The Rev. Jack Mayo
	Appointment of Committees	
	Business Session	
10:40	Chorus Singing	
	Christian Cadet Conference Report	The Rev. Rod Jones
	The Service of Giving	
10:50	State Sword Drill	Mrs. Judy Conner, Directo
11:20	Worship	The Rev. Rod Jone
12:00	Lunch	

Afternoon Session

1:00	Chorus Singing	
	Business Session	
	Awarding of Certificates	
1:30	Singspiration	Miss Leah McGlohon, Directo
2:30	League Song	
	League Benediction	

Director of Music — Mrs. Margaret Arc
Pianist — Miss Marla Arc

TAKE HOME NOTES

the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MARCH 3, 1976

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MAR 4 1976
DURHAM, N. C.



"Why, my God! Why, my God!"

"Porque, Dios Mio! Porque, Dios Mio!"

By Veteran Minister, L. E. Ballard
Greenville, North Carolina

A newspaper correspondent, reporting the recent earthquakes in Guatemala, says that when the earth began to shake and houses began to crumble, men and women ran into the streets crying out, "Porque, Dios mio! Porque, Dios mio!" which translated into English means "Why, my God! Why, my God!"

This was not a strange or unusual cry. Most of us have heard it over and over. We have heard it fall from the lips of people suddenly exposed to accident or some great sorrow. It has broken forth, almost choked out by sobs from mothers sitting beside the cradles of their dying babies. It has broken forth in anguish from the strong hearts of fathers upon hearing of the death, or of the disgrace, of the son to whom they fondly looked to carry on honorably the family name. In one form or another—questioning, protesting, or wrathfully blaming God—that cry has at some time fallen from the lips of most of us.

Perhaps in this life there will be no clear answer to the question for many of us: And in the life to come, we wonder if it will be considered of enough importance even to ask the question. "We'll understand it better by and by" is a supposition with which we seek to console ourselves. But when that mystical "by and by" time comes, it will have its own interests to concern us; and we may not then remember the pains and sorrows that now beset us.

Here are some things we might well consider before we pass any hasty judgment upon God because of the events that occur which may touch our lives, or the lives of our friends.

First, at the time of creation God saw fit to establish certain laws in nature that naturally govern things, unless He sees fit Himself to overrule them. Fire burns and water quenches; and certain conditions naturally developing within the earth bring about such things as volcanoes and earthquakes, and these affect people both good and bad as determined by their location and conditions at the time. In these things God is involved normally only in the sense that He set these laws in operation.

Second, going into the things God does ordain or order, there are two words that account for God's interference with the laws of nature. They are with respect to the wicked "punishment," and with respect to the righteous "protection." God's patience and mercy toward sinners exceeds that of human beings toward one another, but the Bible clearly teaches that there can come an end to His endurance of man's wickedness. He "sends destruction"—usually by simply allowing the laws of nature, or the evil forces man has himself created in his own life, to bring about their normal, natural result. With more willingness, God throws His protection about those who love and trust Him.

Third, let us take note of the fact that God is under no obligation whatsoever to protect some people from the misfortunes of life. We once knew a man who constantly and openly blasphemed God and scorned the Church: yet, whenever blows of hardship or sorrow came his way he would cry out the question, "Why, God, why?" He once said to this writer, "If God was the kind and loving God you preachers claim He is, He would never have let this happen to me." This man lived and died without ever professing faith in Christ, or rendering any service to God; but to the very end he blamed God for all the misfortunes that came to him in life.

It seems to be a trait of the nature of many people to see God's hand in all the bad things come to them in life, but not to give Him credit for the good things. We wonder, for example, how many of the people of Guatemala who saw God's hand of wrath in the earthquake that came their way saw God's hand of mercy in the overflowing response of people throughout the world in coming to their aid with food, clothing, medicine, and doctors. If most of us really wanted to be fair toward God, our cry, "Praise God from whom all blessings flow!" would be lifted higher than our cry, "Porque, Dios mio! Porque, Dios mio!"

Cover Photo by Walter Reynolds



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WHAT MOUNT OLIVE COLLEGE MEANS TO ME

by Bass Michael Mitchell

Ministerial Student at Mount Olive College

I write this paper, not as a defense or advertisement for Mount Olive College, nor are my intentions to flatter my teachers, though my grades no doubt could use a few extra points; but it is out of my own experience and my own opinion that I write about "What Mount Olive College Means to Me."

Just as I could never tell you all the ways in which Christ has influenced my life, the same thing is true of Mount Olive College. I came to Mount Olive in the fall of 1974, and as most high school graduates, I thought I knew everything about life. Enrolling as a ministrial student, and having been a Christian some eight years, I also thought I knew all about the Bible and what being a Christian was all about. Well, to put it mildly, within the first week I had my life really shaken; and believe me, there was not an apple left hanging on it. I came to the grim realization that everything I knew about life, the Bible, and being a Christian was like a raindrop in the ocean, as compared to what I didn't know. I came to realize that I had a lot of growing up and maturing to do, both as a Christian and as a human being. It took me sometime to grasp the significance of the "P" and the "J," and other sources that my Old Testament professor, Sheldon Howard, introduced me to. Nor was it easy remembering that God was spelled "Y-a-h-w-e-h"; but through it all I prevailed.

As the semester progressed, the importance and necessity of obtaining an education became very apparent to me. I know that some believe that if God has called you to preach He'll give you the words to say. After almost two years of study in homilectics, it still doesn't come that easy. Preaching is the most difficult thing I have ever tried to do in my life. A good sermon is not broadcasted from a loud speaker in heaven, but it comes through the Holy Spirit working through and in a person. That means work, exegesis, exposition, hours of prayer and meditation, taking pages of notes and thoughts as they come to you, digging for the truth, and the best way to apply it to the human situation

The Holy Spirit works through the capabilities of man and that brings us back to education. Education to me has not made me believe more, but it has made me know more about what I believe. Learning is one of the most exciting and rewarding experiences that Mount Olive College has provided for me. As new truths of His Word are revealed to me, I see more distinctly His working in this world. Education has helped me to open my mind to these truths that God would have all of His people know. As a result of just a taste of education, I can think! I can look at a situation, problem, or whatever from every possible viewpoint and angle without being controlled by my biasness.

Dr. Raper once said, "What a man is not up on, he's down on." That's very true, and an education has made me realize that I'd better be up on something, before I put it down. An education has also taught me that I need to be the very best that I can be and has helped me to develop my capabilities to their highest level; but at the same time, it makes me aware of my limitations.

Above making me know more about what I believe, opening my mind to discovering God's truths, allowing me to think and develop my capabilities, an education has helped me to be a better servant. Jesus said, ". . . whosoever of you will be the chiefest, shall be servant of all" (Mark 10:44).

I've not quite finished two years of college but my plans are to complete my graduate study and go to a seminary for three years. Seven years altogether—not to make me better than any other minister, nor to give me a degree to hang on the wall—but to make me a better servant for the Lord Jesus Christ. That is my calling and an education has helped me to give my very best. The opportunity for such an education has been provided for me at Mount Olive College. Our denomination should be proud of its college for its value to us is greater than we may think.

It would be a great oversight for me to neglect the faculty at Mount Olive College. Without any exaggeration, they are in my opinion, some of the finest professors and teachers in the entire United States. The greatest thing about them is that they are Christians who live what they profess. The best example I know of is the head of the Religion Department, Dr. Michael Pelt. By his own achievements, he has proved himself to be an able scholar, professor, and above all else, a great Christian. He could, no doubt, be in a greater position of prestige and honor in any university in the world, yet he chose Mount Olive College. Dr. Pelt has taught me many things and most recently that it is not the greatness of the task, but the humility and gratefulness with which you accept it; also the knowledge and peace of mind that comes from being in God's will. Dr. Pelt obtains his pleasure and recognition in watching his students mature into responsible Christian citizens, knowing that he had a part in it. Dr. Pelt is characteristic of the faculty members at Mount Olive. Never have I been to see him about a problem or question when he was too busy to see me. Always he would put down what he was doing and talk with me. Every teacher that I have had at Mount Olive College will go out of his or her way to help me. They will spend extra time, personally or individually, with any student that needs a little extra help. The teachers' attitude and their willingness to understand, provide for the students an atmosphere for a productive learning experience.

I have only one regret about Mount Olive College—that it isn't a four-year school. If it were I would gladly spend two more years here. The Religion Department at M. O. C. has worked out a program with Campbell College's Religion Department in that a religion major can spend an extra semester at M. O. C. (five semesters all together) and then transfer to Campbell for the remaining three semesters. My plans are

(Continued on Page 9)



SUNDAY, MARCH 7
Scripture Reading—Jeremiah 9:23

"DADDY, YOU STILL HAVE US!"

A wealthy man had spent much money, time and effort in collecting curios from distant lands. One night a disastrous fire burned to the ground his palatial home with its valuable, irreplaceable contents.

As the man and his family helplessly huddled nearby, he lamented, "I have lost everything!"

His little four-year-old boy said, "No! No! Daddy, you still have us!"

Too many of us fail to receognize the value of those who are near and dear to us, while we flatter and give prime attention to those who mean little or nothing to us.—Ralph M. Smith

PRAYER THOUGHT

So often our senses of values become confused. Our families may not glitter or be worth much monetarily but they are more precious than gold.

MONDAY, MARCH 8
Scripture Reading—Ecclesiastes 8:11

A GLARING MISCARRIAGE OF JUSTICE

Some years ago Richard Speck alledgedly murdered eight student nurses in Chicago in cold-blooded deliberateness. He was tried and sentenced to death. Acknowledging his guilt, the Supreme Court of the United States later ruled that the death sentence was illegally passed upon him because there was no one on the jury opposed to the death penalty! Therefore the imposition of the death penalty was illegal.

How can sanity be restored to the courts if appeals continue to result in judgments favorable to criminals tried and convicted at great expense and trouble?—Selected

PRAYER THOUGHT

We forget that a democracy is a government by and for the people. Let us pray that we will perform our duties as citizens and uphold our country by voting our best for the country's betterment and show as exemplary citizenship as possible.

TUESDAY, MARCH 9
Scripture Reading—John 10:30

ONE AND GOD

A contemporary of Martin Luther said, "The whole world is against you, Martin."

The inrepid reformer said, "Then it is God and Luther against the whole world!"

Long ago, as the apostle Paul stood almost alone against a pagan world, he asked, "If God be for us, who can be against us?" (Romans 8:31).

One and God constitute a majority.

PRAYER THOUGHT

God is with us! Stand up for the right! Others may ridicule but when we are in the right God will sustain us.

WEDNESDAY, MARCH 10
Scripture Reading—Psalm 86:13

IN WILDEST MIGHTMARE

Said Dr. Harry Ramer, director of Study for Special Problems, "Heroin is now the most readily available drug on the streets. In my wildest nightmares, I never dreamed of what we are seeing!"

PRAYER THOUGHT

Our lives are indeed, as a world-wide group, in horrible condition. Drugs, alcohol, and wild living are prevalent. We need God and His loving understanding. Let us take our problems to the Lord in prayer. He does listen and help.

THURSDAY, MARCH 11
Scripture Reading—Mark 9:23

WHAT FAITH ISN'T

Faith is not taking a blind plunge into the dark. Faith is not relying upon some illusive emotional hope in the heart. Faith is reliantly trusting in God's unfailing promises. Faith exclaims, "Hath he not spoken, and shall he not make it good?" (Numbers 23:19).

PRAYER THOUGHT

We, as Christians, know that faith placed in God will not disappoint us.

FRIDAY, MARCH 12
Scripture Reading—Revelation 1:

OUR BEST

A teacher asked her pupils to brin to class something which reminde them of Jesus, the Saviour.

A little girl brought a loaf of bread.

"How does a loaf of bread remin us of Jesus?" asked the teacher.

"It reminds us that Jesus is th Bread of life," said the girl.

A little fellow brought a match.

"How does a match remind us of th Saviour?" asked the teacher.

The boy replied, "It reminds us tha Jesus is the Light of the world."

A third child brought a bantam egg All wondered how a small bantam eg could remind them of Jesus.

The teacher said, "We all ar curious to know how a small bantan egg can remind us of Jesus. Can yo tell us?"

The boy said, "She has done wha she could!"

—James M. Gray Told by Ralph M Smith

PRAYER THOUGHT

Many of us see God in differen ways. The main thing is to have Goc foremost in our lives. Our God has a unending, unrelenting love for al mankind but we must be willing t accept Him.

SATURDAY, MARCH 13
Scripture Reading—Psalm 40:8

NO QUESTIONS ASKED

A Sunday school class of teenagers was discussing the verse, "Thy will be done in earth, as it is in heaven" (Matthew 6:10).

The teacher asked, "How do you think the angels do the will of God in heaven?"

One replied, "They do it immediately." Another said, "They do it diligently, and with all their hearts." A third one replied, "They do it without asking any questions!" All of these answers were right.—Alice M. Knight

PRAYER THOUGHT

How do we do the will of God? Do we even take enough time from our daily endeavors to let God's will find a place in the confusion of our souls. Take time to be holy.

(Devotions used by permission of *Knight's Up-To-The Minute Illustrations*, Moody Press.)



QUESTIONS and ANSWERS

Conducted by J. P. BARROW
Route 1, Box 475,
LaGrange, North Carolina 28551

Question: Why can't we fellowship ith the Mormons in the same way we an with those of one of the conventional rotestant groups such as the Methodist r another Baptist group other than our wn?

(Continued from Last Issue)

On Pages 6-8 in the March, 1975, dition of **Christian Victory** we find the llowing discussion under ''What Is rong with Mormonism?'' My exerience with Mormons and their ilemma causes me to give full sanction this indeed correct evaluation of lormonism:

''The Mormon church poses as a hristian church. It is called **The Church f Jesus Christ of the Latter Day Saints**, nd is listed as the fastest growing hurch in the world today. This church, om contributions and profit from inestments and businesses, is grossing pproximately six million dollars profit very day, with which they are supporting 33,000 missionaries around the orld to proselyte hundreds of housands into believing that the Bible is ull of errors and that the only way you an rise to eternal life and become a God ke Adam and Jesus became Gods, is by ccepting the teaching of their prophets: he Book of Mormon, The Pearl of Great rice, and The Doctrine and Covenants, ll purported to be divinely inspired, evealed scriptures. Their main emhasis is to proselyte Christians. They egard their church as the one true hurch. All other churches are antichrist. he Mormons have forced out many hristian organizations in the State of Utah.

''Let us consider what Mormonism eaches about the Bible. They profess reat fidelity to the Bible, but at the same ime they tell us in the plainest language that the Bible does not contain all the word of God. The Mormon bible consists of a number of books. 'We consider the Bible, Book of Mormon, Book of Doctrine and Covenants, Pearl of Great Price and Sayings of Joseph the Seer, our guides in faith and doctrine.'—'A Compendium,' by Apostle F. D. Richards and Elder J. A. Little, Preface, lines 1-4. In plainest words they downgrade the Bible: 'Thou fool, that shall say, a Bible, we have got a bible, and we need no more bible. . . . Wherefore, because that ye have a bible, ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written.'—**The Book of Mormon**, Authorized Edition, 19-8, 2 Nephi 12:53, 64

''And more than that, they tear the Bible into shreds. They tell us that the Bible has become so corrupted through the centuries that 'Who knows that even one verse of the Bible has escaped pollution so as to convey the same sense now that it did in the original.'

''Every false faith either adds to or takes from the Bible and Mormonism does both. God's Word says: 'Ye shall not add unto the word which I command you, neither shall ye diminish ought from it' (Deuteronomy 4:2).

''As to the doctrine of God, Mormonism teaches that God is an exalted man, once a man on earth as we are now, ever advancing and changing, but never absolutely perfect. But they go on further and teach polytheism. In the Mormon catechism you find the question, 'Are there more gods than one?' The answer is, 'Yes, many,'—**Catechism for Children**, p. 13. The God of our world is Adam and Adam is the only God with whom we have anything to do. Brigham Young gives us this bit of information:

'' 'Now hear it, O inhabitants of the earth, Jew and Gentile, saint and sinner. When our Father Adam came into the Garden of Eden, he came into it with a celestial body and brought Eve, one of his wives with him. He helped to make and organize this world. He is our Father and our God and the only God with whom we have to do.'—**Journal of Discourses**, vol. 6., p. 50

''Brigham Young declared of God that 'He created man as we create our children: for there is no other process of creation.'—**Journal of Discourses**, vol. 11, p. 122

''The right word for this is heathenism. Of course no hint of such unholy absurdities can be found in God's holy Word, but Bridham Young had a bureau of information of his own.

''Concerning Christ, Mormonism says that Christ was not begotten of the Holy Spirit. They teach that the Virgin Mary became one of the wives of Adam, our God and Father, for this purpose, and that Jesus Christ is their offspring by natural generation.

'' 'When the Virgin Mary conceived the child Jesus, the Father had begotten Him in His own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family. Jesus, our Elder Brother, was begotten in the flesh by the same character that was in the Garden of Eden, and who is our Father in heaven.'—**Journal of Discourses**, vol. 1, p. 50, 51

''Furthermore, the Mormons say that Jesus Christ was married, and they infer that He was a polygamist. 'We say it was Jesus Christ who was married (at Cana) to the Marys and Martha.'—Orson Hyde, **Journal of Discourses**, vol. II, p. 80

''We could go further and set forth the Mormon positions on the doctrines of the Holy Spirit, sin, redemption, salvation, and eternal punishment, but space will not permit. It is quite evident from the quotations presented that there is plenty that is wrong with Mormonism. It is a blasphemous false cult. Its doctrines are the doctrines of demons which are foretold as a sign of the last days of the present age (1 Timothy 4:1).''

Free Will Baptist Children's Home

MIDDLESEX, NORTH CAROLINA 27557

"A Christian Home for Boys and Girls"

NEW EMPLOYEES

We have two new employees here at the Home, Mr. Steve Russell and his wife, Cheryl. They came from Oakland City, Indiana, where they attended college. Mrs. Russell is originally from Indiana and Mr. Russell is a native of Missouri.

Mr. Russell holds a BA degree and is a student at Southeastern Seminary in Wake Forest. He is serving the Home as Recreation Director. Mrs. Russell holds an associate degree and is serving as an associate housemother. They are both doing a very fine job for the Home and we all look forward to working with them in the future.

MY SPONSORING AUXILIARY

by
Janice Jones

The Woman's Auxiliary of the First Free Will Baptist Church of Kinston, is my sponsor. I want to thank the auxiliary members for the times I didn't have anywhere to go and they gave me a place in their homes and in their hearts; they gave me a very warm welcome.

I appreciate the way they care for me, and wish to thank them for the things they have given to me. Whenever I go home with them, they make me feel like I am one of the family. I love them a lot. They are very nice people!

NOTICE TO CAPE FEAR CONFERENCE CHURCHES

In November, 1973, the Cape Fear Conference voted to raise $20,000 for our Cottage Renovation and Building Fund over a two-year period. That period covered the years of 1974 and 1975. Below is a listing of the churches who contributed and the amount given for the two year period.

Bethel	$ 976.00
Eastwood	420.00
Faith	100.00
Goldsboro, First	750.00
Hopewell	1,787.95
Johnston Union	420.00
Lee's Chapel	4,055.00
Oak Grove	1,000.00
Palmer Memorial	251.29
Pleasant Grove	100.00
Powhatan	500.00
Riverside	400.00
Robert's Grove	1,199.95
Saint Paul	400.00
Shady Grove	750.00
Smyrna	680.00
Tee's Chapel	1,038.72
Wooten's Chapel	207.25
Yelverton's Grove	400.00
Cape Fear Conference	1,000.00
Cape Fear Union	192.92
Cape Fear Youth Fellowship	150.00
Total	$16,779.08

It's quite possible that errors might have been made over the two-year period and some churches who are not listed may have contributed. Also, it's possible that some of the churches listed may have given more than the amount shown. At any rate, the Children's Home is very grateful for your interest in the Home and your willingness to share with us. We sincerely thank you from the bottom of our hearts for your gifts which have provided better living places for our boys and girls. We pray God's richest blessings upon you for your devotion to His work.

Prayerfully yours,
Sam Weeks, Staff, and Chiidren

RELIGIOUS CONTRIBUTIONS JANUARY, 1976

Albemarle Conference	
Hickory Chapel	$ 24.00
Mt. Tabor	68.79
Sidney	500.00
Total	$ 592.79
Blue Ridge Association	
Cedar Hill	$ 25.00
Cape Fear Conference	
Casey's Chapel	$ 25.00
Johnston Union	200.
Lee's Chapel	292.
Palmer Memorial	284.
Pleasant Grove	150.
Saint Mary's	215.
Smithfield, First	300.
St. Paul	200.
Victory Mission	27.
Yelverton's Grove	318.
Total	$2,014.
Central Conference	
Aspen Grove	$ 197.
Ayden	55.
Bethany	33.
Dawson's Grove	120.
Edgewood	95.
Free Union	239.
Greenville, First	10.
Hickory Grove	115.
King's Cross Roads	105.
Little Creek	110.
Ormondsville	5.
Otter's Creek	61.
Peace	15.
Piney Grove (Beaufort)	63.
Rocky Mount, First	130.
Winterville	198.
Total	$1,554.
Eastern Conference	
Cabin	$ 50.
Core Creek	97.
Crab Point	15.
Faith	5.
Friendship	29.
Hillsberry	10.
Kinston, First	300.
Lanier's Chapel	10.
Memorial	58.
Fifth Sunday School Convention	35.
Fifth Union	15.
Carteret Union	40.
Third Union	50.
Miscellaneous	5.
New Bethlehem	31.
New Haven	48.
Northeast	62.
Oak Grove	5.
Rock of Zion	35.
Sarecta	189.
Sound View	110.
Spring Hope	50.
Wintergreen	11.
Total	$1,263.
Pee Dee Association	
Oak Grove	$ 75.0
White Oak	181.3
Total	$ 256.3
Piedmont Conference	
East Rockingham	$ 94.6
Wayside	10.0
Total	$ 104.6
Toe River Association	
Cox's Creek	$ 125.0
Roaring Creek	20.6
Total	$ 145.6

Western Conference

anch Chapel	$ 128.96
erett's Chapel	162.82
ee Union	20.00
iendship	5.00
enly	5.00
ilbournie	83.00
t. Zion	600.00
ew Sandy Hill	75.00
eople's Chapel	15.00
ney Grove	125.00
ne Level	100.00
easant Grove	102.15
osebud	5.00
herron Acres	180.00
t. Mary's	171.00
toney Creek	325.00
nion Chapel	32.50
nion Grove	55.00
Vilson, First	1,250.00
Total	$3,440.43

Other States

im, West Virginia	$ 10.00
lint, Michigan	60.00
Total	$ 70.00

otal Religious Contributions	$9,467.25

MEMORIAL GIFTS JANUARY, 1976

(Total, $230)

Mrs. Emma Casey by Ellen Casey Bryan.

Henry Brown by King's Cross Roads Senior Class No. 2.

Mrs. Manley Mallard by Mr. and Mrs. Norman Waller, Mrs. Jan Thompson and Debbie, Miss Sally Waller, Mr. E. M. Richey, Mrs. Nellie Richey, and Mildred M. Jenkins.

E. R. Strickland by the Rev. and Mrs. Lester Duncan.

S. R. Strickland by the Rev. and Mrs. Lester Duncan.

Mrs. Ellen G. Carraway by the All Saints Episcopal School of Charlotte.

Mrs. Rosalie Harrell by Pat A. Hill.

HONORARY GIFTS JANUARY, 1976

(Total, $15)

In honor of the Rev. Ed. Taylor by Mr. and Mrs. Jack Penny.

CHILDREN'S HOME SPONSORSHIP PROGRAM

The Sponsorship Program is a program whereby a church, auxiliary, or individual can provide direct support for a child. Sponsors mean a great deal to our children, not just for monetary reasons, but because they know that someone is interested in them as individuals. Sponsoring a child provides an opportunity to become a real, intimate part of a child's life. It gives you the opportunity to share your home, your love, and your influence to help mold a precious child's life.

We have five children who are not sponsored. If you are interested in our Sponsorship Program, contact the Director of Child Care at the Children's Home by mail (P. O. Drawer E. Middlesex, North Carolina 27557); or call 235-4079.

Below is a list of the children, along with their ages, who are in need of a sponsor:

Name	Age
Margaret Dement	9
Jimmy Dement	14
Allen Johnson	11
Jeffrey Johnson	9
Jimmy Speight	13

Full sponsorship for a child is $55 per month and partial sponsorship amounts to $25 per month.

BLACK JACK CUB SCOUTS VISIT HOME

On Saturday, January 31, the Black Jack Cub Scout Pack from the Black Jack Free Will Baptist Church near Greenville visited the Children's Home.



The boys were accompanied by their families. They brought gifts consisting of commodities and cash for the Home. The Children's Home was their "Goodwill Project" for the year as it has also been for years past. The Pack Master is Mr. Billy Elks and the Den Mothers are Mrs. Judith Hudson and Mrs. Merlene Summerlin.



Shown in this photo is Mr. Weeks receiving their generous gifts totaling to $365. Looking on are the pack members and their families. Pack members present were as follows: Kevin Gray, Chad Clark, Kenny Dixon, Mike Clark, Steve Kite, Tim Brinson, Stacy McCarter, Rilbie Smith, Kenny Boyd, Todd Hudson, Chris Buck, Michael Elks, and Guy Mobley.

This group received a tour of the farm and campus while they were at the Home which they enjoyed very much. The Children's Home extends a cordial welcome to all groups desiring to visit us. We'd like to see more of our church groups in the future and especially more of our youth groups. This invitation is to all—come whenever you can!

STATE SUNDAY SCHOOL CONVENTION Saturday, April 10, Ayden, N. C.

Since the regular date for the annual meeting of the State Sunday School Convention is the Saturday before Easter, the Executive Committee voted to have the convention to meet a week earlier this year, on Saturday, April 10, rather than April 17.

Thirty-five years ago the convention met in Ayden at the Ayden Free Will Baptist Church. The outstanding achievement of that year's session was the adoption of a plan that enabled the convention to raise the down payment money for Cragmont Assembly. This year the Executive Committee thought it fitting to accept the invitation of "The Press" to meet again in Ayden.

For this session, "The Press" has secured the use of the Ayden Elementary School as a meeting place. Some churches in the area will cooperate in sponsoring this year's session. Truly, this will be a historical event. For over a hundred years, the Ayden area has had the opportunity to be headquarters for the printing needs of our churches, and was the dream of our church leaders of a few decades ago . . . that Eureka College would have the privilege of providing education needed by ministers and Christian workers. That dream still remains, as churches and individuals in the Ayden area support Mount Olive College.

This year four workshops will be

(Continued on Page 11)



FRIENDSHIP WOMAN'S AUXILIARY OFFICERS INSTALLED

On January 25, newly elected officers of the Woman's Auxiliary of Friendship Free Will Baptist Church, Route 1, Middlesex, were installed by the pastor of the church, the Rev. Dwight Chapman, to serve the auxiliary for a two-year term.

During the morning worship Mr. Chapman read the Woman's Auxiliary Theme for 1976, "Living Your Faith"; the Scripture, "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Corinthians 16:13); and the purpose, "To show those around us that we serve a risen, living Saviour." Special music, "Faith Is the Victory," the auxiliary theme song, was sung by auxiliary members who made up the choir for the service.

Reminding everyone to accept the leadership and guidance bestowed upon them in accepting their duties, the pastor used as his text the theme, "Living Your Faith," and offered advice as found in Romans 12:1, 2, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will, of God." In presenting oneself a living sacrifice, he stated that one should stand up and be dependent on himself, by not being self-centered, but by letting Christ dwell within the middle of his heart, thus making him willing to listen so he can live within a clean vessel seven days a week and all during our bicentennial year. He closed his message by saying, "Live your faith by striving to be better servants through a personal experience with a living Saviour."

Flowers, using the auxiliary colors, were placed in the sanctuary in honor of the organization by Mrs. Geneva Wilder, a charter member.

Officers installed were as follows: President, Judy Strickland; vice-president, Mary Strickland; secretary, Hope Wilder; treasurer, Maloye Williams; program chairman, Mavis Davis; missions, Mae Belle Strickland; youth, Kay Tippett; study course chairman, Geneva Wilder; benevolence, Virginia Wilder; and corresponding secretary, Penina Edwards.

President Judy Strickland, a faithful, young, enthusiastic leader in the auxiliary and church, accepting the challenge as president by the grace of God and with the help of all the ladies, her family, and church, was presented a beautiful white cross. Afterwards as the remaining officers accepted the charge, Miss Strickland gave each one a white cross increasing their awareness of their search for a more meaningful faith through laboring together with God and man as they embark upon two-year experience in Christianity.

STUDY COURSE AT FRIENDSHIP CHURCH

A study course of the "Auxiliary Manual" will be taught by Mrs. Geneva Wilder, Tuesday evening, March 9, beginning at 7:30. The course will be taught in Friendship Free Will Baptist Church, Route 1, Middlesex. Auxiliary members from other area auxiliaries are invited to attend.

YOUTH MISSION RETREAT HELD AT ST. MARY'S

Praise the Lord for teenagers! Those vibrant, never-tiring individuals that give us "old folks" that extra "get up and go" we sometimes need.

"We got the get up and the go" and a lot more from our young people at St. Mary's Free Will Baptist Church in New Bern the weekend of February 14. Deborah Pittman and Howard Scott of the Home Mission Board were our guests for the weekend, being in charge of Saturday night service and the Sunda morning worship service.

Our Mission Retreat began at fiv o'clock on Saturday afternoon with spaghetti supper; good singing, an plenty of laughter. Later that night w had the "popsicle experience" and study time of the four spiritual laws an soul winning through the plan o salvation. At midnight, at the end of ou confidential "rap session," we all met i the sanctuary of the church for prayer.

More singing, more eating, and more laughter carried us through the remainder of the night in the basement o the church.

Our Sunday school hour was filled with enthusiastic discussions about sharing, our church, and the new role o home missionaries that we had all assumed during the night.

When Howard concluded his challenging and inspiring message Sunday morning, the altar was filled with teenagers rededicating their lives to Jesus and adults pledging their support to God and our youth.

This beautiful sight made everyone o those thirty-one sleepless hours all worthwhile.

Brenda Lewis
Youth Sponsor

ATTENTION WOMAN'S AUXILIARIES!

Now is the time for you to collect your per capita dues, if you have not already done so. These dues should be collected during the first months of the year, in time to be sent to your district treasurer before, or in time for your district convention. The dues are 40 cents per member per year. Send these dues to your district treasurer; she will keep 20 cents and send 20 cents to your state treasurer. It is necessary that you cooperate in this as these dues provide a part of the funds for the operational expenses of your convention. Singly we can do very little; together we can accomplish much. Let us continue to work together. Thank you.

Your State Treasurer

ATTENTION, ALL YOUTH SPONSORS!

Time is drawing near for the spring conventions of the district and state youth work. Remember, at your district youth meetings, have your run-off on the

ble Bowl Quiz No. 1. A team representing your YFA and a team representing your AFC should be sent to your state youth meeting. At your state meeting, be sure to have three teams each of YFAs and AFCs to represent your state at the General Conference in June.

It is not too late to get your church, district, and state to be represented at the General Conference. You have time to study now, if you have not already studied. The book for the quiz is **Bible Bowl Quiz No. 1** (Genesis through Deuteronomy). These may be purchased at the Ayden Bible and Bookstore or any of its branch stores at Smithfield, New Bern, or Wilson.

The General Conference this year will be held at the First Free Will Baptist Church in Durham, Monday, June 21. Let's show the General Conference that we appreciate North Carolina and see how many can be present for the meeting.

Charlotte Griffin
General Conference
Youth Chairman

ATTENTION, ALL PIEDMONT DISTRICT YOUTH!

Effective January 17, 1976, Mrs. Addie Greene became the youth chairman for the Piedmont District Woman's Auxiliary. Mrs. Greene's address is P. O. Box 667, Elm City, North Carolina 27822. All youth sponsors are urged to work with her.

The spring meeting of the youth of the Piedmont District will be held Saturday, March 13, at the First Free Will Baptist Church in Durham.

Bible Bowl Quiz run-offs, declamations and Essays run-offs, as well as many other exciting things will be taking place that day.

Make your plans now to attend. The meeting will begin with lunch at 12 noon.

Charlotte Griffin, President
Piedmont District Auxiliary

ATTENTION PLEASE!

In the February 11 issue of "The Free Will Baptist" in the Article "Hansley Offers Teacher-Training Program Called TEA," please note section VII. You may contact Mr. Hansley by writing Box 506, Mount Olive, North Carolina 28365; or telephoning LaGrange 566-3621.

CHRISTIAN CAMPING

Fellow Free Will Baptists:

For several years I have been associated with Christian Camping in our Free Will Baptist Camps, either as a camper or counselor. I am one person who believes in our camps. I have had the privilege of attending and serving as a counselor in all three of our camps: Cragmont Assembly, Camp Vandemere, and Eagles Nest Conference Center. Each camp has proved to have a God-teaching ministry which has deeply altered the lives of many of our young people to deeper and more meaningful Christian service.

As a counselor I have seen results of this, but the most reliable source I have concerning this is by the impact of going to camp had on my life. At camp I was taught by dedicated counselors and staff that the Christian life was not a passive one but an active one. I was only fifteen at the time, but the camping experience made a real change in my life and also made the ministry at my home church brighter because what I received at camp went home with me. As taught at camp, the "Christian Life" is a real Sunday-through-Saturday life and that means a **daily** communion and walk with God. It really can't be put into words how I feel about camping, but as a camper I grew closer to the Lord and as a counselor I also grew. I have thanked God for His blessings and kindness as I have seen shining faces and tears in the eyes of campers looking for a better tomorrow in Jesus Christ our Lord.

Whatever the case, every child that goes to camp may not show such a vast outward change, but the gospel will be preached and a good Chistian example will try to be set by each counselor through concern and fellowship. Maybe camping is for your child.

In His service,

Cathy Wallace
Snow Hill Free Will Baptist Church
Route 2, Mount Olive, N. C.

CHURCH ENLIGHTENMENT WORKSHOP

A community workshop for the various Free Will Baptist churches in the Macclesfield area will be held at Otter's Creek Free Will Baptist Church, Route 1, Macclesfield, on Monday and Tuesday nights, March 15 and 16, 1976. The program will be centered around better methods of church administration, teaching, and community evangelism. Two classes each night will be given by the Rev. C. F. Bowen, who is also administrative officer of the workshop. Any church interested in participating in this program should contact a member of the Ways and Means Committee at 749-2261 or write to the sponsoring church. A proposed program is given below.

Monday Night, March 15

Church Administration—7:30-8:15 P. M.

1. "General Organization of Church Officers and Standing Committee"
2. "Methods of Election of Church Workers"
3. "How Workers Do Their Work"

Church Administration—8:30-9:15 P. M.

1. "The Finance Committee"
2. "The Proposed Unified Budget System"
3. "How to Meet the Budget"

Tuesday Night, March 16

Teaching Methods—7:30-8:15 P. M.

1. "Adult Teachers"
2. "Young People's Teachers"
3. "General Teaching Methods"

Evangelism—8:30-9:15 P. M.

1. "Sources of Prospects"
2. "Visitation Evangelism"
3. "Worship Service Appeals"
4. "Evangelism in Revivals"
5. "Follow-Up"

(All time periods are approximate. Refreshments will be served between classes.)

FEATURE

(Continued from Page 3)

to attend one more semester here and then transfer to Campbell. I want to stay at Mount Olive as long as I can; that's just how much the College means to me.

I know that we have many young people in our churches that are considering going to college, and it is my opinion that they could not make a better choice than Mount Olive College. I thank God for my unique Christian experience at Mount Olive; it means a great deal to me!

News and Notes

of Denominational Interest

Grimsley Church Spring Revival March 8-13



Revival services are scheduled for Grimsley Free Will Baptist Church located on Highway 102, approximately three miles west of Maury, for the week of March 8-13. Services will begin each evening at 7:30 with the Rev. Robert May of Ahoskie as the visiting evangelist. Mr. May will be assisted by the pastor, the Rev. Tom Miller. Each service will feature good gospel preaching and special music by the local church and visiting musicians. A nursery will also be provided.

The pastor and the church membership extend to everyone a cordial invitation to worship with them during this series of meetings.

Oak Grove Welcomes the Tarts Home with Covered-Dish Supper

A "Welcome Home" covered-dish supper for Colonel and Mrs. Robert W. Tart was held at Oak Grove Free Will Baptist Church in Newton Grove on Monday night, February 16.

Colonel Tart was on leave from Buenos Aires, Argentina, where he has been stationed for the past three years. Forty-seven church members, relatives, and friends welcomed the Tarts back to their home church and expressed their love and appreciation for them.

The bicentennial theme was used in decorating the fellowship hall. Red, white, and blue ribbon enhanced the large poster which read, "Welcome Home Robert and Dorothy."

At the conclusion of the meal, Colonel Tart made a very informative talk on Argentina. He explained the difference in Argentina and the United States in regards to the foods, transportation, education, recreation, religion, industries, inflation, and tourist attractions. He stated that the Argentines eat beef everyday and that beef is plentiful and inexpensive for them.

After a question and answer session on other topics related to Argentina, the entire group felt that they had taken a trip to Argentina.

Jack Mayo to Condust Pleasant Hill Revival

The Rev. Jack Mayo of Winterville will be the guest minister for revival services at the Pleasant Hill Free Will Baptist Church located on North Carolina Highway 43 near Calico, the week of March 8-13. Services will begin nightly at 7:45 with the pastor, the Rev. W. H. Willis, assisting. A featured part of each service will be special music by the local church and visitors. A warm welcome is extended the public to attend.

Oak Grove Church Announces Spring Revival

The Oak Grove Free Will Baptist Church near Vanceboro announces its spring revival for the week of March 7-13. Services will begin each evening at 7:45 with the Rev. Henry Armstrong as the visiting minister. The pastor, the Rev. LaWayne C. Poston, will assist in the services which will feature special music nightly. Everyone is cordially invited to attend.

Wedding Bells for Miss Wrenn And the Rev. Ronnie Knighton



Wedding bells will be ringin Saturday, March 6, for Miss Nina Wren of Kingstree, South Carolina, and th Rev. Ronnie Knighton of Shellman Georgia. Miss Wrenn is the daughter o Mr. and Mrs. Ellis Wrenn of Kingstree and Mr. Knighton is the son of Mr. an Mrs. Claud Knighton of Phenix City Alabama. The ceremony will take place i the First Free Will Baptist Church i Kingstree.

Mr. Knighton accepted the call t serve the Bethlehem Original Free Wi Baptist Church, Shellman, Georgia, i September, 1975, at which time th Bethlehem church went on a full-tim schedule. The couple are both forme students of the Free Will Baptist Bibl College in Nashville, Tennessee. mobile home has been placed on th church grounds to serve as a parsonag for the young couple. Together th couple plans to spend much time wit the youth of the church since they have had special training in this field. In addition to youth work, they shall be working in the music depart ment of the church.

Mr. Knighton came to the Bethlehen Community as a stranger to the youth but to the senior citizens he wa graciously accepted as John Knighton' grandson. Many of his relatives were lai to rest in the Knighton lot of th Bethlehem Cementery.

Fond memories and family ties hav

own stronger since having the Rev. nnie Knighton in the Bethlehem mmunity. The church welcomes this ung couple into its midst as they begin eir ministry together in the community.

ring Revival at
da's Grove Church

The spring revival for Dilda's Grove ee Will Baptist Church, Route 1, untain, is scheduled for the week of arch 8-13. Services will begin nightly 7:30, with the Rev. Boyd Shook as the iting minister. The pastor, the Rev. ther Bissette, will be assisting in the rvice. He and the church membership tend to everyone a cordial invitation to rship with them during this revival eeting.

STATE S. S. CONV.

(Continued from Page 7)

ovided to assist officers and teachers learn how they may improve their ssons and encourage their students to sire to be better informed Bible holars. The workshops will begin at 30 a. m., and each one will be con-cted twice in the morning session so at each person may attend two classes. perienced teachers, ministers, and iters will conduct the workshop asses, covering the various age groups our schools. There will be a short eak between workshops. The use of e Ayden Elementary School will provide rge classrooms, thus providing better cilities than the convention has used in ars past. The business of the con-ntion and other events will take place the afternoon session. Each officer and acher of each school is urged to be esent.

The theme of this year's convention is coincide with the Nation's Bicentennial elebration. Two hundred schools are eing assigned a year in the nation s story. These schools are urged to eport to the convention. Their name and eir date in history will be placed on a uitable plaque. This plaque will be an nbroken record of the 200 years of our ation's history; that is, if each school lfills its opportunity to be represented y a report and a delegation of officers nd teachers.

Watch the pages of ''The Baptist'' and e next issue of the convention's paper, The Sunday School Reporter,'' for ore information. Report blanks and our assignment of your Sunday school year will be in the mail about the middle of March, in plenty of time to make your plans to be represented. Remember the date: Saturday, April 10. Registration begins at the Ayden Elementary School at 8:30 a. m. The school is on West Third Street Extension.

Respectfully submitted
Rev. Raymond T. Sasser
Director of Organization

God Has Better Things in Store for Us in 1976

(Some Thoughts Concerning the New Bern Bible and Bookstore)

Information Submitted by Ellen Dixon, Manager

''God has better things in store for us. We have experienced a number of difficulties during the past year, but never have we been or ever shall we be hopeless as we endeavor to follow His will in all things,'' speaks Ellen Dixon.

On February 17, 1975, Mrs. Dixon was hospitalized in Craven County Memorial Hospital for a period of eight days during which time she underwent numerous and extensive tests. During the time of her hospitalization, the store (located at that time at 213 Middle Street) burned, suffering a total loss. But in a week's time, with the help of and with the leading of God, the store was relocated at 511 Tryon Palace Drive and opened for business.

Then, on March 4, a better location was secured for the business at 415-A Tryon Palace Drive.

Sorrow came again on May 31, as Mrs. Mary Emma Phipps' father died. (Mrs. Phipps is one of the employees of the store.) Later, personal tragedy struck again, as on September 17, Mrs. Maxine Maners (another employee of the store) lost her father. Another unexpected occurrence: Mrs. Jean Thomas, another employee, had to be admitted to Duke University Hospital for treatment of a heart condition which necessitated her being out of work for a period of three months.

At this point, Mrs. Dixon and her staff wondered what else could happen, as it seemed that the proverbial odds were against them. States Mrs. Dixon, ''Many times I would tell people that God still has better things in store for us. I believed this with all my heart—as I do now, though it has been a long, hard road.''

In November, God opened doors for the New Bern store at 313 Middle Street, downtown. Surely this is where God wanted His store headquartered so that service could be rendered to His people in the area on a larger and more efficient scale. Another tragedy occurred with the death of Mrs. Dixon's father on November 26, but discouragement was short-lived, as the ladies hastened about their Father's business.

Then, on December 1, boxes were being unpacked for business at 313 Middle Street, where the store is now located. God has proved that He is ever near and unfailing. The members of the store staff wish to thank everyone for their prayers and support during the times when the odds seem insurmountable. Too, prayers are urged for a continuation of God's blessings as they endeavor to labor for Him and serve His ministry through the New Bern Bible and Bookstore. They invite all friends to visit them in their newest location. Mrs. Dixon still maintains, ''God has better things in store for us!''

MOUNT OLIVE NEWS

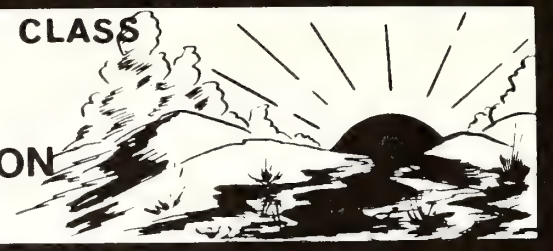
NEW CREATION SCHEDULE

The New Creations of Mount Olive College will be presenting programs of gospel songs and testimonies at the following churches during the remainder of the spring semester.

March 7, 7 P.M.—Coharie United Methodist Missions, Clinton
March 14, 11 A.M.—Ormondsville Free Will Baptist Church, Ormondsville
March 21, 7 P.M.—Spring Hill Free Will Baptist Church, Goldsboro
March 28, 11 A.M.—Rhodes Friends Church, Route 4, Mount Olive
May 1—Christian Music Festival, Eagles Nest Conference Center, Mount Olive

This group consists of young men and young women who love the Lord and who love to share Him with others through the medium of songs and testimonies. If you would like to have them in your church, you may do so by contacting Frank Harrison at the College; phone 658-2502.

ST. CLAIRE BIBLE CLASS
THE SUNDAY SCHOOL LESSON



For March 14

A NEW DIRECTION IN LIFE

Lesson Text: Matthew 21:28-32, 42-46
Memory Verse: Matthew 3:3

I. INTRODUCTION

All men are traveling the road of life, but not all are traveling in the right direction. Some are traveling from Jericho (the city upon which God's curse abode) up to Jerusalem, the city of the living God. Others are traveling in just the opposite direction: They are traveling the downward path that not only leads from God's presence and alienation from Him, but also leads to destruction.

If there is any one thing that men of our generation need, it is the need to find purpose and direction for their lives. Suffice it to say that just any purpose or direction will not do. They must discover the purpose for which God created them, direct their every effort in that direction, and make full use of every God-given talent to accomplish that purpose in a right and acceptable manner. **—The Senior Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. There are two parables in the lesson for today. Each of them shows the importance of acknowledging Christ as Saviour and Lord and following Him in obedience. Yet the religious leaders were rejecting Him, and now Jesus comes to reject them. He never rejects anyone until they have first rejected Him.

B. In the first parable, we have a picture of repentance. The son said that he would not serve his father; however, he changed his mind and went and did his father's bidding. Repentance is a change of mind. It is a change of mind toward our sins, ourselves, and toward God. One never allows Christ to come in until his sinful mind and heart are changed.

C. The fruit of repentance is obedience. The simple statement, "I am sorry," is not repentance. It reminds one of a child who has been taught to say these words, and feels that they "fix" any wrong he may have done.

D. The printed text for today speaks of Jesus as the Stone. He is the Stone that the builders rejected. This gives a picture of Israel rejecting Christ as the promised Messiah. But they will never be able to build a temple of character as individuals or as a nation until they take Him as Christ and Lord.

E. Jesus was very popular with the multitudes. He was the champion of the common man. Those who were against Him were the religious leaders. They were the ones who ultimately caused Him to be crucified. Some of the greatest enemies of Christ today are religious people who do not accept Him for what He really is.

—The Bible Teacher (F. W. B.)

III. ADDITIONAL TRUTHS

A. Most of us who are Christians realize that we are only tenants in God's world and custodians of His church. What we have is not really ours. We hold it in trust for the owner, who is also the Creator. Even we ourselves are not our own (1 Corinthians 6:19, 20). God owns us twice over: first because He made us, and second because He bought us with the blood of Christ.

The owner expects us to pay the rent. Some of us are too much like the husbandmen in Jesus' parable. We act as if the world and the church belong to us. We are resentful when the preacher or someone else keeps reminding us of what we owe to God. But whether we like to hear about it or not, the fact remains. We are in debt. Let's think about some of the items in our rent.

1. We owe God our worship. Surely none of us will deny this debt, but some of us are careless about paying. Look at the people in the Sunday meetings of the church. How many members are missing? How many of them are absent without any good reason? Think of your own home worship. How many times a day do you pray? How much time do you spend with God's Word? Do you really think you are paying all that is due?

2. Each one of us ought to develo good character, unshakable integrity We owe it to God. Look at the charac teristics listed in Galatians 5:22, 23 love, joy, peace, longsuffering, gen tleness, goodness, faith, meekness temperance. See another list in 2 Pete 1:5-7: faith, virtue, knowledge, tem perance, patience, godliness, brotherl kindness, charity or love. With thes checklists before you, are you satisfie that you are keeping up the payments o your share of God's property?

3. We owe God obedience in ever act of our daily living. (Read Roman 12.) This is a part of our bill. Consider i carefully, item by item. Are you behin with the rent?

4. We owe it to ourselves to eat ou meals, take our baths, comb our hair. I like manner we owe it to God to take car of the church, for it is Christ's body i the world (1 Corinthians 12:27 Ephesians 1:22, 23). Are you doing you part?

5. God has entrusted you with th gospel of salvation. You owe it to Him t share the good news. How long has i been since you told it to anyone. Mayb you can spend some evenings this week to help bring your payments up-to-date.

6. Many sharecroppers give fifty percent of their crops to the landowners. How much of your income do you think you owe to the owner of heaven and earth? Is ten percent too much? None o us want God to take His vineyard away from us and give it to others who will be more willing to share the fruit with Him. Let's pay the rent.—**Standard Lesson Commentary**

B. An old man once dreamed unhappily about his past. He saw before him a long list of things in his life which were wrong, and for which he was sorry and ashamed. In his dream he was about to seize a sponge and rub these things out of his biography, when, to his amazement, he discovered that wherever there were deeds of gold shining through the story of his life they had been wrought there by regret and sorrow over past transgressions, and that if he wiped out those wrong acts he would at the same time destroy whatever of nobleness or beauty there was in his character.

Thus, it is that even our sins and follies, repented of, can be made stones in the walls of a godly life.—**Macartney's Illustrations**

The Unmitigated



by the Rev. R. P. Harris

Scriptural basis: "There is one body, ." (Ephesians 4:4).

THE CHURCH IS A BODY

The human body is a unique unit hose combined capabilities are racles. God made man in His own age. The image of man then was signed to be like God. The church was so made by God and He designed it to nction like a body (the human body). In s way a man can follow the teachings God by way of comparison. The ysical body has one head, one spirit, d one soul—so does the church. God the one Author of the church. Jesus rist is her one Head. The church has e informing spirit—the Holy Ghost. e is traveling to one country—heaven. e has one code to guide her—the ord of God. She has one band of emies—the world, the flesh, and the vil. She has one means of ace—salvation through faith in Jesus rist.

The physical body is one unit but it nsists of many members. A normal dy is equipped with all the necessary embers. But the body, in part, can rvive the loss of a hand, a foot, an eye, most any other member, but it cannot rvive without the head. So the church not complete without all her members d she cannot survive without her head, rist.

Paul, the prisoner of the Lord, escribed just how he committed himself the Lord and urged the Ephesians to o the same. He admonished them to . . . walk worthy of the vocation where-ith ye are called, With all lowliness nd meekness, with longsuffering, rbearing one another in love" phesians 4:1, 2).

Since the church is a body and is designed in the likeness of Christ, Paul would have us endeavor ". . . to keep the unity of the Spirit in the bond of peace" (Ephesians 4:3). He declares in verse four that "There is one body, and one Spirit, even as ye are called in one hope of your calling." Paul is here in the process of squeezing all the values, motives, and purposes of this into one glorious but very potent capsule: "One Lord, one faith, one baptism" (v. 5). The processes of the Christian religion tend toward the amalgamation of all God's children into a single unit—the mystical body of Christ. Glory to God! What a fantastic, heaven-designed scheme!

The Christian body is the Church of Jesus Christ in the world. She has one body but many members. This arrangement affords the church a very great variety of things to achieve for the glory of God. It also offers a diversity of gifts, many which are varied in services rendered by God's gifted people.

There will be many dangerous plagues in the world, threatening to weaken and molest her. Because of this the church must never become separated from Christ. We must keep the unity of the Spirit and the bond of peace, Our faith must be kept intact. By doing this we will be able to honor our obligations in the paying of our debts of **love, honor,** and **truth**. When we love one another, and this love is bonded in peace, we will honor the Lord and the brethren. The truth of God will be made manifest and there will be peace and glory in our souls.

The need for a more earnest sense of compassion and concern for those in need is evident. There are many Christians who are now, or will someday, experience a need for a strong shoulder upon which to lean as their tears come streaming down. The Christian's shoulder will be better than any other. Christians need to lend a helping hand to those whose lives are plagued with trials, fears, distresses, perplexities and discomforts. When this happens, the church must rally and come to their rescue. The activities, endeavors, and aspirations have aims to an end—the comfort and well-being of all. This is sound doctrine and, like the bones in our body, gives strength and support to our spiritual body. Amen.



Special Moments

Dear Maggie,

"When I was thirteen years of age, I had a very bad case of malaria fever. The doctor and my aunt were very worried about me. I had an awful chill. My aunt covered my body with blankets and gave me a dose of medicine. I went into a coma, and dreaming, found myself standing at heaven's gate. The gate was open. I stood so amazed at all its beauty, glory, and wonder—taking all in. I looked down the streets of gold and Jesus Christ was coming to the gate. He raised His hand and waved at me. I regained consciousness and my first thought was I had not even given my heart and soul to my Master. I lost no time confessing my sins and coming to my Saviour, Jesus Christ."

SB
Kershaw, South Carolina

Don't hesitate to share your special moment because you feel inadequate to express it. When you write from your heart, God will take care of the editing.

The column needs your support. Share something special God has done for you with our readers. God will bless you for it, and it will touch other lives. Just mail your letter to Special Moments, Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

Maggie

STORIES

for our youth



THE STOLEN PERFUME

by
Arla Jo Derr

MOTHER sent Sharon off to school with a good-by kiss; but in less than ten minutes, Sharon came running back home, screaming.

"What in the world is the matter?" Mother asked, as she tried to quiet the timid little girl.

"The boys chased Frisky after me," answered Sharon between sobs. "They always tease me and call me 'scaredy cat,' but I'm so afraid of that big, black dog!"

Sharon was small for her age. When the other girls would run and jump, her short, slender legs just couldn't keep up with them. Mother loved her frail child and always seemed to understand. She made Sharon a cup of hot chocolate and wrote a note to the teacher, then walked Sharon to the school gate.

As Sharon and her mother walked, her mother said, "Sharon, when you get scared like that, just stand still and pray in your heart. The Lord will take your fear away. The dog didn't bite the other children, and he won't bite you, either. He wants to be your friend. The next time, just pet him on the head. He will like you and wag his tail to show you that he does."

When Sharon arrived, the other children were all in their places. She was afraid that the teacher would scold her for being late. At the door she stopped to pray a minute and then put on her sweetest smile.

Miss Jones, the teacher, smiled back at Sharon. After reading the note, she said, "That's all right this time, Sharon. The next time don't be afraid. Dogs are nice friends. They won't hurt you."

Soon it was time for recess. Sharon wondered whether Frisky would be there. On the playground the girls started to tease her again. Susan, one of the bigger girls, said, "Today you are going to prove that you are not a 'scaredy cat.' "

Sharon just laughed and took hold of Susan's arm. Sharon tried to show that she wanted Susan to be her friend, but Susan just yanked her arm away.

"Say, kid," Susan said, "there's a fancy bottle of perfume on Miss Jones' desk. Run in and get it while Miss Jones is out. Then we will all know you are not a 'scaredy cat'! We will all go to school smelling very sweet. Miss Jones won't know who took it, and she can't punish all of us."

Sharon looked from one to the other to see whether anyone was on her side, but they all stood there, giggling.

Sharon felt her lip begin to tremble, as she said, "But—but I can't do that. That would be stealing."

Susan gave her a shove as she said, "Go, hurry, before the bell rings. Then we will all know you are not afraid!"

Sharon silently prayed and felt herself growing brave. She looked Susan straight in the eye, saying, "I won't steal for anyone!"

Sharon watched Susan and one of the other girls go off to one side and whisper to each other. She wondered what would happen next. When they returned, Susan went up to Sharon and put her big arm around the little girl. As Susan did so, she grabbed Sharon's handkerchief from her pocket. Waving it in the air, Susan said, "Look, kids, it has her name on it." Then Susan ran to the classroom and quickly returned with the bottle of perfume.

"I put your handkerchief on Miss Jones' desk," Susan said to Sharon. has your name on it. The teacher v think that you are the thief."

Sharon's heart almost stood still she watched Susan try to open t bottle. The glass stopper just would budge. Susan gave it a tap against t brick wall. The neck of the bottle brok A sharp splinter of glass pierced Susan finger, making it bleed badly. Th scared the whole group, and they r away from Susan, leaving her alone.

Sharon felt sorry for Susan and we to her. "Let me help you," she sai She reached into her pocket for h handkerchief, but then remembered th it wasn't there.

"Do you have a handkerch Susan?" she asked.

"No, I didn't bring one. What will v do?" whined Susan.

Sharon's mother had told her that was a very bad cut when the blood r out so fast. "Come, hurry, let me ta you to the teacher!" Sharon he Susan's finger tightly over the pla where the blood was streaming out they went to Miss Jones.

Susan looked at Sharon in surpris "How come you're not scared?" s asked.

Sharon answered, "I prayed, and t Lord took all the fear out of my heart."

Miss Jones quickly stopped t bleeding by tying a tight string arou the finger. Then she bandaged the fing neatly, and Susan wondered wheth this would be the end of her troubles, b it wasn't.

"How did all this happen? Why do y smell so strongly of perfume?" Mi Jones asked.

Susan felt her face turn a fiery re She pretended to be looking at her fing and not at Miss Jones. Sharon didn want to be a tattletale, so she just ke quiet.

Miss Jones waited as she looked them. Finally, Susan began to sob. Th she told the whole story. "We want Sharon to steal your perfume to show s was not a 'scaredy cat,' but s wouldn't do it. She said that it would stealing. Then I ran and took it and p Sharon's handkerchief on your desk you would think that she took it.

"Sharon really is a brave girl. Wh all the other girls ran away, she stayed help me. I will never call her a 'scare cat' again."

Miss Jones patted Sharon on t

lad, saying, ''It takes much more urage to do the right thing than to do e wrong thing. You can always find enty of girls who will help you do the rong thing, but not many who will help u do the right thing.''

That evening Susan and Sharon alked home together. Just around the rner Frisky came bounding toward em. Sharon held on to Susan a bit hter. She was trembling.

''Don't be afraid! I'll pet him, and he on't hurt us,'' Susan said. After Susan d petted him, Frisky turned to Sharon r more petting.

''Pet him!'' commanded Susan.

Sharon bravely stroked Frisky's head. uddenly the fear was all gone, and she egan to laugh.

Frisky wagged his tail, as if to say, Thank you.'' He had found a new iend.—Selected

Churches and Ministers Available

The Crab Point Free Will Baptist hurch near Morehead City is in need of full-time pastor. Any ordained minister good standing with his conference terested in serving this church please ntact Mr. Robert Davis, Route 2, Box 40, Morehead City, North Carolina 3557; or telephone (919) 726-4390.

oming Events . . .

arch 13—North Carolina State League Convention, Community Free Will Baptist Church, Weldon, North Carolina

arch 20—Vacation Bible School Workshop, Ayden, North Carolina

arch 25—Eastern District Woman's Auxiliary Convention, Mount Olive College, Mount Olive, North Carolina

arch 27—Piedmont District Woman's Auxiliary Convention, Bethany Free Will Baptist Church, Wadesboro, North Carolina

arch 31—Central District Woman's Auxiliary Convention, Free Union Free Will Baptist Church, Route 2, Walstonburg, North Carolina

April 3—Pee Dee District Woman's Auxiliary Convention, White Oak Free Will Baptist Church, Bladenboro, North Carolina

April 7—Western District Woman's Auxiliary Convention, Micro Free Will Baptist Church, Micro, North Carolina

April 10—North Carolina State Sunday School Convention, Ayden Elementary School, Ayden, North Carolina, with the Free Will Baptist Press Foundation as Host

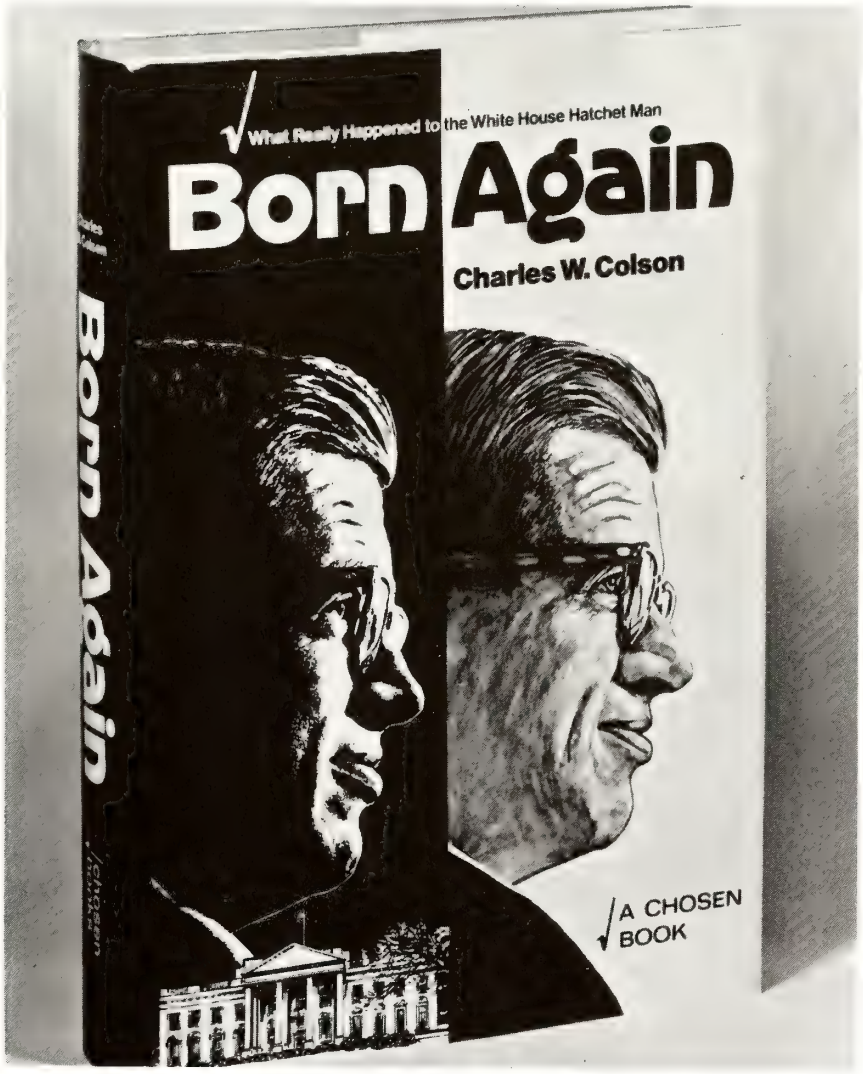
April 14—Cape Fear District Woman's Auxiliary Convention, Mount Olive College, Mount Olive, North Carolina

April 15—Albemarle District Woman's Auxiliary Convention, Free Union Free Will Baptist Church, Pinetown, North Carolina

April 24—North Carolina State Youth Fellowship Convention (Place to Be Announced)

May 6—North Carolina State Woman's Auxiliary Convention, Memorial Chapel, Free Will Baptist Children's Home, Middlesex, North Carolina, with the Western District Serving as Host

May 22—Founders' Day, Free Will Baptist Children's Home, Middlesex, North Carolina, 10:30 A. M., in Memorial Chapel



When President Nixon's ''dirty tricks'' expert announced his decision for Jesus Christ, most people were skeptical. Now at last the controversial Watergate figure tells his own story. More than an intimate, behind-the-scenes portrait of the Nixon White House, this is the account of a modern man's search for meaning. Seeking fulfillment in hard work, success, and power, Chuck Colson found it, paradoxically, in disgrace and prison. The ringing affirmation of this astonishing book is that, yes, there **is** an answer to despair and disillusionment. Yes, human nature **can** be changed.

''The best book on Watergate,'' Les Whitten, syndicated Washington columnist.

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"PAUL PROCLAIMS THE FAITH" DAILY VACATION BIBLE SCHOOL MATERIAL, 1976



The Introductory Packet for your 1976 daily vacation Bible school, "Paul Proclaims the Faith," published by The Free Will Baptist Press Foundation, Inc., is now ready and may be purchased at the Ayden Bible and Bookstore, or any of its branch stores at Smithfield, New Bern, and Wilson. The packet (a $8.56 value) sells for $7.95.

The annual Vacation Bible School Workshop has been scheduled for Saturday, March 20. Watch the "Baptist" for more information concerning the workshop.

The free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MARCH 10, 1976



Self-satisfaction is dangerous, not only to ourselves, but also to those who sometimes have to endure our unrequited self-esteem.

EDITORIAL...

ON WITH SELF-SATISFACTION

Self-satisfaction is dangerous. The term most often represents smug "pleasure" with oneself or one's position or achievement. And often this feeling is gratified to the fullest degree by an inner, but unidentifiable, yearning to meet the fulfilling condition that one stages for himself: a self-measurement which excludes the advice or intervention of others.

Logical-thinking people know that an individual cannot adequately measure himself. He is just plainly too biased to evaluate himself objectively. He will excuse in himself what appears to other people to be intolerable characteristics. Furthermore, he will condemn in other people the slightest imperfections, in a futile attempt to make himself look good. And, contrary to what *should be* the case, this two-sided appraisal is practiced by Christians as well as non-Christians! Surprising or not so surprising?

One danger of self-satisfaction is that a person who is "plagued" by the malady often fails to reach for anything higher or aspire to a more meaningful existence, which he can attain through diligent effort. And, as odd as it seems, sometime a mere adjustment in self-examination is all that is required to alleviate the "pressures" which come with self-content. Now, certainly, self-content in this connotation does not mean *happiness*; here the meaning connotes an overabundance of *self-assurance*. Self-assurance in and of itself is not bad, but when coupled with or compensated by an *overabundance of ego*, this self-assurance becomes distasteful, obnoxious, and unbearably painful for one's peers, acquaintances, or other personal contacts.

No one wants to present an exterior so colored with self-esteem that approaches of "Please help me" or "Give me a listening ear" are frightened off. But all too often, one who *feels* self-satisfaction so keenly and displays it unashamedly (or unabashedly, if you will) have a lot of difficulty recongnizing the ill-content or lack of self-confidence so prevalent in many persons. The reason is that when all is well for any individual, he is frequently "so high in the clouds" that he can't see the world right at his fingertips—a world needing, crying for, and dying for mental understanding, a helping hand, or an empathetic heart. Self-satisfaction clouds rational thought and deportment, anyhow.

It is not the intention of this discussion to make one feel guilty at his arrival at a comfortable plateau in his experience; rather, the motive is to make one reevaluate his ideals, his "station," and his spiritual condition to ascertain whether or not he has reached stagnation, or, on the otherhand, perhaps risen higher in *thought* than in *growth*.

Growth—especially *Christian* growth—is vitally important, a real necessity, in fact. Self-satisfaction stunts, if not stifles, this growth process and in actuality can lead to a regression or a reversal of the intended aim of bettering oneself in all areas. As has been suggested by this editor before, if one doesn't move *forward*, he is slipping *backward*. There is no such thing as *standing still* spiritually, notwithstanding the dyed-in-the-wool pillars of the church who champion the cause of steadfastness. Steadfastness denotes being *unmovable* and firm, and is quite different from standing still, though some people have difficulty differentiating between the two. *Standing still*, then, can be compared with self-satisfaction; but, properly, *steadfastness* cannot be so compared.

Advice: Ask a friend—a honest-to-goodness trusted friend—to do a review of your person. Let him be as fair (or brutal as needs be), and with the appropriate motivation too much self-satisfaction can be determined and adjusted to a sensible level. Self-satisfaction is dangerous, not only to ourselves, but also to those who sometimes have to endure our unrequited self-esteem. Have you gotten bogged down lately? Could be that you're just too self-satisfied. And that's sad. Do something about it before you become so locked in that there's no escape!

Cover Photo by Ed Carlin



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YE SHALL KNOW THEM BY THEIR FRUITS (Matthew 7:16)

by Mrs. Hersel L. Bowen
Winterville, North Carolina

PLEASE let me share with you an experience I will ever forget.

I walked into this home and put my arms around a dear old lady, and said to her, ''I am so sorry.'' She looked up at me through her tear-filled eyes and asked, ''Have you had your dinner?'' Oh, how wonderful to be able to think of others in a time of sadness like this! Lord, grant me the power to be able to think of the cares of others when my heart is breaking as I know this dear friend's was. To me this was a great lady.

The occasion was the death of this dear friend's husband.

We left this little humble home and went to a small white church that stood in a snow-covered yard. As the doors of this little church opened for us to enter, someone seemed to say, ''Welcome, you are in God's house.'' The simplicity of this place was beautiful. I knew God was there for His presence could be felt. A large array of lovely flowers was at the altar, surrounding the casket, showing us the beauty of God's holy works. As we sat in the pews, listening to the beautiful music played softly by the pianist, my thoughts went back to the day when my grandfather attended this little church and gave so much of himself so that we could have the church today. Though the members be few, I'm sure God abides in their midst.

As the people began to file in for the funeral you could hear a pin drop. The pews were filled to overflowing, with people standing in the aisles as close together as possible. Some were not able to get into the church. Then the silence was broken by six dear children (all grown) as we heard, ''Daddy we love you so much. Oh, how we shall miss you!'' Some may say that we should not show our emotions, but have you ever tried to eat a ''cold fish'' without showing emotions? If so, why not show our warm emotions? It is never wrong to say, ''I love you,'' is it? Sure these children told their daddy that they loved him during his lifetime; even their actions told him that.

As the preacher spoke, I'm sure there were no dry eyes in this little church. He mentioned the stoning of Stephen, the greatest of all deacons, as he compared this deceased deacon to Stephen. Dear God, please make me as great a lady as this preacher said this man was as a deacon. Surely he was a great man because he put God first in all things.

I hope I never have to see or witness all that I did this day; but I thank God for letting me have the privilege of being in this place. Truly we all felt the touch of God's hand.

Things good and bad may come to us, but we know God's hand is able to hold us up whatever the occasion may be. I'm sure if you could have sat where I sat this day your prayer would have been the same as mine:

''Dear God, keep your hand upon us all;
Keep us in your tender care, lest we fall.
Someday we know we'll cross over to the last shore,
There to rest in peace with you forever more.
Thank you for watching over us today,
And may we walk the way you say.
Amen.''

A CHRISTIAN'S VISION

by Roy M. Moore

Lord, I know how busy you must be,
Watching over folks like me;
But there you are, day by day,
Watching, lest we go astray.

Guide my words, hold my hands,
Let me not wrong my fellowman;
Give me the strength to live for thee,
And courage to face adversity.

If in my prayers, I ask of thee,
Things which are not good for me;
Grant me the wisdom that I may know
The path that thou would have me go.

Thy blessings come upon us all—
The just, the unjust, great or small.
Though there are many lost in sin,
Thy goodness flows out to all men.

Be with the leaders of our land;
Let them be just, guide their hand.

For our loved ones, we ask that thou
Would give them peace of mind just now.
Grant that they may understand
The power of thou healing hand.

Let our lives reflect thy love
That thou has sent us from above.
We have seen thy healing power
Given in our darkest hour.

When death seemed so very near,
Christians prayed, ''Oh, Lord, so dear,
Let this, thy servant, our sister live,
To sing thy praise; to others give
An example of thy tender care;
Thy power to heal, so great and rare.''

Lord, we thank thee for thy Son
Who gave His life so everyone
May live forever in heaven above
Because of thy undying love.

Well Lord, I'll stop for now;
I've taken enough of your time, anyhow.
I wanted to tell you, in my small way,
How much I appreciate, day by day,
All that thou hast done for me, and ask,
Lord, what may I do for thee?

Amen.

The above poem was written by Mr. Moore after his sister-in-law had a stroke on April 18, 1975. She was only 45 years old. Five doctors said she would never walk again and would never gain consciousness. However, she is now conscious and walking with a cane.



(The following speech was delivered by Dennis A. Frazier at Mount Olive College's bicentennial dinner held recently. Mr. Frazier is a sophomore at Mount Olive, working on his Political Science degree which he hopes to receive from Campbell College. He is active on campus as chairman of the Young Republican Club, vice-president of the Photography Club, reporter for the International Club, and a yearbook photographer. He also serves as sports information director and places the Trojan write-ups in the **Mount Olive Tribune**. He is on the intramural council and travels with the ball team as statistician. Dennis lives in Nashville and is the son of Mr. and Mrs. Allen Frazier. The family attends the Mount Zion Free Will Baptist Church.)

LET'S talk for a few minutes this evening about the spirit of America. Let's examine the American dream; for you see, I **believe** that the spirit of America is in its people.

This nation of ours was conceived and built by people who were not afraid to put their shoulders to the wheel and their lives on the line for their nation.

Fifty-six men signed the Declaration of Independence pledging their allegiance, their lives, their fortunes, and their sacred honor. What happened to these men who believed in freedom and the future of America? What happened to these men who symbolize the spirit of America?

Five signers were captured by the British as traitors and were tortured before they died.

Two lost their sons in the Continental Army.

Abraham Clark had two sons captured.

Carter Braxton of Viriginia and Lewis Morris, a wealthy planter and trader, saw their ships swept away from the seas by the British Navy. Braxton sold off his property to pay his debts and died in poverty. Robert Morris also lost his shipping business.

Thomas McKean, so hounded, moved his family constantly. His possessions were taken and he died bankrupt.

Seventeen others lost their homes, properties, and fortunes.

At the Battle of Yorktown, Thomas Nelson Jr. noticed that the British General Cornwallis had taken over his home for a headquarters. He urged George Washington to open fire and watched his house go up in fire.

Francis Lewis had his home and property destroyed. His wife was jailed, and due to brutal treatment, she died in jail.

John Hart was driven from his wife's bedside as she lay dying. For more than a year he lived in forests and caves, returning home to find that his wife was dead and his 13 children had vanished.

These men were ordinary men who stood straight, tall, and unwavering: they pledged ''their lives, their fortunes, and their sacred honor.''

And now, when the United States finds itself in critical times, alarmists and cynics around the world rub their hands and say that all is lost.

All is not lost! America is still strong! That spirit—that flame of freedom that was kindled 200 years ago—still burns brightly in the hearts of many Americans.

Where were these critics of America when a handful of citizens dumped the king's tea in the Boston Harbor?

Where were they when the cotton bales of New Orleans felt the fire and thunder of Andrew Jackson?

Where were they when brave men locked arms at the Alamo?

Where were they when Lindbergh flew the Atlantic; Edison destroyed the darkness with a light bulb; and when Neil Armstrong kicked up dust on the moon?

Where were those critics then?

For far too long, many Americans have ignored the blessings that we enjoy and indeed take them for granted. Many of America's critics wear their color-coordinated clothes to air-conditioned carpeted offices and plants, drive luxury automobiles down superhighways to spacious homes set on landscaped lawns, sit down to steak dinners in front of color televisions before retiring to king-sized beds, and they hardly give a thought to the system and spirit that makes it all possible.

But yet, there are those who enjoy the fruits of freedom and still criticize the American spirit and the American dream.

Surely these are difficult times. We do have problems with poverty, with crime, with unemployment, with alcoholism, with drugs, and with the honesty and integrity of our people.

But the answer to these problems is not as many suggest—that we further debase our free enterprise system by giving government more control over our lives. The answer to our problems certainly is not an experiment with socialism or communism as some have suggested.

I am sure you have often heard some of our ''so-called'' leaders citing the advances of the Soviet Union.

Let me give you a few figures for comparison.

In order for America to enjoy the glories of the present Soviet system and bring our resources to their level, we would have to abandon half of our steel capacity, one half of our petroleum capacity, destroy three of every five hydroelectric plants, and get along on a third of our volume of natural gas.

We would have to rip up thirteen of every fourteen miles of our paved highways and two of every three miles of our railroad tracks.

We would have to destroy over two thousand colleges and universities and burn 85 percent of our museums.

We would have to cut our paychecks by 80 percent. We would cut our living standard by two thirds, destroy 50 million television sets, 10 out of every 11 telephones, 7 of every 10 single family homes, and then we would have to put about sixty-eight million people back on the farms.

Would we trade America with her problems for that kind of life? No!

I believe in America. You believe in America. In a time when flag-waving is discouraged, I don't think we should apologize for an old-fashioned, hand-over-the-heart emotional brand of patriotism.

America is the greatest country in the world, with the richest past, the brightest future, and the most exciting present of any nation anywhere.

It is high time, my friends, for us to

et off each other's backs and out of ach other's hair, quit fussing and ghting, and get on with the business of aking a better life for ourselves and our hildren.

Yes, it is time that we allow the merican spirit—**THE SPIRIT OF 776**—guide our lives, our fortunes, and ur sacred honor.

And one other thing, it is time that we tart telling people that faith in God is the eal strength of America.

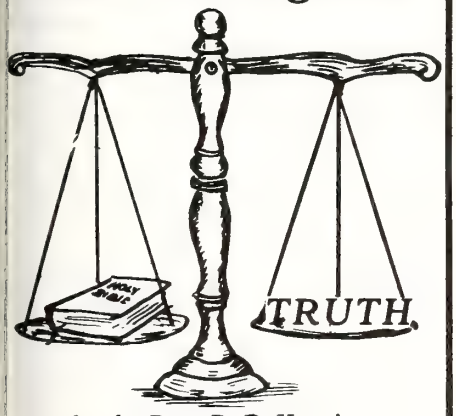
We must believe in ourselves, our ellowman, and most important of all, in ur God.

The real strength of America lies in the aith of its people who, by their efforts nd their faith, have made our country vhat it is today.

The spirit of America is alive today. You are the spirit of America. Use that spirit to make our nation a better place in vhich to live.

Note: J. Harold Herring Jr., the writer of his article, is Director of Development at he College.)

The Unmitigated



by the Rev. R. P. Harris

Scriptural basis: ". . . as many as eceive him, to them gave he power to become the sons of God, even to them hat believe on his name" (John 1:12).

THE CHURCH IS A FAMILY

The church is a building (1 Corinhians 3:9); the church is a body Ephesians 4:4); and, the church is a amily (John 1:12). We are children of God by the new birth and we are His sons by adoption. Israel is God's adopted family and the Christian is God's family by the new birth. God made Abraham the father of the faithful, and then adopted him and his children. So the only thing one really needs to be a part of God's **family** is **faith**. This **faith** is the kind that assumes the grace of God and His plan of salvation—our one and only need.

Jesus Christ is the head of the church **body**, and He is the head of the church **family**. Union with Christ means that we are dead to the **law** but married to another, even unto Christ. The church family is the household of God. Every good thing which the Father is capable of producing will be enjoyed by His family. All the resources of heaven are made available to God's family. He is rich in mercy and in grace. He promises abundant life to all His children.

This abundant life is not just a promise, nor is it a passing fancy, for God has made us heirs of His promise. Everyone who is in Christ is an heir of God; he inherits all things. The recipients of God's riches are no longer strangers or foreigners, neither are they slaves or laborers as such; but they are members of the King's court and rulers in the affairs of the King. In this sense the church becomes not just a family but a kingdom—a **kingdom family**.

There are many advantages in belonging to a royal family. This family must possess many distinct characteristics. First, the head of the family must be gifted in the ability to love. Love is the ingredient that unites in the bond of peace. Second, the head of the family must be a good provider. He knows the needs of the family and he is familiar with the marketplaces where the best provisions are made available. The Lord is the provider and He knows what we need better than anyone. Third, the family must be protected. The family may not know the enemy. He does not realize that the enemy may be lurking close by or stalking in some unexpected and camouflaged place. The head of the family must have a knowledge sufficient to recognize these potential dangers and be able to flush them out and destroy them. The head of our family is fully capable of doing this.

Finally, the Lord and head of the church family is the only one capable of dealing with the enemy of our souls. The devil can make himself appear as an angel of light. He has the knack for making things appear to be something wonderful when they are not. Remember how he deceived Eve in the Garden of Eden? He is just as cunning and crafty and as sly as he can be. Our Lord will know what to do and all the powers on earth and in heaven are in His hands. Our church family is protected and loved by one who is able to defy all harm and danger, protecting His own.

He has provided a home where there will never be cause to fear. There will be no lack of anything good. There will be no sickness, no death, or sorrow in heaven. God's family will be full of happiness, joy, gladness, and peace forever.

A TRIBUTE TO A DEPARTED SERVANT OF GOD

"Blessed is every one that feareth the LORD; that walketh in his ways . . . . happy shalt thou be, and it shall be well with thee" (Psalm 128:1, 2). Therefore, the happy woman goes that extra mile to put the kingdom of God and His righteousness first in her life. That happy woman knows that God will supply all her needs and she acknowledges Him and His direction for her life.

Such a happy woman was Mrs. Rosalie Harrell, a faithful and courageous member of Edgewood Free Will Baptist Church near Macclesfield. But God looked down on this kind, loving, and wonderful woman on December 25, 1975, and took her to heaven to be with Him throughout eternity.

"Miss Rosalie," she was so graciously known by the younger members of our church, but to the older members she was known as a person who always had their well-being in her heart and mind. She was faithful to her Lord and her church from the time she became a member of it until the day of her departure from this life. She was always willing to carry more than her share of duties of the church and she always pushed just a little more and gave a little more than most of us.

She never had any children of her own, but in her heart and in the hearts of the younger members of the church, she had a lot of children; and oh, was she proud of us when we would put forth our very best and excel the glory of God to the highest!

She was a person that was faithful to her home, to her husband, to her church—and most of all, faithful to her Lord.

She was a devoted worker for Mount Olive College and so eager to see it serve

(Continued on Page 15)



SUNDAY, MARCH 14
Scripture Reading—Luke 10:17

JOY IS ELUSIVE

On a murky Monday morning in Chicago, the sky was leaden. The rain descended in a dismal drizzle outside as a minister entered the Psychopathic Court to appear on behalf of a mental patient.

The functionaries and political hangers-on in the court greeted each other gloomily.

How different it was with the minister. His heart was filled with joy as he spoke comfortingly to a number of burdened, bothered people whose loved ones were to be committed to a mental institution, commending them to the Mender of broken things. Jesus came long ago to "give beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isaiah 61:3).

If we go out in quest of joy, it will elude us. If we go out to impart joy, we will find it.

PRAYER THOUGHT

Great joy is received when we truly try to help others. Knowing within ourselves that we have done our best, we receive a gladness of heart which surpasses human expression.

MONDAY, MARCH 15
Scripture Reading—Proverbs 16:8

WHAT YOU MAKE OF GOLD

Dug from the mountainside, washed from the glen,
Servant am I or the master of men.
Steal me, I curse you; earn me, I bless you;
Grasp me and hord me, a fiend shall possess you;
Live for me, die for me, covet me, take me,
Angel or devil, I am what you make me.

—Anonymous

PRAYER THOUGHT

Are we using our wealth for good or evil? We may be like the foolish servant in Jesus' parable. Perhaps if we used our wealth wisely it would increase.

TUESDAY, MARCH 16
Scripture Reading—Philippians 1:20

MADE FOR CONFLICT

In a letter to a friend, Robert Louis Stevenson wrote, "For fourteen years I have not had a day of real health. I have wakened sick and gone to bed weary. I have done my work unflinchingly. I have written in bed and out of bed, when torn by coughing and when my head swam for weariness. The battle goes on. Ill or well is a trifle, so long as it goes on. I was made for conflict. The powers that be have willed my battlefield shall be this dingy, inglorious one of the bed and the medicine bottle!"

How blessed are those who, without murmur, accept whatever God in His all knowing wisdom permits.

PRAYER THOUGHT

God's will may not be as our own will. Yet, judging from some of our human errors—usually our lots COULD be worse and left in our hands undoubtedly WOULD worsen.

WEDNESDAY, MARCH 17
Scripture Reading—John 8:32

THE WORST OF FAMINES

Said Dr. Carl F. H. Henry, "Nothing is more fundamentally important for the world and for the church in the twentieth century than a recovery of truth. Truth-famine is the ultimate and worst of all famines. Unless modern culture recovers the truth often—human truth and truth of God—civilization is doomed to oblivion and the spirit of man to nihilism."

PRAYER THOUGHT

The old saying, "The truth hurts," may indeed be true. But an untruth does not help anyone. Pray that we shall live our lives in such manners that the truth of them will bring about no embarrassment nor grief.

THURSDAY, MARCH 18
Scripture Reading—Psalm 27:4

NOT A MATTER OF YEARS

Said Cornelia Rogers, "To be young is not a matter of years. Youth lives forever in a love for the beauty that is in the world—in the mountains, the sea, and sky, and in lovely faces through which shines the kindliness of the inner mind. It is the tuning into the orchestra of living sounds—the soughing of the wind in the trees, the whisper and flow of the tide on wide beaches, the pounding of the surf on the rocks, the chattering of brooks over the stones, the pattering of rain on leaves, the song of birds and of peepers in the spring marshes, and the joyous lilt of sweet laughter!"

PRAYER THOUGHT

God in His goodness surrounds us with beauty surpassing reproduction. We are able to reflect that beauty through out lives. May God grant us the common sense to enjoy what is at our fingertips.

FRIDAY, MARCH 19
Scripture Reading—Proverbs 10:19

WORDS

Commented *Moody Monthly:* "The creation of the world is told in the Bible in 632 words; the Ten Commandments in 297 words; the Declaration of Independence in 300 words. Lincoln's famous Gettysburg Address was given in 266 words. A recent governmental order, to reduce the price of cabbage, was told in 279,999 words!"

Spirituality and glibness of tongue seldom blend in the same individual.

PRAYER THOUGHT

Words are inexperience and oftentimes the more profuse the wording the cheaper the message. In the four words: truth, Jesus, Cross, and Bible we have an outline of the story of Christianity.

SATURDAY, MARCH 20
Scripture Reading—1 Corinthians 13:8

THE SURE CURE

Said Dr. Karl Menninger, world famed psychiatrist, "Love cures people, both the ones who give it and the ones who receive it!"

PRAYER THOUGHT

Love is such a powerful medicine and yet it can be dispensed in very large doses. The more love received the greater the cure. Jesus understood when He said for us to "love one another."

(Devotions used by permission of *Knight's Up-To-The Minute Illustrations*, Moody Press.)



QUESTIONS and ANSWERS

Conducted by J. P. BARROW
Route 1, Box 475,
LaGrange, North Carolina 28551

Question: In the light of, ''. . . this do or the gospel's sake, that I might be partaker thereof with you. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain'' (1 Corinthians 9:23, 24), should a Christian be striving all the time in an effort to please Christ?

Answer: We need to be on the alert as the Bible exhorts us to do so as to keep in line with the Lord in a life of separation from this world's system; however, that does not say that we should be morbid or in anyway insensitive to our needs in general. God wants His children to be joyful. This may come only in a well-balanced Christian life. We do this in the light of God's Word.

Paul says of himself, while living this life that pleases God, ''Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus'' (Philippians 3:13, 14).

The writer of the Book of Hebrews says, ''Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God'' (Hebrews 12:1, 2). That in Hebrews 12, following these verses, suggests a vigorous useful life of godly activities for one who would call himself a Christian.

Such a life would be in keeping with that lived on earth by our Lord and Saviour Jesus Christ, as well as that lived by His apostles; and yet, Christ took time for rest and fellowship in the Father with His followers. ''. . . he said unto them, Come ye yourselves apart into a desert place, and rest a while; for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately'' (Mark 6:31, 32). Isaiah admonishes us to wait upon the Lord: ''. . . they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint'' (Isaiah 40:31).

George H. Sandison in his book, **1000 Difficult Bible Questions Answered,** gives a helpful reply to a similar question on Page 126:

''The injunction of Paul, 1 Corinthians 9:24, has been interpreted to mean that a Christian is bound to live, as it were, constantly living, in a constant strain.

''There can be no doubt that a Christian must seek the highest spiritual attainments. But there are many misconceptions of what those highest attainments are. They certainly do not mean that a Christian should be under a 'constant strain,' if by that is meant a restless, anxious, troubled life. It is from precisely this kind of spiritual 'strain' that Christ came to relieve us. A great Bible word is 'rest.' Christ came to substitute God's strength for our strength in spiritual efforts. 'Come unto me, and I will give you rest.' The writer of the Epistle to the Hebrews says (4:10): 'He that is entered into his rest, he also hath ceased from his own works as God did from his.' Whittier prays:

'' 'Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.'

''But as the soul enters into those higher places of rest and peace there will be still great activities in **service.** The best saints are those who are under the **strain** of a great, passionate desire to serve and help others. But such a life is delightfully 'normal,' and also usually 'healthy.' To be free from anxieties about self, and lost in service for others in the name of Jesus, that is the life not only of highest duty but of highest delight.''

The Bible makes it clear that a Christian is to use his body in the way by which he is to give the best possible service as he uses all the energy God supplies him with, but he is not to overwork or neglect his health in any other way and thus shorten the days God wishes him to live and serve.

DON'T FORET THE NORTH CAROLINA STATE SUNDAY SCHOOL CONVENTION

The North Carolina State Sunday School Convention is only a month away. Generally, the convention is held on the third weekend in April, but since Easter falls on the Sunday following that date this year, the executive board felt it best to change the date to April 10. The place is Ayden, North Carolina—a historical landmark in our denomination and the home of the Free Will Baptist Press Foundation.

Registration will begin at 9 a. m. in the Ayden Elementary School. Each person will be able to attend two different workshops during the morning session—the first from 9:30 to 10:30 and the second from 11 to 12. After lunch the business session will begin at 1:30 p. m. On the agenda will be a progress report on the field work office. (You will recall that at the last convention the resignation of the Rev. L. E. Ballard, field secretary, was announced. There has been, since then, a lot of praying, talking, negotiating, and hoping; and at the present time a search committee is at work trying to fill the office. You will not want to miss this report.)

Also, at this convention it is time to elect officers. The offices to be filled are as follows: President, Adrian Grubbs (Wilson); vice-president, Stanley Jenkins (Kinston); secretary, Steve Little (Greenville); treasurer, Milton Wiggs (Smithfield). A nominating committee is working on its report, but anyone at the convention may make additional nominations.

I hope to see you in Ayden on April 10.

Respectfully submitted,
Adrian Grubbs, **President**

MOUNT OLIVE COLLEGE HAPPENINGS

MOUNT OLIVE, NORTH CAROLINA

COMING EVENTS AT MOUNT OLIVE COLLEGE

Several of the forthcoming events may be of interest to Free Will Baptists and Mount Olive College friends. The College invites you to attend as many as possible.

1776—The annual Pierson lecture scheduled for March 24 will feature the Broadway musical production of 1776. The play will begin at 7:30 p. m., in the auditorium on the downtown campus of Mount Olive College. All Free Will Baptists are invited to enjoy the bicentennial play as guests of the College.

A Salute to America—On Sunday, March 28, the College Chorus and Mount Olive Singers will present a program of special music in commemoration of our nation's 200th birthday. The program will be held in Rodger's Chapel and begin at 3 p. m. Claude Moore, chairman of the History Department, will offer several readings from the bicentennial era.

April 3, 1976—Conference on Stewardship and the Local Church—This conference will cover three basic areas in regard to a church budget: (1) ''Steps and Procedures in Preparing a Church Budget''; (2) ''How to Promote Giving in the Local Church''; (3) ''Church Contributions and Income Tax.''

Registration will begin at 9 a. m., in the Henderson Building, with the conference starting promptly at 10 a. m., and will end at 2:30 p. m. This conference is designed for ministers and laymen in preparing church budgets and financing the budget. Registration is $5 per person, which includes lunch.

May 1, 1976—Christian Music Festival—Let's all make plans to be at Eagles Nest on Saturday, May 1, for a day of praising the Lord. The annual Christian Music Festival will begin at 9 a. m. and this year's theme is ''God Bless America.''

May 14, 15, 1976—Prayer Retreat for Ministers and Christian Workers—at Eagles Nest. The retreat will begin at 7 p. m., on Friday evening, with the evening meal. The retreat will include group discussion, Bible study, periods of silence, verbal and nonverbal expression, and times for written expression. The conference will end at 3 p. m., on Saturday. Cost will be $10 per person, which includes meals and lodging.

SCHOLARSHIPS AVAILABLE AT MOC

Mount Olive College believes that students who have worked hard to prepare themselves for college and the future should be recognized for their excellence. Based on this conviction, the College will provide James M. Johnston Merit Scholarships and leadership awards to students in recognition of years of successful academic work and diligent development of good character and citizenship.

These Johnston Merit Scholarships and leadership awards are reserved for students who have excelled in academic, leadership, and citizenship roles and who evidence the desire and potential for continued scholastic success and personal growth. These awards are available to all qualified students—with or without financial need.

You may be a student or know a student who may qualify for:

Presidential Scholarships: These are in the amount of $1,000 (payable $500 per academic year). Recipients must be in the top 10 percent of their graduating class or have an ''A'' average in high school.

Faculty Scholarships: The amount of these scholarships is $500 (payable $250 per academic year). Recipier must be in the top 25 percent of th graduating class or have a ''B'' avera in high school.

Leadership Awards: It is recogniz that some students of exceptional me may not fully qualify for either Presidential or Faculty Scholarship, b yet evidence exceptional qualities leadership and citizenship. A limit number of awards in varying amoun are reserved for these students and w be issued on the basis of a careful r view of academic records, reference and a personal interview.

Service Awards: Mount Olive Colleg is pleased to provide three types service awards in varying amounts for Athletic Awards, Music Awards, and A Awards. These awards are for student who possess distinctive talents and sho future promise in the areas indicated Recipients are chosen on the basis scholastic records, potential for futur development, citizenship, character campus interviews (tryouts, auditions, o exhibits), and their agreement to rende appropriate services to the College.

If you are interested in additiona information please contact the Director o Admissions, Mount Olive College, Moun Olive, North Carolina 28365; telephon (919) 658-2502.

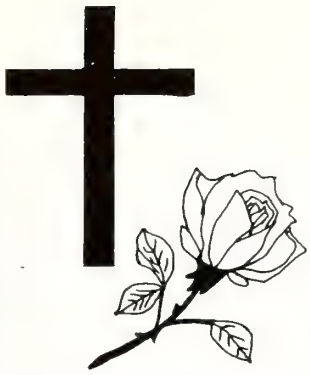
LOCAL MISSION CHAIRMEN

It is almost time for our spring con ventions again. I would like to thank yo for what you have done for mission during the year, and remind you that your auxiliary has not sent its $30 for ou state project to please do so immediately This should be in before your sprin convention meets. Last year was the bes in our history in gifts to missions. Let' do even better this year. I know we ca and I believe you will.

Thank you for your special gifts a Christmas for Ruth Ann Timmons Through your giving she was able t spend a wonderful Christmas with he family.

As you give, please don't forget t pray for our mission program for tru ''the fields are white unto harvest.''

Respectfully submitted,
Mrs. Dola Dudley
State Mission Chairman



Special Moments

ear Maggie,

"I would like to share with the readers the most special moment of my life. omewhere in the fall of 1948, I was going through a very difficult time. One day as I as listening to a gospel program on the radio, I realized my lost condition and knew hat I could not save myself. Then I accepted Jesus Christ as my Saviour.

"By God's love, mercy, and grace I became a child of His. Being born again, my fe was changed and I was made a new creature in Christ Jesus. Praise His name! nd now through faith in Christ, I know I will have an eternal home in heaven with im because of that special moment in my life."

MVJ
ocky Mount, North Carolina

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ear Maggie,

"In Psalm 27:5 the psalmist tells us in the time of trouble God will hide us in His avilion. How true this is! God has done this many times in my life. One special noment during my husband's illness, God spoke to me in a very definite way. It eemed to me I was at the end of my rope. Then all of a sudden, I thought of hilippians 4:13, "I can do all things through Christ which strengthenth me." God id give me the strength I needed for four and one-half years. He also spoke to me hrough the words of Paul in Philippians 4:19, ". . . my God shall supply all your eed . . ." Miracles did happen. My needs were met financially. When bills were so arge and it looked as if there was no way for me to meet them, God always sent the ight amount—no more and no less. God taught me many lessons. However, He did ot see fit to heal my husband, but took him home to be with Him. God will always be y my side to shield and strengthen me in time of trouble."

KS
Middlesex, North Carolina

Thank you for your responses! Each one is an inspiration and will be printed as oon as possible.

Special Moments has received its first favorable comments in writing. The llowing is from a personal note to me:

". . . I have had some very special times with God and have shared them with thers. I always get a blessing when I share them.

"I am so glad you have started **Special Moments** in our paper because there are o many that our people need to share with us . . . ."

The column needs your response too!

Maggie

A TRIBUTE TO OUR PASTOR AND HIS WIFE

(The Rev. and Mrs. Clyde W. Cox)

The following is a tribute to the Rev. and Mrs. Clyde W. Cox, former pastor of the Piney Grove Free Will Baptist Church of Kenly, written by Mrs. Calvin C. Medlin, a member of Piney Grove. Mrs. Medlin states: "To the First Free Will Baptist Church in Wilson, our loss is your gain. We love them very much!"

For two and one-half years we were blessed
With a loving couple who did their very best.
No matter how dark and dreary the night,
To them God always gave the light.

They loved everyone—the weak and the strong;
Even those who chose to continue to do wrong.
They just kept praying to their God above
That one day the world would be filled with love.

They were always near with words of comfort and cheer,
Even in the midst of trials, tribulations, and tears.
Our church and community will never be the same;
But to all who loved them, sweet memories remain.

THE GUIDING LIGHT

The winds of fate blow wild and strong,
And all about me lies the dark
As through the night so deep and long,
With feeble hand I steer my bark.

The waves mount up, the waves recede,
The depths resound with sullen roar,
I seek for guidance in my need—
Some mark to point me to the shore.

On left, on right, false lights gleam out,
To lure and beckon in the gloom;
The reefs encompass me about,
With searching hands they seek my doom.

But there is hope that hath sufficed,
With friendly light it gleameth sure;
A strong and steadfast faith in Christ,
Though earth shall pass it will endure.

So through the long and fearful night,
O'er tossing wave, mid flying foam,
I trust its never failing light;
I know that it will guide me home.

—John W. Beaman

News and Notes

of Denominational Interest

Spritual Youth Program
At Bethany Church

March 12 and 13 marks two days of spiritual activities for the youth of Bethany Free Will Baptist Church, Route 1, Winterville. The activities will begin Friday evening, March 12, at 7:30, in the education building. The Rev. Howard Scott and Miss Debbie Pittman, who works with the Home Missions program, will be directing the services and will be assisted by the pastor and his wife, the Rev. and Mrs. Bobby Taylor.

The tentative schedule is as follows:

Friday Evening, 7:30-10—Time for Sharing
Saturday Morning, 9:30-12—Spiritual Study, "Who Am I?"
Saturday Afternoon, 12-1—Lunch (Bring Bag Lunch)
Saturday Afternoon, 1-5—Recreation
Saturday Afternoon, 5-7—Home for Clean-Up
Saturday Evening, 7-8—Evening Worship
Saturday Evening, 8:30-9:30—Camp Fire Service

A warm invitation is extended to the youth of the church to attend and join in these activities. A special invitation is also extended to the parents to join in the worship service Saturday evening at seven o'clock in the church sanctuary. Your support through prayer is requested that Christ may better use the youth of the church for His service.

Fremont Revival
In Progress

Revival services are in progress this week at the Fremont, North Carolina, Free Will Baptist Church, closing with the service on Friday night, March 12. The Rev. Lloyd Hargis is the visiting evangelist, and is being assisted by the pastor, the Rev. Charles Renfrow. The public is invited to attend the remainder of these services which are beginning each evening at 7:30.

Friendship Church Announces
Spring Revival

The Friendship Free Will Baptist Church, Route 1, Farmville, announces its spring revival for the week of March 15-20. The visiting minister will be the Rev. W. H. Willis of Kinston. The pastor, the Rev. Walter Reynolds, will be assisting Mr. Willis in the services which will begin nightly at 7:30. Special music will be rendered each evening. The public is invited to attend.

Bullman to Conduct
Snow Hill Revival

The Snow Hill Free Will Baptist Church, Route 2, Mount Olive, will hold its spring revival starting Monday night, March 15, continuing through Saturday night, March 20. Services will begin each evening at 7:30. The guest evangelist will be the Rev. Johnnie Bullman of Spartanburg, South Carolina. There will be special singing each night. The pastor, the Rev. John Owens, invites everyone to come and hear this man of God.

Harrell's Chapel Revival
March 15-19

The Harrell's Chapel Free Will Baptist Church near Snow Hill will engage in revival services the week of March 15-19. The Rev. Foster Reynolds of the Salter Path Methodist Church will be the visiting minister. Special music will be rendered nightly. Services will begin each evening at 7:30 under the direction of the local pastor, the Rev. Bobby Jones. A warm welcome is extended to everyone.

White Oak Revival
In Progress

The Rev. Johnnie Bullman of Spartanburg, South Carolina, is the evangelist for revival services now in progress at the White Oak Free Will Baptist Church, Bladenboro. Services began Monday evening, March 8, an will continue through Saturday evening March 13, with the pastor, the Rev Ransom McAbee, assisting. Services a beginning nightly at 7:30 with speci music each service with the church music director, Mr. Jerry Brown, charge. The public is invited to atten the remainder of these services.

New Pastor at
White Oak Church



The White Oak Original Free Wi Baptist Church of Bladenboro is happy t announce that the Rev. Ransom McAbee formerly of Spartanburg, South Carolina is their new pastor. He and his wife Edna, moved to Bladenboro the first o February and the church has alread experienced some wonderful service through their leadership.

The church membership cordiall invite you, the public, to come and hea this man of God as he proclaims th gospel through the leadership of the Hol Spirit. Along with his soul-stirrin messages, he also sings beautiful song of praise. The church is proud to hav Mr. and Mrs. McAbee with them.

Spring Revival at
Calvary Church, Wilson

Spring revival services are schedule for the Calvary Free Will Baptist Church Wilson, beginning Sunday, March 21 and continuing through Friday night March 26. The visiting speaker will b the Rev. David Thick of the Free Wil Baptist Children's Home, Middlesex assisted by the pastor, the Rev. D. C Boling. The public is cordially invited t attend the services which will begin each evening at 7:30.

ivenbark to Conduct
inity Revival



Revival services are scheduled for inity Free Will Baptist Church located ree miles east of Clayton, on Buckhorn ad for the week of March 15-19. The siting speaker will be the Rev. Fred A. ivenbark of Durham, assisted by the astor, the Rev. Lloyd F. Hargis. ervices will begin each evening at 7:30 ith each featuring good gospel eaching and singing.

Mr. Rivenbark, who is in semi-tirement, has been preaching for ver 40 years. He has pastored seven hurches and held hundreds of revivals, itnessing hundreds of decisions. He as at least 26 ''sons in the ministry.'' t the present he is serving as assistant astor of Sherron Acres Free Will aptist Church in Durham.

Mr. Hargis and the church mem-ership invite the public to attend and to ray that God will pour out His Spirit pon this meeting.

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ngsmen in Concert
t Wilson, N. C.

''The Kingsmen'' from Asheville, tter known as the ''Ton of Fun'' will featured in a gospel sing Saturday ght, March 13, at 7:30, at the Wilson, rth Carolina, Recreation Center. The ngsmen are Johnny Parrack, tenor; m Hamill, spokesman for the group; quire Parsons, baritone, who has ritten many of the songs the Kingsmen such as ''I'll Have a New Song'' and Look for Me at Jesus' Feet''; Ray Dean eese, bass; and Eldridge Fox, owner nd manager of the group. The usicians are Nick Bruno, piano; Gary illard, steel; Jim McCauley, bass; and Chester Arms, drums.

This singing is being sponsored by the Kim Whitley Christian Service Fund of the First Free Will Baptist Church in Wilson. This fund was set up as a memorial to Kim Whitley, the lovely daughter of Mr. and Mrs. Howard Whitley who died suddenly in 1969, at the age of seven.



Also appearing on the program will be ''The Redeemers'' from New Bern and ''The Steeplaires'' from Wilson.

Tickets are $3 in advance, and $4 at the door. They are available in Wilson at Wilson Bible and Bookstore, West Nash Open Air Market, The Creamery, and Robbins Jewelry and Music.

All proceeds go into the Kim Whitley Christian Service Fund and are used to aid those going into full-time Christian service in completing their education.

CHURCH AUXILIARIES

ATTENTION
LOCAL WOMAN'S AUXILIARIES OF THE CAPE FEAR DISTRICT

This is to remind you, the local auxiliaries, to please send in your money for the projects, along with contributions to other phases of our work before **April 1, 1976.**

The Executive Committee of the Cape Fear Woman's Auxiliary District ask that our books be closed for the fiscal year on this date.

Looking forward to seeing you at our spring convention which convenes on April 14, at Mount Olive College.

Respectfully,
Mrs. R. Y. Stephenson
Treasurer

ATTENTION
CENTRAL AUXILIARY MEMBERS

Dr. W. Burkette Raper, president of Mount Olive College, will teach a study course on ''Evangelism'' at the Elm Grove Free Will Baptist Church, Route 3, Ayden, Tuesday evening, March 16, beginning at 7:30. He will be teaching the book, ''Say It with Love,'' by Howard G. Hendricks. Dr. Raper suggests that you read the book before the time for the course.

This study course is planned for all the woman's auxiliaries of the Central District, and Mrs. Albert Proctor, district study course chairman, urges all auxiliary members who possibly can to attend.

Coming Events . . .

March 13—North Carolina State League Convention, Community Free Will Baptist Church, Weldon, North Carolina

March 20—Vacation Bible School Workshop, Ayden, North Carolina

March 25—Eastern District Woman's Auxiliary Convention, Mount Olive College, Mount Olive, North Carolina

March 27—Piedmont District Woman's Auxiliary Convention, Bethany Free Will Baptist Church, Wadesboro, North Carolina

March 27—Central District Youth Fellowship Convention, Hugo Free Will Baptist Church near Grifton, North Carolina, 10 A. M.

March 31—Central District Woman's Auxiliary Convention, Free Union Free Will Baptist Church, Route 2, Walstonburg, North Carolina

April 3—Pee Dee District Woman's Auxiliary Convention, White Oak Free Will Baptist Church, Bladenboro, North Carolina

April 3—Conference on ''Stewardship and the Local Church,'' Mount Olive College, Mount Olive, North Carolina

April 7—Western District Woman's Auxiliary Convention, Micro Free Will Baptist Church, Micro, North Carolina

April 10—36th Annual Session of the North Carolina State Sunday School Convention, Ayden Elementary School, Ayden, North Carolina, with the Free Will Baptist Press Foundation as Host

(Continued on Page 15)



AN INDICTMENT OF HYPOCRISY

Lesson Text: Matthew 23:27-39
Memory Verse: Matthew 23:23

I. INTRODUCTION

To most people **hypocrisy** is an ugly word, yet in many ways all of us practice some form of it in our daily relationships. The word comes from the Greek and means playing a part on a stage; that is, pretending to be something you are not. In its worse meaning it involves a false assumption of an appearance of virtue or religion. In short, it means a person who claims to be something he isn't. It not only appears in the area of religion but also in every relationship of life, whether business, the professions, and even in our social intercourses.

Even animals practice a form of hypocrisy. A friend brought up on a western Pennsylvania farm was telling how the best of dogs will sometimes be taken with the fever of killing sheep. The killing is always done at night. The guilty dog will always endeavor to tempt other dogs to go with him and, if possible, lay the blame at their door. When this madness of sheep killing is on him, the dog will assume during the day, at the house and around the barn, an unusually genial and friendly air. Thus even animals can act like human beings!

Our lesson today deals with this ugliness and we give it to you with the hope that all of us will learn how to avoid it more in the future than ever before.—**The Advanced Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. The chapter which we study today (Matthew 23) shows how Jesus denounced hypocrisy in that He pronounced eight woes against those who were hypocrites, the scribes and Pharisees. Each one of the woes names a particular characteristic of hypocrites. We study in this lesson only two of the woes.

B. The first of the "woes" of Jesus which we study today shows that the hypocrite is one who appears to be good when actually he is evil. The figure of speech used by Jesus to describe this is the whitewashing of the tops of tombs in order to make them appear beautiful when on the inside they were full of bones and rotten flesh.

C. While Jesus loves all men, sinners as well as those who are righteous, we must never get the idea that His tenderness was weakness. He had the courage to stand up to these scribes and Pharisees and call them a generation of serpents. This took great courage.

D. The second "woe" which we study today shows that hypocrites always try to be on the popular side of an issue regardless of the principle involved. One cannot always be numbered with the majority if he intends to stand by his convictions and have some honest principles to guide his life.

E. How marvelous is the love of our Saviour! Even though the people of Jerusalem had killed the prophets and turned His messengers aside, and were soon to kill Him, Jesus still loved them. Mostly, we love those who love us; but Jesus commended His love toward us when we were altogether unlovely.

—**The Bible Teacher (F. W. B.)**

III. ADDITIONAL TRUTHS

A. "The damnation of hell!" That's something to think about. None of us wants to end up on the garbage heap of the universe. But this lesson is titled "The Consequences (Indictment) of Hypocrisy," and it's plain enough that one of those consequences is hell. Our text calls it Gehenna, the garbage dump. Elsewhere it is pictured as outer darkness and as everlasting fire and a lake of fire (Matthew 8:12; 22:13; 25:30, 41; Revelation 20:15; 21:8). If we think darkness and fire cannot exist together, then we need to think of the deeper meaning of these. Outer darkness means being shut out from the light and joy of God and His people. Fire means suffering. Both of these are unattractive but they are consequences of hypocrisy. If we want to avoid the consequences we had better begin by avoiding hypocrisy.

Let's remember that the hypocrites Jesus was talking to were not ordinary thieves and liars, not hijackers or bandits, not dope peddlers or hippies, not unfaithful husbands or wives. They went to the synagogue meeting every week. They not only went, but also sat in the front seats, stood in the pulpit, and taught the classes. Perhaps every one of us regular churchgoers ought to take a good look at himself. For a starter, we can ask questions along these lines.

First, the Pharisees were covetous according to the King Kames Version. According to the American Standard Version, they were lovers of money (Luke 16:14). Of course we don't have as much money as we would like to have, but we do have some. There are two questions to be asked about it. (a) Is God pleased with the way we get it? (b) Is He pleased with what we do with it?

Second, the hypocrites of Jesus' time were anxious to be honored and praised by their fellowmen. Some who believed in Jesus kept still about it, because such belief was unpopular in their circle (John 12:42, 43). Do we speak up for the right regardless of who is on the wrong side? Or do we sacrifice the right to keep the good opinion of our companions?

Third, the Pharisees treasured the traditions of men more than the Word of God (Matthew 15:3-9). Are we content to believe whatever we hear from a preacher or college professor, or do we keep up our Bible study and judge every teaching according to the Scripture?

It is said that Robert Burns was sitting in church when he saw a louse crawling on the neck of a splendidly dressed lady in front of him. His little poem, "To a Louse," has these oft-quoted words: O wad some Power the giftie gie us To see oursels as ithers see us! Even more helpful would be the ability to see ourselves as God sees us. Let's try to do that. It is certain that we can't fool God, so let's not try to fool our fellowmen or ourselves.—Adapted from **Standard Lesson Commentary**

STORIES for our youth



"SLOPPY SUSIE"

Patricia C. Oviatt

SLOPPY SUSIE, the other children called her—and the name certainly fitted! Susan Lee Moore was a pretty, blond eight-year-old, but to look at her, you wouldn't know it. When Mrs. Moore, her mother, sent her to school in the morning, Susie was clean and neat. But somehow during the day—something happened! By the time three-thirty came, Susie was a mess!

Her hair looked as if it had never been combed and her dress was dirty (she'd spilled chocolate milk on it in the school cafeteria). Her shoes were "run over" and dusty. Even her hands were grimy-looking.

"I don't know what to do with you, Susan Lee," her mother sighed. "I've tried so hard to teach you to take care of yourself. You just don't seem to care how you look. Your room is a mess, too!"

Mr. and Mrs. Moore tried to correct Susie's sloppiness in every way they could, but Susie just did not care enough to want to be different. When the school superintendent promised a prize to the student with the neatest papers and cleanest desk, everyone knew Susie would be the lowest on the list.

After awhile Susie didn't even mind the names the children called her—"Sloppy" and "Untidy Susie." She laughed and made a joke out of it.

Susan's mother and Miss Conners, her teacher, worked together to find a plan to get Susie to change her untidy habits. They promised her that if she would get at least a "B" in neatness on her report card, she could go to New York City to visit her grandparents. Vacation time was coming, so the promise of a trip looked exciting to the little girl.

With all her heart Susie tried. Carefully she did her art work so it would look neat. Her arithmetic problems were worked slowly so she didn't have to erase. For two days she kept her desk cleaned out. Even her hair stayed combed, and her shoes stayed shiny.

"Susie is going to New York, I guess," her dad said one night after watching his daughter pick up her clothes without being told. However, two days could not undo what years of habit had done.

Susie soon fell back into the habit of throwing her clothes on the floor and leaving a wet washcloth on the bathroom floor. At school, Miss Conners again had to remind Susie about her messy spelling papers. Scraps of paper appeared on the floor around Susie's desk. The end of the school year came, and with it—report cards. Along with all the "A's" and "B's" Susan Lee was shocked to find a "D" in neatness.

"I tried so hard, Mother," she sobbed. "But it's too hard to change. Nothing can ever change me!"

"Yes, I guess you are right, dear," her mother admitted. "You can't change yourself. I was wrong to think you could."

"Will I be like this all my life? Miss Conners says I'll end up like the gypsies," Susan said.

"Susan," her mother replied, "there is a way you can get help. You will have to be a stronger person than you are to change your life." She took her worn Bible from the bookcase. "There's a verse in 2 Corinthians, Susan, that is the secret. Look at chapter five and verse seventeen. Read it aloud, dear."

Susan found the verse and began to read. Her mother helped her with the harder words. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

"New, that's what I want to be," Susan cried. "How can I be new, Mother?"

Step by step, Mrs. Moore showed Susan that if she were "in Christ," the Lord could make her a new person.

"What's **in Christ**, though?" the girl asked.

"When we accept God's Son, Jesus Christ, as our Saviour, God looks on us as being 'in' His Son. He no longer holds us guilty, because Jesus has paid for our sins—and we are free."

For the first time, Susan Lee understood the meaning. Before this she had tried in her own way to be better. Now, "in Christ," she would let **Him** work in her, making a new person out of her.

After Susan was saved, she began to notice that her will, or "want to," was changed first of all. Before, she didn't care—now she really cared; she really wanted to be different. Each morning she asked the Lord to help her change her ways.

"What's happened to you, Sloppy Susie—I mean, Susan?" her best friend asked one day. "You used to look so terrible. Now you are so neat and clean."

"I'm a new person," was Susan's answer, and she explained about the change in her life.

One day during the summer Miss Conners paid Mrs. Moore a visit and noticed immediately that Susan was different. She asked her how she had managed to change her little daughter.

"**I** couldn't do it," Mrs. Moore admitted. "**Susan** couldn't do it, either, until **the Lord himself** helped her. Susan said last night, 'Sloppy Susie is gone forever, Mother!' And I believe it!"—Selected

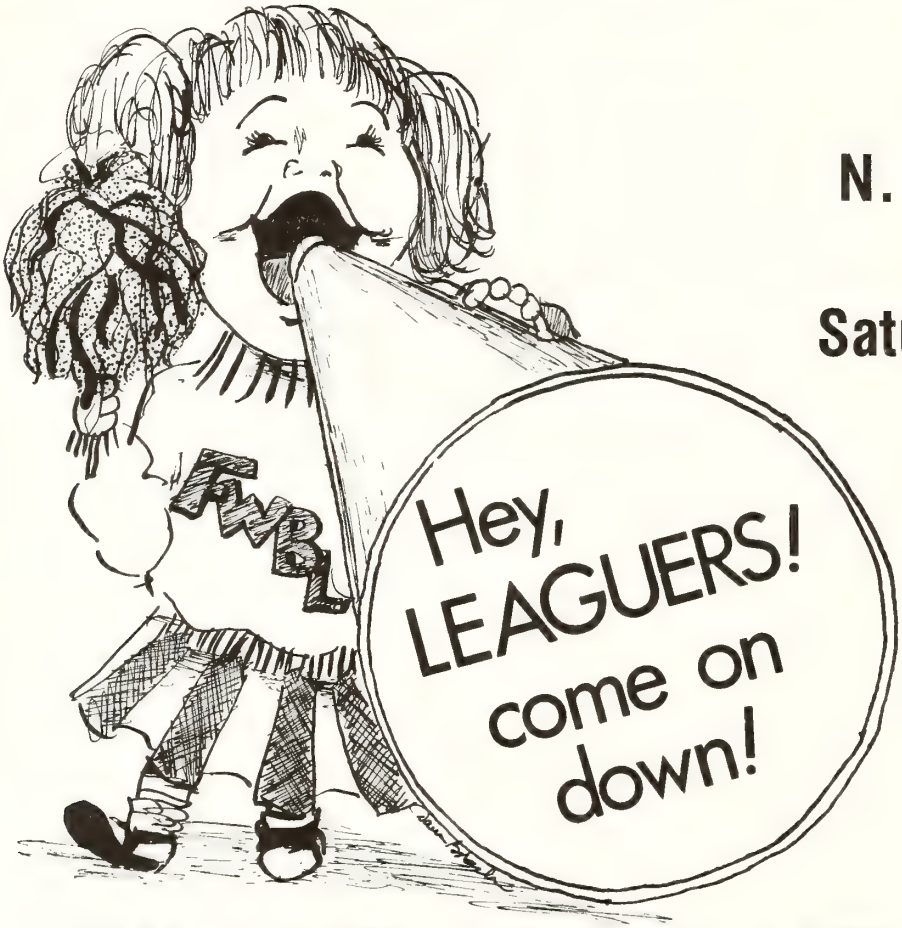
Hill Attends North American Baptist Fellowship



The Rev. Taylor Hill, secretary-treasurer of the North Carolina Home Missions Department, attended a consultation recently of the North American Baptist Fellowship at Oakland City College, Oakland City, Indiana. Church extension directors from approximately ten Baptist organizations throughout the United States and Canada were represented.

The purpose of the meeting was the exchange of information and ideas for the advancement of home missions and church extension work. The meeting was considered to be very rewarding and will meet again in two years. The General Baptist served as host.

The expenses for Mr. Hill's trip to th fellowship were paid by nine of the hom mission points in North Carolina. Th Rev. Joe Gerald accompanied Mr. Hi with his expenses being paid by hi church congregation.



N. C. State League Convention Saturday, March 13

COMMUNITY FREE WILL BAPTIST CHURCH
Weldon, North Carolina

Coming Events . . .

(Continued from Page 11)

April 14—Cape Fear District Woman's Auxiliary Convention, Mount Olive College, Mount Olive, North Carolina

April 15—Albemarle District Woman's Auxiliary Convention, Free Union Free Will Baptist Church, Pinetown, North Carolina

April 24—North Carolina State Youth Fellowship Convention (Place to Be Announced)

May 6—North Carolina State Woman's Auxiliary Convention, Memorial Chapel, Free Will Baptist Children's Home, Middlesex, North Carolina, with the Western District Serving as Host

May 14, 15—Prayer Retreat, Eagles Nest Retreat Center, Dudley, North Carolina

May 22—Founders' Day, Free Will Baptist Children's Home, Middlesex, North Carolina, 10:30 A. M., in Memorial Chapel

OBITUARY

(Continued from Page 5)

e young Free Will Baptists among us. he served as program chairman for the ourth Union District Woman's uxiliary Convention for many years and as serving in this position at the time of er death. She was very active in the uxiliary and always put forth a special fort to attend the conventions.

For many years she and her faithful ompanion opened the doors of their ome to the members of the choir, and here we would gather in their living oom and sing praises unto the Lord. For any years she was our choir director nd many, many times she would take me and use her talent to prepare the pecial songs she wanted us to sing.

Our choir, Sunday school, woman's uxiliary, and every other phase of our hurch miss her faithful presence ever so uch, but today we know she has gone o a land far richer and a home more lorious than anything that could be ffered her here on earth.

Yes, "Miss Rosalie," we miss you. ur hearts yearn for your words of ncouragement and your loving smile, ut we know you are indeed a "happy oman" as you dwell in the portals of eaven; and someday we, too, will join ou and we shall all sing praises unto the eavenly Father forever.

Jean Wooten, a Loving Friend

AFTER THE SUN RISES ON MARCH 20

WILL YOU BE WITH US?



WE HOPE SO!

HIGH SCHOOL DAY
SATURDAY, MARCH 20, 1976
MOUNT OLIVE COLLEGE

PROGRAM

10:00—Arrival
—Registration
10:15—Campus Tour
10:30—Refreshments
10:30—Conference with Faculty
—Individual Conferences with Faculty
—Movie, "Second Effort"
—Financial Aid Seminar
12:15—Complimentary Lunch
—Mount Olive Singers
—Short Program
1:30—Auditions for Mount Olive Singers

(Bookstore Opens)

For further information contact the Director of Admissions, Mount Olive College, Mount Olive, North Carolina 28365; telephone, 658-2502.

LIBRARY
DUKE UNIVERSITY
DURHAM, N. C. 27703

"PAUL PROCLAIMS THE FAITH" VACATION BIBLE SCHOOL WORKSHOP SATURDAY, MARCH 20

Ayden, North Carolina

Registration: 9:30 A. M. **Classes Begin: 10 A. M.**

The theme for our Daily Vacation Bible School series this year is "Paul Proclaims the Faith." The theme Scripture is taken from 2 Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The theme song is "Faith Is the Victory."

The purpose of the school is to show the effectiveness and singleness of purpose with which the Apostle Paul fulfilled the will of God, and how we, too, can be like him in our Christian endeavor.

The classes are listed below with their instructors and meeting places:

GENERAL DIRECTORS ..... First Baptist Church Educational Wing
Celia Hales

MUSIC DIRECTORS ..... First Baptist Church Sanctuary
Tommy Manning and Ralph A. Bowen

INTERMEDIATE DEPARTMENT ..... Free Will Baptist Church Annex
Nina Grace Register

JUNIOR DEPARTMENT ..... First Baptist Church Educational Wing
Earl H. Glenn

PRIMARY DEPARTMENT ..... Upstairs, Free Will Baptist Church
Minnie H. Chandler

PRESCHOOL DEPARTMENT ..... Free Will Baptist Church Sanctuary
Jane B. Gainey

CRAFTS AND VISUAL AIDS DEPARTMENT ..... First Baptist Church Educational Wing
Elizabeth Hill

(The Crafts and Visual Aids classes will be staggered with the Music classes.)

CRAFTS AND VISUAL AIDS SCHEDULE

Primary Teachers ..... 10:00-10:30 A. M.
Preschool Teachers ..... 10:30-11:00 A. M.
Junior Teachers ..... 11:00-11:30 A. M.
Intermediate Teachers ..... 11:30-12:00 Noon

MUSIC SCHEDULE

Preschool Teachers ..... 10:00-10:30 A. M.
Primary Teachers ..... 10:30-11:00 A. M.
Intermediate Teachers ..... 11:00-11:30 A. M.
Junior Teachers ..... 11:30-12:00 Noon

(Music Directors may meet with any or all the above Music classes.)

A BARBECUED PORK LUNCH WILL BE AVAILABLE AT NOON FOR $2 PER PLATE, INCLUDING DRINK

After lunch is served, the public is invited to visit the bookstore to see the complete assortment of VBS materials and supplies. Don't fail to attend this important workshop.

The free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MARCH 17, 1976



Writer Defends Right to Use New Versions and Translations of the Bible

Writer Defends Use of New Versions and Translations of the Bible

Guest Editorial by Karen Grace Register
Kinston, North Carolina

Editor's Note: Recently, new versions and translations of the Bible—in particular the paraphrased edition, **The Living Bible**—have met with harsh criticism from persons who object to Scripture quoted directly from any source other than the long-used and accepted **King James Version.** I, personally, have received complaints from the field (both via mail and phone calls) in which adamant displeasure was expressed by churches, Sunday schools, and individuals because of quoted passages of Scripture appearing in our literature that varied from the **King James,** though these specific passages were identified correctly.

In defense of our writers, I must hasten here to assure our readers who do object to newer translations-versions-editions, that writers have the prerogative to express their views and expound upon Scripture as they see fit, in accord, of course, with our doctrines, which are sound, fundamental, and conservative. No two individuals interpret Scripture exactly the same because of the humanness of man's nature. The writers of our literature use passages of Scripture from other versions, etc., sparingly; and for the most part, their doing so is for the sake of clarity. The Press has **never** endorsed any version of the Bible **other than** or **in preference of** the **King James,** but a violation of personal individuality and unfair censorship of writer privilege would be evident if the Press or its management absolutely forbade the lifting of Scripture from newer sources. Such forbidding would be an infringement upon one's personal freedom of speech, which now (say interpreters of the constitution) incorporates printing and personal deportment.

Our patrons will have noticed that **all** of our printed texts come directly from and are quoted directly from the **King James Version.** Nonetheless, because of the obvious aversion that some of our patrons have to the newer translations-versions-editions, I requested that our writers abstain inasmuch as possible from quoting passages of Scripture from versions other than the traditional one, in the hope that what could prove to be a controversial issue might be avoided. Many of our Free Will Baptists are acclimated only to the **King James Version** and make their position clear as to their disapproval of any contrasting version.

Miss Karen Register has chosen to voice through the printed word her opinions regarding my letter and her views concerning the restricted use of the **King James Version** of the Bible. Please read the editorial in its entirety—and open-mindedly.—Tommy Manning

As a guest writer and contributor to **The Free Will Baptist,** I was appalled and distressed recently to receive a letter from the editor, Tommy Manning, asking the writers to refrain from using any translation of the **Bible** other than the King James Version unless it was absolutely necessary for clarity. The letter stated that one of the editor's reasons for asking us to do this is that certain regular customers of the Press have flatly stated that they will buy their materials in the future from other publishers if we writers continue to use newer translations.

Our ministers and spiritual leaders tell us continuously that the Holy Spirit is present with us daily, guiding and sustaining us in our Christian endeavors. There are some people, however, who obviously feel that the Holy Spirit's power is absent and ineffective to those scholars and translators who would attempt to illumine the Scriptures more fully for modern man!

I fully appreciate the beauty and majesty of the King James Version. I recall being rather homesick for its familiar language or hearing certain portions of Isaiah read from a modern translation at a Christmas Eve service several years ago. At that time I remember thinking that perhaps I had become so used to hearing the same words over and over again that I had forgotten to listen to their meaning. This realization did not make me any less nostalgic for the familiar version, but it did make me stop to think.

Many times since then I have been made aware of losing the message of the Scripture by getting caught up in the beauty of the Elizabethan English. I read newer translations, specifically the **New English Bible,** because I know just how susceptible I am, as a writer and lover of literature, to the poetry of the King James Version. In other words, I have to read other translations **for my own good.**

This is why I find it hard to understand why any Christian who truly desires to hear and understand God's Word to the fullest would limit himself to one translation which is nearly 400 years old! The meanings of words change so very quickly; think about some of the slang terms used today that were seemingly innocent several years ago, or of words like "retrorocket" and "ecology" which are everyday to us but relatively unfamiliar a few years back. We would not be satisfied with the clothes, transportation, medical practices, farming methods, wages, or government of 1611. Why, then, should we be so content with a **Bible** written in the language of that day?

I realize that some people may be insulted and inflamed by my feelings on this matter. Religion is probably the most personal possession we have. I surely do not

(Continued on Page 7)

Cover Photo by Luon



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MARCH 17, 1976
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Bundle Plan: Lots of 25 or more "Baptists are sent to one individual who in turn distribute these. A 50 percent discount is offered und this plan.
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THANK GOD FOR LITTLE CHURCHES!

by the Rev. L. E. Ballard

I am sure that I am going to have to do some explaining in the use of this caption if I am to maintain my reputation as believing in progress and advancement upon the part of churches.

Perhaps a bit of my own recent experience will explain the caption. For the last few months I have been serving as interim pastor of a church with only two services each month and an attendance of seldom more than four men, eight or ten women, and some seven or eight precious girls and boys. A woman superintends the Sunday school; and I will not say that it is because no man is available for the job, for I don't think any man could do any better than this faithful sister does. A young boy is secretary of the school.

Going to this little church twice a month highlights the lives of my wife and myself. I have never preached to a more attentive congregation. After the service is over, the good women go back into a nice fellowship hall in the rear of the building and spread lunch which they bring with them to share together. There is chicken, prepared in about every good way chicken can be fixed; barbecue, fixed just the right way; baked pork and ham; brunswick stew; collards; pies; cakes; and other good things to eat; plus plenty of coffee and iced tea. My, what a wonderful hour of fellowship we enjoy! You see, the pastor goes home with **all** the congregation, not just one family. Nobody seems to be in a hurry to get away, and all my wife and I want is time to drive the fifty miles back to our home before dark.

Some thirty years ago I was regular pastor of this church for two years, during which time their educational annex was built. It was not considered a big congregation then, but our attendance for both the morning and evening services for two Sundays each month usually ran above fifty. From fifty down to around fifteen; and I'm finding something in this to thank God for! Surely, I do need to explain!

People of less courage and determination would have given up a long time ago. It is not that these people want their church to be a little one. What has happened is that most of the members who were once there have moved away, died out, or have become too feeble to attend the services. During the past month, we have conducted funerals for two aged sisters over eighty years old. The younger people have grown up, married, and moved away. Since the same thing has happened throughout the little town, there has been but little chance for the membership to do anything but decline.

What I am really thanking God for is the kind of Christians who, if they cannot have the big church they would like to have because of conditions, they do have the dedication and courage to maintain a meaningful little church and rejoice in it.

During the years of my ministry, I have pastored other declining churches, whose members met Sunday after Sunday with a sort of morbid resignation to their fate to bemoan the fact that their numbers are so few, and to try to console one another with the recounting of the days that used to be. But here is a little group of people who come out Sunday after Sunday with faces aglow to joyfully worship God and enjoy sweet fellowship with one another. I am thanking God for those little churches that refuse to fold up and quit because they cannot be big churches with a great program of activity that attracts wide attention. I am thankful for the privileges I have had over the years in serving some of our larger churches, but I am happy now in serving this little church with a great spirit, and I look forward expectantly to fellowship and worship with them twice each month. Perhaps in time God will send them a pastor who can work a miracle and develop them into a big church; but he will do a great thing indeed if he makes them into a better church than they are now.

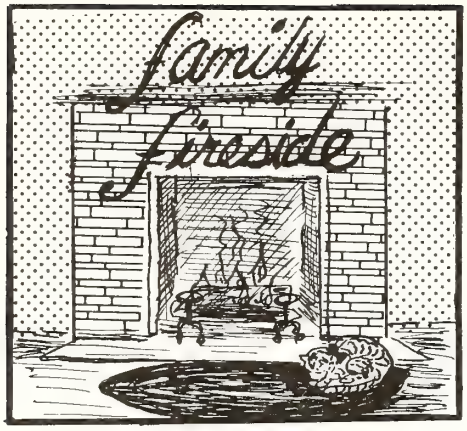
Of course these faithful few joyful Christians have no reason to be ashamed for me to tell you that they constitute the Belhaven Original Free Will Baptist Church. If you need a little shot of courage and faith, come our way some first or third Sunday morning, and this great little church will give it to you.

1976 YEARBOOK AVAILABLE

The 1976 YEARBOOK FOR ORIGINAL FREE WILL BAPTISTS OF NORTH CAROLINA is now available at the Ayden Bible and Book Store and its branch stores at Smithfield, New Bern, and Wilson, at $2.95 per copy, plus tax.

The book contains a church directory, minutes of the state bodies for 1975, minutes of conferences and associations for 1975, a calendar of activities for 1976, and statistical tables for the conferences and associations for 1975.

This yearbook replaces the individual minutes of the North Carolina state bodies, conferences, and associations, as have previously been printed by the Free Will Baptist Press Foundation, Inc. in Ayden.



SUNDAY, MARCH 21
Scripture Reading—Luke 19:41

WHERE CHRISTIANITY TOOK ROOT

Dr. George Sweeting, president of the Moody Bible Institute, Chicago, said, "The apostles concentrated their efforts in the throbbing cities of their day. Some of the Epistles are evidenced of the importance of the cities after which they were named. The City of Ephesus was notorious for its moral looseness. Corinth seethed with vice. Rome was riddled with perversions, court plots, and murders. Yet those were the centers where Christianity took root and flowered."

Oh, that more of us were weeping over our sin-sodden, crime-ridden cities as did the Saviour.

PRAYER THOUGHT

Pray that we as individuals will try to bring Christianity to all with whom we come in contact whether it is a large group or only one person. The preservation of each and every soul is important to God.

MONDAY, MARCH 22
Scripture Reading—Deuteronomy 5:29

UNRESTRAINED

Some years ago, in commenting upon the causes of diminishing church attendance in England and the relaxation of moral standards, The London Times editorialized: "Among the causes, there can be little doubt that one of the chief has been the disappearance of the belief in eternal punishment. Rightly or wrongly, men are not afraid of God as they used to be, and have cast off restraints which fear imposed."

PRAYER THOUGHT

When restraints are lifted men grow lax and mankind suffers from the pangs of degenerate living. Humanity is such that it must have guidelines and regulations.

TUESDAY, MARCH 23
Scripture Reading—Proverbs 18:24

THEE ALONE I SEEK

Desiring a closer fellowship with God, George Matheson said, "Whether you come in sunshine or in rain, I would take you into my heart joyfully. You are yourself more than sunshine. You are yourself compensation for the rain. It is you and not your gifts I crave!:

Once earthly joy I craved,
Sought peace and rest;
Now thee alone I seek:
Give what is best.

—Elizabeth P. Prentiss

PRAYER THOUGHT

God is not elusive. He makes Himself available at all times. We have but to think on His name and He is aware of our need.

WEDNESDAY, MARCH 24
Scripture Reading—1 Peter 2:7

NOTHING ELSE IS SUFFICIENT

After hearing a sermon on the vicarious death of Christ, an unbeliever asked the minister. "Do you really believe that the death of Christ some two thousand years ago can be a substitute for the punishment of my sin?"

The minister answered wisely, "I hope so, because if it does not, nothing else is sufficient."

The atoning death of the Saviour is sufficient for all, deficient for none, but efficient only for those who believe.

PRAYER THOUGHT

Jesus' sacrifice is significant to us personally only if we believe that He is the Son of God, and live our lives as He would have us live. Repent and Relive!

THURSDAY, MARCH 25
Scripture Reading—John 11:40

"IF THOU WOULDEST BELIEVE"

In his book *Testament of Vision*, Henry Zylstra affirms, "We believe in order that we may know, for belief is the condition of knowledge. We know whom we have believed, and in His name we appropriate the whole of His reality."

Believing does precede knowing Augustine said, "If you do not believe you will not understand."

PRAYER THOUGHT

Our belief in Jesus is our Passport to Paradise, our Ticket t Timelessness and our Haven of Hope.

FRIDAY, MARCH 26
Scripture Reading—Hebrews 1:8,

SITTING ON THORNS

Said Jeremy Taylor, "He who ha so many causes for joy and so great very much given over to sorrow an peevishness, and chooses to sit dow on his little handful of thorns."

Though Jesus was "a man o sorrows, and acquainted with grief (Isaiah 53:3), the Saviour was th most joyous person who ever lived.

PRAYER THOUGHT

Being familiar with grief does no exclude us from the joy of happiness In fact, having experienced sorro we can appreciate fully life's joys.

SATURDAY, MARCH 27
Scripture Reading—Psalm 92:13

CIRCUMVENTING THE RISKS

Dr. George W. Comstock, a John Hopkins University medica researcher, said, "Men who atten church infrequently have almos twice the risk of a fatal heart diseas as those who attend once a week o more."

PRAYER THOUGHT

A life associated with Jesus and Hi teachings is a life filled with tranqui love and understanding. May w study and strive toward a goal o undefiled love.

(Devotions used by permission o Knight's Up-To-The Minute Illustrations, Moody Press.)

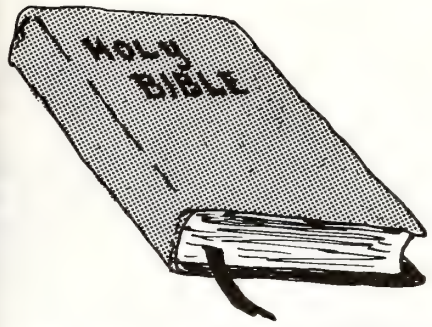
NOTE OF THANKS

We, the members of the First Free Wil Baptist Church of Wilson, wish to ex press our gratitude to each pastor wh has taken an interest in our church an helped in so many ways during thi period that we have been without pastor.

Our appreciation also goes to the pas and present chairmen of the Board o Deacons for their devoted leadership.

May God bless each of you.

Respectfully submitted,
Members of First Church, Wilso



QUESTIONS and ANSWERS

Conducted by J. P. BARROW
Route 1, Box 475,
LaGrange, North Carolina 28551

Question: How do we know God nswers prayer?

Answer: I know because I have had im to answer my prayers. We need not sk foolishly for temporal things and xpect to get them for God does not romise in His Word to answer such equests. Here is what the Bible says of his: "Ye lust, and have not: ye kill, and esire to have, and cannot obtain: ye ght and war, yet ye have not, because e ask not. Ye ask, and receive not, ecause ye ask amiss, that ye may onsume it upon your lusts. Ye dulterers and adulteresses, know ye not hat the friendship of the world is enmity vith God? whosoever therefore will be a riend of the world is the enemy of God" James 4:2-4).

"Every good gift and every perfect gift s from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. . . . Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1:17, 18, 21-25).

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. . . . Even so faith, if it hath not works, is dead, being alone. . . . For as the body without the spirit is dead, so faith without works is dead also" (James 2:10, 17, 26); "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. . . . Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:7, 8, 17); "Is any sick among you? let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit" (James 5:14-18). "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (James 1:5-7).

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him" (Matthew 6:6-8); "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matthew 7:7-11).

Even though the Bible tells us "God heareth not sinners" the Bible makes it clear to us that God does hear and will answer the prayers of us sinners who have been saved by grace as we study and obey His precious Word.

John's writings in the Bible tell us, ". . . if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7); "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

Paul, under the inspiration of the Holy Spirit, writes, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groaning which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Romans 8:26, 27).

So letting these verses in God's Word guide our thoughts as we determine the validity of prayer made to God the Father in Jesus Christ His Son's and our Saviour's name, we may well see that a born-again Christian prays because he is impelled by the Holy Spirit to do so, and in this praying he is assured of an answer.

We are told that this kind of Christian has in himself the mind of Christ; and that God, the Holy Spirit, guides him in such intercession and assures him of an answer to his prayers under these prescribed conditions. It also indicates that we need not go through the form of prayer until we are on speaking terms with God. This requires the confession and forsaking of all known sin and a walk with God in the light of Christ—the Light of the World.

MOUNT OLIVE COLLEGE HAPPENINGS

MOUNT OLIVE, NORTH CAROLINA

TWENTY-FIFTH ANNIVERSARY GOALS FOR MOUNT OLIVE COLLEGE
(1976-1979)

1951 Charter 1976
1954 College Operation 1979

W. Burkette Raper, President
Report to Board of Trustees
February 17, 1976

Sometimes we think we could achieve anything if we only had the money, but our first need is not finance but a purpose and objectives that will inspire people to give. God has endowed this earth with all the resources needed to fulfill His work, and our first responsibility at Mount Olive College is to be sure that this College is not our work but God's work through us.

The focus of God's work on earth is in the lives of people, and for this reason we interpret the purpose and objectives of Mount Olive College in terms of the quality of life which we desire for our students. As a Christian College we seek to assist each student in developing his full potential as a child of God. We believe that the nature of man and the purpose of human life can best be understood in the context of our relationship with God; it is therefore, the foremost desire of the College that each student develop a living faith that is the result of personal experience with God through Jesus Christ.

If Mount Olive College is to be a part of God's work on earth, it must be imbued with **excellence** in everything it does, for God never called anyone to do inferior work for Him. In this awareness of our high calling, an "Anniversary Planning Session" was held earlier this year for the purpose of recommending goals to be attained during our Twenty-Fifth Anniversary period of 1976-79.

Goals Listed

Below is an outline of the priorities that were identified by the trustees, administrators, faculty, and alumni who attended:

1. Development and maintenance of academic excellence.
2. Continuous enrichment of the spiritual life of students and personnel.
3. Building enrollment through the recruitment of capable and highly motivated students.
4. Programs for the professional and personal development of all College personnel: administration, faculty, and staff
5. Development of relevant programs of study (curricula) that will effectively prepare students for both life and work in a changing world.
6. New campus development, including:
   a. College Union Building.
   b. Physical Education Center.
   c. Fine Arts Facility (Music, Art, Drama).
   d. Administrative Officers.
   e. Continuous program of campus beautification through landscaping, roads, parking areas, and water drainage.
7. Development of programs of continuing education for the church and community.
8. Development of Eagles Nest Conference Center for:
   a. Christian youth camp and spiritual life retreats.
   b. Conference Center for educational, civic, business, and other groups.
   c. Educational uses by the College.
   d. Recreational use by students, College personnel, church es, youth, and communit groups.
9. Attainment of senior college statu for the awarding of baccalaureat degrees.
10. Resource development adequate t achieve the above objectives an to build an endowment that wi give stable financial strength t the College.

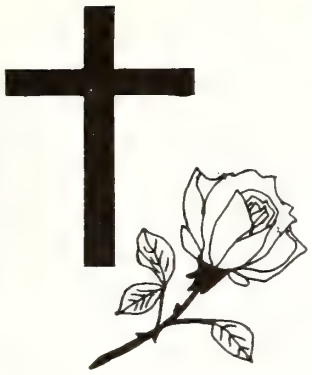
$7 Million Program

To enable Mount Olive College to attai these goals and to fulfill its Christia mission the Board of Trustees o February 17 approved a $7 millio Twenty-Fifth Anniversary Program tha will extend through December 31, 1979 A comprehensive outright and "planned gifts" program was adopted that wil enable every friend of the College to give according to his interests, assets, and individual circumstances. Included in the "planned gifts" are means whereby donors can enter into life-income contracts with the College with substantial tax savings through both thei income and estates.

"The Twenty-Fifth Anniversary Program" of Mount Olive College is possibly the most far-reaching and courageous undertaking in the history of any Free Will Baptist institution, and because we believe it is the work of God, we are confident we will succeed," James B. Hunt Sr., Chairman of the Board of Trustees, declared.

Quoting former Secretary General of the United Nations, U. Thant, President W. Burkette Raper declared: "It is no longer our resources which determine our decisions, but our decisions which determine our resources."

The Wintergreen Free Will Baptist Church of Cove City has twenty-two pews for sale. Twenty of these pews are ten feet long and two are eight feet long. The pews are solid oak and are in good condition. The reason for the sale is that the church is remodeling its sanctuary. If interested you may contact Mr. Samuel Adams, phone 638-5325; Mr. W. A. Wood, phone 637-9463; or the pastor, the Rev. Donald Venable, phone 633-3792.



Special Moments

ear Maggie,

I sat on my sofa in the predawn hours trying to make one of the greatest ecisions of my life. After twenty years of marriage my husband and I had been going rough a difficult period for over a year. Having tried to better the situation, I had nly succeeded in failing miserably. My husband had been trying, too; but we eren't on the same wave length anymore.

We tried to keep our problems from our children, but they felt it even though ey didn't understand what "it" was. Their school grades took a plunge downward nd discipline became a new problem. Occasionally, the youngest daughter, showing rave concern for one so young, would look at me speculatively and then ask, Mama, you don't feel good, do you?"

Our home was suffocating with tension. I had a strong feeling that one parent in happy home is better than the distrust, misunderstanding, and hate bred in a home ith two unhappy parents. I checked the want ads for an apartment.

"Is this move right, Lord?" I prayed. "I've done everything I can possibly nagine and it gets worse. Is this what I should do?"

In an inaudible voice that came in loud and clear, He answered, "**You** don't ave to do anything!"

Surely I thought He meant my husband would leave so I could keep the children n familiar surroundings. I went back to bed. No more sleepless nights. A clamness ettled over me as I waited for my husband to make his announcement. I didn't weep ecause my marriage was ending. Sometime during the months of its sickness, it had ied quietly in its sleep. God was with me to attend to the burial service.

Before two weeks had passed, "out of the blue" my husband's attitude hanged. The tension lifted and it was only a few weeks before we as a family could augh again.

Just as surely as Jesus stood in that graveyard two thousand years ago and aid, "Lazarus, come forth!" in that special moment in the predawn hours, He had esurrected a dead marriage. But He couldn't do anything until I allowed Him to work lis miracle on me. When He changed my attitude, it became contagious.

Name withheld by request.

This experience has been shared from the heart of a lady who hopes it will serve s an inspiration and an example of trusting in the Lord for anyone with a similar problem.

Maggie

WRITER DEFENDS . . .

(Continued from Page 2)

want to start a Holy War over which translation is best. In fact, I do not feel that any one of them is the "best." They all have good and bad points. However, I do feel very hampered as a writer and as a person when I am told that I have to close my mind to any one of them for the sake of a few who may be cheating themselves out of a deeper and more meaningful understanding of God's words to all men of all the ages. I hope that these comments may cause some people to reexamine their own feelings on this subject and to explore some of the newer translations before they shut themselves off from the benefits and unique qualities of the newer versions of the **Bible.**

REPRESENTATIVES FOR RETIREMENT HOMES

Recently, many Free Will Baptists have indicated that they know very little about the Retirement Homes program. We at the Retirement Homes and the Board of Directors would like very much to present information about the homes to any church and we'll do so upon request. Printed literature is available as well as board members and staff members who are willing to talk to individuals and groups at any time.

If you are interested in talking to a Retirement Homes representative, you may contact the person designated in this article for your particular county or contact Mr. Sam Weeks, P. O. Box 250, Middlesex, North Carolina 27557; telephone 235-4079. Mr. Weeks will arrange for a representative to visit you or your church.

We need **your** interest, concern, help, and prayers so that the first duplex apartment might be completed by June 1, 1976.

The following is a listing of the representatives for the Retirement Homes program and the counties they represent:

The Rev. Billy Dilday, Route 4, Box 178-B, Ahoskie, North Carolina 27910, representative for Hertford, Camden, Chowan, Bertie, Pasquotank, Perquimans, and Currituck Counties.

Mr. Oscar Webster, Route 1, Pinetown, North Carolina 27865, representative for Martin, Beaufort, Washington, Dare, Tyrrell, and Hyde Counties.

Mr. Reginald Styron, P. O. Box 428, Davis, North Carolina 28524, representative for Carteret County.

The Rev. Walter Sutton, Route 2, Box 100-A, Vanceboro, North Carolina 28586, representative for Craven and Jones Counties.

Mrs. Rebecca Davenport, Route 1, Box 62, Winterville, North Carolina 28590, and the Rev. Walter Reynolds, 401 New Circle Drive, Ayden, North Carolina 28513, representatives for Pitt County.

Mr. Linwood Cobb, Route 1, Farmville, North Carolina 27828, and Mr. Daniel Barrow, Route 2, Snow Hill, North Carolina 28580, representatives for Greene County.

The Rev. Curtis Jones, 3707 Old

(Continued on Page 8)

RETIREMENT

(Continued from Page 7)

Garner Road, Raleigh, North Carolina 27610, representative for Wake, Sampson, Cumberland, and Harnett Counties.

Mr. A. G. Glover, Route 1, Middlesex, North Carolina 27557, and Mrs. Mildred Penny, Route 1, Angier, North Carolina 27501, representatives for Johnston County.

The Rev. James Hardee, P. O. Box 43, Elizabethtown, North Carolina 28337, representative for Bladen and Columbus Counties.

Mrs. Alma Dale, Route 7, Box 351, Goldsboro, North Carolina 27530, representative for Wayne County.

The Rev. J. B. Starnes, Route 3, Box 123, Newport, North Carolina 28570, representative for Lenoir and Onslow Counties.

Mr. W. A. Jones, Route 1, Kenansville, North Carolina 28349, representative for Duplin and Pender Counties.

The Rev. Clyde Cox, P. O. Box 549, Wilson, North Carolina 27893, representative for Wilson County.

Mr. David Mayo, Aurora, North Carolina 27806, representative for Pamlico County.

The Rev. M. E. Cox, 421 Idlewood Drive, Durham, North Carolina 27701, representative for Halifax and Durham Counties.

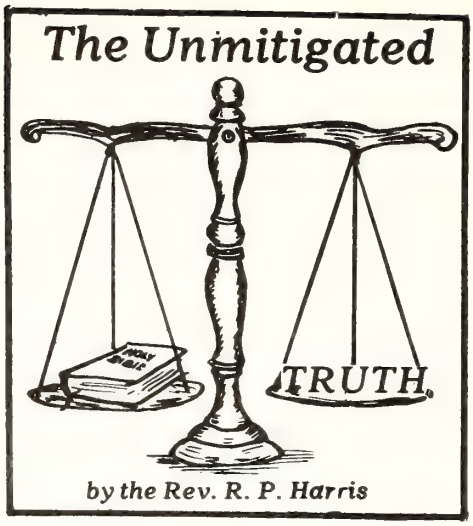
Mr. Sam Weeks, P. O. Drawer E. Middlesex, North Carolina 27557, representative for Edgecombe County.

Mrs. Gladys Weeks, P. O. Drawer E, Middlesex, North Carolina 27557, representative for Nash County.

SUNDAY SCHOOL IMPROVEMENT REPORT

The Executive Committee of the State Sunday School Convention has received various requests for a copy of the Sunday School Improvement Report. The supply of reports available has been used up. Another printing of the report is now under way, and the book will be available at the State Sunday School Convention, April 10, at Ayden Elementary School. We hope each Sunday school delegate will secure a supply of the reports for his Sunday school. See you in April.

Bill Jenkins
Vice-President



Scriptural basis: "Take heed therefore unto yourselves, and to all the flock, . . . to feed the church of God, . . ." (Acts 20:28).

THE CHURCH IS A FLOCK

The use of the word **flock** is familiar to all Christians because it is used often in the Bible when referring to God's people. The word usually refers to many sheep. The shepherd of the flock is a term used to describe the keeper or tender of the sheep. A good shepherd knows all his sheep by name. They follow him into green pastures where they feed upon the lush and delicious grasses and herbs. He leads them to the still waters where they drink to their hearts' content. When the day is over he leads them home and into the fold. One by one, as the shepherd calls their name, they enter for rest and protection. If there is but one lost sheep out of the hundred or more who are safe in the fold, the good shepherd returns to the range and searches for the lost sheep. He will seek and search until the animal is found, or until it becomes evident that tragedy has met the lost sheep.

God often refers to the sinner as a lost sheep. Sometimes the word refers to the lost sheep of Israel. Jesus said, ". . . I am not sent but to the lost sheep of the house of Israel" (Matthew 15:24). He is the Good Shepherd and He came seeking for the sinner and the lost sheep of Israel. We can be assured that if there were but one lost sinner in the whole world, Jesus would have left heaven to come to this earth to seek and to save the sinner. (See Matthew 18:12.)

We must remember that the Good Shepherd owns the sheep—they know Him, love Him, and obey Him. God is no willing that ". . . one of these little one should perish" (Matthew 18:14). But w must remember that God is determined t have us for His very own possession an will have mercy upon us and save u beyond all conditions. There is a poin which the sinner may reach in hi rebellion against God when God wi let him go. When a man reaches thi point he is beyond the place of retur —he cannot be saved—he is los forever. So, if God cannot have us He wi destroy us. The devil can never own on of God's children. He will be in the sam plight and torment as the sinner—both will be in the **lake** of **fire** forever.

Since God owns the sheep He wil provide all the good things His sheep ca possibly need. He does not lead us int the desert (the world) to feed us; H leads us into pastures filled with th most delicious grasses, herbs, an minerals. He provides a cool stream o living water where His sheep may drin their fill. He has also provided gentl breezes in the shade of the tree of life fo our comfort.

The Good Shepherd also provides healing for all His sheep and the precious lambs. He heals the lame, the blind, the deaf, and the crippled. Not only does he administer first aid to all the injuries, bu He applies a healing ointment capable o soothing away the pain and completely restores to health and happiness all Hi sheep.

With such a wonderful, kind, and loving Shepherd, how can anyone rebe or resist His loving care and kindness? Yet, the Lord becomes so angered with His sheep because of their evil deeds that He has to send undershepherds to drive them into perilous and destructive deserts and rock-filled terrains to destroy them. God's mercy will not always strive with man. "Ephraim is joined to idols: let him alone" (Hosea 4:17) have to be the saddest words in the whole Bible! Listen to this: ". . . I will smite the shepherds, and the sheep of the flock shall be scattered abroad" (Matthew 26:31). This is also very sad, but there is hope. ". . . ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (1 Peter 2:25). And again, ". . . when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:4). God's people are His flock of sheep!



ATTENTION, ALL PIEDMONT DISTRICT WOMAN'S AUXILIARIES

The annual spring meeting of the Woman's Auxiliaries of the Piedmont District will be held on Saturday, March 27, at the Bethany Free Will Baptist Church in Wadesboro. Every church is urged to work with the district and make this meeting a big success. Each church has been asked to send a delegate and an offering for Home Missions. A special offering for Home Missions will be taken during the session.

The missions reports will be given by the missions chairman and the Children's Home reports will be given by our Children's Home chairman. We are hoping that many will be present on that day. Every chairman is urged to have her report ready.

Charlotte Griffin, **President**
Piedmont District Woman's Auxiliary

EASTERN DISTRICT YOUTH CONVENTION

The Eastern District Youth Convention will convene on Saturday, March 20, at the Christian Chapel Free Will Baptist Church, Pink Hill. This will be an important convention as the winners of the district essay, declamation, and Bible bowl contests will be chosen at this time. Winning essays and declamation of the church's elimination contest should have already been sent to Mrs. Dorothy Kennedy in order for these winners to compete on the district level.

At the convention a project to envoke more enthusiasm and participation from the area youth, both for the cause of Christ and for the rally, will be discussed. Also an interesting and challenging program has been planned.

Be sure to bring your dues and prepare your registration form which is found in the back of your program book. If you cannot attend, these should be sent to Mrs. Kennedy at Route 4, Box 83-, Kinston, North Carolina 28501. If you have problems or questions regarding the convention, please contact Mrs. Kennedy.

ATTENTION, CAPE FEAR DISTRICT YOUTH SPONSORS AND PASTORS

We praise God for all His many blessings and the privilege to work and worship together. However, we have not met our quota for our "carpet fund" for our chapel at Mount Olive College. Would you kindly get your contribution to Mrs. R. Y. Stephenson, Route 1, Clayton, North Carolina 27520, before April 1, so that she may be able to have her report completed in time for our convention meeting, April 14, at Mount Olive College.

We are very proud of the youth in our district for undertaking projects each year that speak well of their concern for all the enterprises. In 1975, they contributed $1,715 to the library at Mount Olive College. Their project for 1976 will be superannuation. The prayers of the concerned Christians will be greatly appreciated for our youth and their many endeavors. They desire to honor and contribute to those who have set great examples before us.

Informative letters have been sent to inactive churches requesting participation in our youth activities. Please support our youth who desire to accomplish great things for God. Give them an opportunity to be prepared to be our "church of tomorrow."

The following churches will host the youth rally the first Saturday night in each month. (The May meeting will be the second Saturday night due to the Junior-Senior proms.)

Goldsboro, First, April; Palmer Memorial, May; Eagles Nest Retreat Center, June; Tee's Chapel, July; Johnston Union, August; Hopewell, September; Pleasant Grove, October; Smyrna, November; and Palmer Memorial, December.

Donna Lambert is now serving as our secretary. She will be glad to provide your church with any additional information about any phase of the Cape Fear youth meetings or projects. Her address is Route 1, Princeton, North Carolina 27569.

Many thanks to all who are supporting us actively and prayerfully. Please continue the good work.

Lillian Stanley
Cape Fear Youth Sponsor

EASTERN DISTRICT WOMAN'S AUXILIARY CONVENTION

The Eastern District Woman's Auxiliary Convention will convene in Rodgers Chapel, Mount Olive College, Mount Olive, Thursday, March 25. The convention theme will be "A More Unified Church," with Scripture taken from Romans 12:5: "So we, being many, are one body in Christ, and every one members one of another." Mrs. Carol Prescott will serve as music director with Miss Karen Register as organist. The program is as follows:

Morning Session

9:30—Registration
10:00—Hymn, "Lead On, O King Eternal"
—Welcome, Dr. W. Burkette Raper
—Devotions, Mount Olive Singers
10:35—President's Remarks, Mrs. John W. Taylor, District President
—Business Session
11:10—Hymn, "God of Our Fathers"
—Offering
—State President's Remarks, Mrs. D. W. Hancock
—Report of Mount Olive College, Mrs. Dianne Riley
—Essay and Declamation Winners
12:00—Lunch

Afternoon Session

1:00—Hymn, "O God Our Help in Ages Past"
1:05—Devotions and Prayer, Mrs. Jean Ackiss
1:25—Reports:
Camp Vandemere
Foreign Missions
Cragmont Assembly
Children's Home
Home Missions
Superannuation
Free Will Baptist Press Foundation
—Miscellaneous Business
—Benediction

News and Notes

of Denominational Interest

First Church, Smithfield Announces Spring Revival



The First Free Will Baptist Church of Smithfield announces its spring revival to begin Sunday evening, March 28, and continue through Friday evening, April 2. Services will begin each evening at 7:30. The visiting evangelist will be the Rev. C. F. Bowen, pastor of Stoney Creek Free Will Baptist Church near Goldsboro. He will be assisted by the pastor, the Rev. L. B. Woodall Jr.

Mr. Woodall and the church congregation invite their many friends to join them for worship and fellowship during this series of services.

Norman Ard to Conduct Free Union Revival

The Rev. Norman Ard will be the guest minister for revival services at the Free Union Free Will Baptist Church near Walstonburg the week of March 21-26, beginning nightly at 7:30. In addition to the gospel messages there will be special music each evening featuring the local choirs and invited guests. The pastor, the Rev. C. L. Patrick, will be assisting in the services. A very cordial invitation is extended to the public to attend.

Revival Services Scheduled For Spring Hill Church

The Spring Hill Free Will Baptist Church located on U. S. Highway 70, west of Goldsboro, announces its spring revival for the week of March 22-26, beginning each evening at 7:30. The visiting minister will be the Rev. Harry Brown, pastor of the Northern Free Will Baptist Church of Bahama. The pastor, the Rev. William Dale, will be assisting in the services which will be featuring special music each night. Mr. Dale and the church membership invite the public to attend and pray for the success of the meeting.

Spring Revival at Gum Swamp Church



Spring revival services are scheduled for the week of March 22-26 for the Gum Swamp Free Will Baptist Church, Route 6, Greenville, near Belvoir. Services will begin each evening at 7:45 with the Rev. Frank Flowers as the guest evangelist. Mr. Flowers will be assisted by the pastor, the Rev. J. Stewart Humphrey. Mr. Humphrey and the congregation invite everyone to share in these services each evening.

Pleasant Grove Revival In Progress this Week

Revival services are in progress th week at Pleasant Grove Free Will Bapti Church, Route 2, Pikeville. Services a beginning each evening at 7:30 with t Rev. Norman Ard of Pink Hill as t visiting evangelist. Mr. Ard is beir assisted by the pastor, the Rev. Jam Lupton. Also each evening at 7:15 pray rooms are being held. Good old gosp preaching and special music is bein rendered each evening. The pastor an the church membership extend everyone a cordial invitation to worshi with them for the remaining nights of th meeting.

Youth Weekend Revival At Peace Church

A youth revival will be held th weekend of March 19-21 at the Peac Free Will Baptist Church near Pinetop The Rev. Keith Cobb will be the gue speaker. Services will begin eac evening at 7:30, and will feature speci music each night. The pastor, the Re Danny Braswell, will be assisting in th services. He and the congregation issu a warm invitation to the public to attend.

Piney Grove Church Honors Outgoing Pastor and Wife



Following a singspiration service Piney Grove Free Will Baptist Church Route 1, Kenly, on Sunday evening February 22, the congregation honore the Rev. and Mrs. Clyde Cox, the outgoing pastor and his wife, with a appreciation service.

Mrs. Melvin Watson, president of th woman's auxiliary, presented th honored couple with an appreciatio plaque and praised them for the outstanding, faithful, and devote service to the church for the past two an

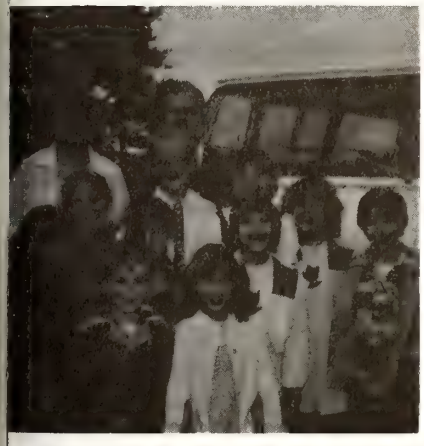
de-half years. Mr. Raymond Game, hairman of the board of deacons, mmended them on behalf of the acons.

Following the appreciation service, a cial was held in the education building the church. The bicentennial colors ere predominant in the decorations. e refreshment table was covered with white cloth and accented with red, ite, and blue ribbons. An arrangement red glads, camellias, and white rnations with white burning candles in silver candelabra graced the center of e table.

Mrs. Lonnie Bass served cake that as baked and decorated by Mrs. Selby per and Mrs. Jackie Pope. Mrs. Calvin edlin, assisted by Mrs. Perry Hales d Mrs. Melvin Watson, served red fruit nch, and sugar-coated peanuts to the proximately fifty persons who attended e occasion.

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v. and Mrs. Thick Visit atery Branch Church



The Watery Branch Free Will Baptist urch near Stantonsburg would like to are with you the wonderful blessing ceived on Sunday, February 22.

Mrs. Marie Taylor states: ''How many nes have you heard a mother say, 'I joyed having my children home day'? Well that is the way we, the embers of Watery Branch church, felt hen the Rev. and Mrs. David Thick, ouse parents at the Children's Home at iddlesex, drove to our church on the ove date with ten smiling boys and rls from the Home. Our hearts rejoiced s they entered the church. They were all ressed well, and as they sang during e worship service, we felt the presence God as He spoke through the Holy pirit, saying, 'These are your children.'

''Mr. Thick brought the morning message which was very inspiring, assisted by the pastor, the Rev. Swade Benson. An offering was received during the service for the Home in the amount of $175.

''After the worship service the children were taken to our homes for dinner. We mothers were especially proud of our children's manner. We enjoyed them so much that we want you to share the same experience in your church.''

Revival in Progress at Sweet Gum Grove Church

The Sweet Gum Grove Free Will Baptist Church, Route 1, Stokes, spring revival is in progress this week with the Rev. Joe Ingram as the visiting minister. Services are beginning each evening at 7:30 with the pastor, the Rev. Frank Brinson, assisting. Special music is being rendered each evening and a nursery is being provided. The pastor and the church membership extend to everyone a cordial invitation to worship with them during the remainder of the meeting.

Harry Brown Conducting Mount Zion Revival

The Rev. Harry Brown, pastor of the Northern Free Will Baptist Church of Bahama, is the visiting evangelist for revival services in progress this week at the Mount Zion Free Will Baptist Church near Momeyer. Services which are beginning each evening at 7:30 will continue through Friday evening, March 19. The pastor, the Rev. Roy Clifton, is assisting in the services which feature special music each evening. He and the church membership extend to everyone an invitation to worship with them in the remainder of the revival services.

Revival Services this Week At Watery Branch Church

Revival services are in progress this week at the Watery Branch Free Will Baptist Church, Route 2, Stantonsburg, with the Rev. Linwood Renfrow doing the preaching. Mr. Renfrow is being assisted by the pastor, the Rev. Swade Benson. Services are beginning at 7:45 each evening with good gospel preaching and special music by the local church and visiting singers. The pastor and the congregation extend to everyone a warm invitation to attend the remaining services of this revival.

Ground-Breaking Services At Reedy Branch Church

On fifth Sunday in February, following the morning worship service, ground-breaking services were held at Reedy Branch Free Will Baptist Church near Winterville for a fellowship hall. The building will be 60 by 100 feet and will be high enough inside for a basketball court. This building will be used for recreation and fellowship. There will be kitchen facilities, bathrooms, and a lounge area for spectators. It can also be used for roller skating and other sport activities.



Those taking part in the ground-breaking ceremonies were from left to right: The Rev. Willis Wilson, pastor; S. A. Paramore Jr., chairman of the Building Committee; and Russell Little, chairman of the Official Board of the church.

On the first Sunday in May there will be a special day of services to raise funds for the building. Following the morning service there will be a picnic lunch for the ones in attendance.

February Fifth Sunday Night Service At Reedy Branch

On fifth Sunday night in February there were 150 people at the services at Reedy Branch Free Will Baptist Church near Winterville to receive their cer-

(Continued on Page 16

CRAGMONT ASSEMBLY NEWS

Black Mountain, North Carolina

THE CRAGMONT GENERAL YOUTH CONFERENCE

Once again it is time to register for the General Youth Conference sponsored by the North Carolina State Sunday School Convention at Cragmont Assembly, Inc., Black Mountain. The conference will be held at the same time it has met since 1953—beginning Monday after the second Sunday in June, or June 14-19. The Rev. John Williams has been asked by the Sunday School Convention to serve as director; and again, as he has done for every session since 1953, the Rev. L. E. Ballard will be registrar and business manager for the conference.

Registration is always made simple for this conference. While registration blanks will be available for those who wish them, all that is necessary is to send name, full mailing address, and give age and sex (very important) for each camper. Send a $7 registration fee for each person, which will be deducted from the overall fee of $50, which is payable on boarding bus or as may be arranged. This fee is required for board, room, insurance at Cragmont, and transportation. It is urged that groups from churches register together for easier handling of registration, but this is not a requirement.

Mail registrations to L. E. Ballard, 1225 S. Washington Street, Greenville, North Carolina 27834. Please make checks payable to Mr. Ballard or to the General Youth Conference. (When checks are made payable to Cragmont Assembly, they have to go through the process of being sent to the general treasurer for endorsement and returned to Cragmont. The sponsoring organization is responsible for collecting for its conference and then settling with the assembly for room, board, etc.)

Again this year we urge early registering. For the past four seasons this conference has been filled up before the middle of May, and late registrants have had to be rejected or placed in later conferences.

JUNIPER CHAPEL CONTRIBUTES $860 TO MAIN BUILDING FUND!

In the February 10 board meeting, members of the board were asked to raise $800 each (or as much as they could) on the $50,000 goal to begin a new building at Cragmont. Miss Velma Morris told her church about it on Sunday morning, February 21, and her church, Juniper Chapel, raised $860 that very morning.

Juniper Chapel is not a large church. It has approximately 125 members; so we can see what a small group of dedicated people can do when they allow the Holy Spirit to work through them. We are very grateful to Juniper Chapel for their liberal contribution and we would like to challenge each of our churches to take a special offering for Cragmont.

Many of you will be happy to learn the latest news concerning the "Main Building." In a recent issue of **The Free Will Baptist** it was stated that the board had decided that since we needed to use the "Main Building" this summer, and had no place to store the furniture, that the new building would be located in a new place in front of the old one. Since that time our president and vice-president made a trip to Cragmont and talked with the contractor. The contractor and the two board members agreed that the very best place for the new building is right where the Old one now stands. The contractor recommended that we use the existing basement and build a two-story structure over it. Sketches are being drawn up and the tentative date for beginning the new building has been set for September or October, and the contractor says that it will be ready for use during the summer of 1977! Let us remind you again that we need at least $50,000 before we c begin building, and more would better. I feel confident that Free W Baptists will raise it for a spirit of e thusiasm is really beginning to run hig We want to thank you for what you ha done and what you are going to do durir the spring and summer.

At the February 24 meeting, it w moved that the fee for a week's e campment be raised to $50, including $7 registration fee. The Woman Conference has already been raised $50, including a $10 registration fe The ministers do not preregister f Ministers' Conference.

We do not know as yet who t manager will be for 1976. Watch t "Baptist" for further news.

Remember Cragmont in your praye and also your board as they attempt make decisions for you.

In His service,
Mrs. A. B. Chandler
Treasurer-Promotional Secreta

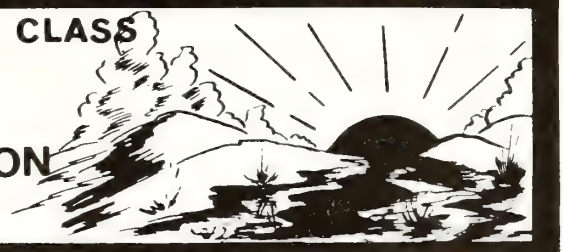
CRAGMONT ASSEMBLY TREASURER'S REPORT FOR FEBRUARY, 1976

Mrs. A. B. Chandler, P. O. Box 29 Oriental, North Carolina 28571, treasur for Cragmont Assembly, Inc., Blac Mountain, reports as follows for t month of February, 1976:

Balance Brought Forward February 1, 1976		$ 2,347.9
Receipts		
Churches	$ 1,676.40	
Sunday School	4.00	
Auxiliary	25.00	
Union Meeting	15.48	
N. C. Woman's Auxiliary Convention	337.12	
Individuals	125.00	
Total Receipts		2,183.0
Total for Which to Account		$ 4,530.9
Disbursements		
Operational Expenses	$ 419.75	
Free Will Baptist Press	270.89	
N. C. Department of Revenue	47.19	
Transfer to Savings Account (Main Building)	1,160.00	
Total Disbursements		1,897.9
Balance on Hand March 1, 1976		$ 2,633.0
Earmarked Funds		
General Savings Fund		$10,874.4
General Fund		2,633.0
Main Building Fund (Savings)		7,010.4
Chapel		3,298.6
Pool		306.0
Total in Treasury		$24,122.6

ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON



For March 28

PREPARATION FOR THE LORD'S RETURN

sson Text: Matthew 24:36-51
emory Verse: Matthew 24:42

INTRODUCTION

Our Lord has given us definite surance that He is coming back to rth again. Though there are many hools of thought pertaining to the order events at His coming, all Christians e assured that He is coming, and that hen He comes, He will receive them to Himself.

It is only natural that we should be rious about the time of His coming, but this we can know nothing definite. The portant thing for us is to know that He ay well come at any moment, and that it of the utmost importance that we keep rselves ready to receive Him.

The early disciples expected the Lord come during their lifetime. The belief at He would come served to encourage em to keep themselves ready to receive m. We have no assurance that He will me during our lifetime, but it would be ell if we would emulate this belief of the rly disciples; for it is a dangerous ing, as Scripture testifies, to develop e attitude that our Lord delays His ming.

Though Jesus gave His disciples no surance that He would come during e period of their lifetime, and in some His parables of the kingdom it seems be inferred that His absence from rth might well be for an extended riod of time, He did encourage them to ep themselves ready to receive Him at times.—**The Senior Quarterly . W. B.)**

HINTS THAT HELP

A. Our lesson for today is taken from e Olivet Discourse which appears in all ree of the Synoptic Gospels. It is one of ree great discourses we have recorded f Jesus. This discourse deals with things in the future; therefore, it is prophetic.

B. Jesus makes it plain that no one knows the time of His return; however, He does give us some clues. He says, "As it was in the days of Noah so shall it be in the days of the coming of the Son of man." Genesis 4—6 gives us a picture of the days of Noah.

C. The only way to be ready for the second coming of Christ is to be saved, and then daily follow in the footsteps of the Crucified One. There may be such a thing as "death-bed repentance," but there is no such thing as waiting until time for the Lord to come and then get ready because no one can even predict the time of His coming.

D. There are those who say that a belief in the imminent return of Jesus causes people not to want to work for the Lord, but we believe that the opposite is true. A firm belief in the return of Christ makes an enthusiastic worker for Christ.

—**The Bible Teacher (F. W. B.)**

III. ADDITIONAL TRUTH

A. As a busy minister, Dad was always close to his people. One day he had an emergency call at the hospital. At the time we had just begun irrigating our pasture. Wanting to do my part I told Dad that I would watch the floodgate and shut off the water at the proper time.

Dad had never had me do it alone. On the slope of our pasture the water could be tricky. If it ran too long it would flood the lower field and the county road. This could mean a $50 fine. Dad had never let the water get away, and I knew he was tempted to shut off the headgate before leaving; but he also wanted that pasture watered. So he left with my assurance that I could handle the job.

The water had to run for another forty minutes, so I went into the house, which was deserted since the rest of the family was also gone for the day. There was nothing to do but wait. As I lay down on the sofa to read a book, a little warning flashed in my head. Why not take the book out by the floodgate and read it there? Oh, no, it's more comfortable on the sofa, I argued mentally, and continued reading. I will never be able to explain how I managed to fall asleep.

Suddenly I woke up with a start. The water! Where was the water? At full speed I was out the door, across the road to the irrigation ditch, and turning frantically on the headgate to close off the flow. When it finally stopped I didn't want to look at the pasture and the lower field. When I did, my only consolation was that the water was not out onto the county road. The field that did not need irrigation was flooded.

Dad drove in just as I walked back toward the house. He didn't say anything, nor did he punish me. He didn't even say he was disappointed. I had failed him, and we both knew it. My easily promised, "Sure, I'll watch it," burned in my mind. It was a lesson I have not forgotten in all the passing years.

Jesus is coming. Will we be doing the tasks that have been assigned to us and watching for His coming.—By W. P., Adapted from **Standard Lesson Commentary**

B. The hands of the "doomsday clock," which symbolizes the threat of nuclear doom hovering over mankind, moved three minutes closer to midnight in September, 1974.

The clock appears on the front cover of the **Bulletin of the Atomic Scientists**, a magazine founded at the end of World War II by the men who helped make the first atom bomb.

The hands had stood at twelve minutes to midnight since June, 1972, after completion of the first round of American-Soviet talks to limit the nuclear arms race. The editors changed the hands after India exploded her first atomic bomb, and in the face of new development of weapons.

God's clock is moving toward the midnight hour, and at the right moment Christ will return to set up His kingdom. Scripture advises us to be ready for His appearing.—Selected

STORIES for our youth



SMALL FRY

by
Margaret N. Freeman

JERRY looked out of the window. "There's nothing to do. There's no place to go. There's nobody to talk to," he grumbled. "I wish we had never moved to this old town."

"Oh, Terry," his mother smiled good naturedly, "there's plenty to do, and you can help me do it. Come, let's wash the dishes together, and we can talk about it. This is a lovely town, really. You know your first impression of it was the same."

"Oh, the town is all right," Terry agreed, "but I haven't seen a single boy of my own age around here."

"Well, I have," his mother said firmly.

"Where?" Terry almost dropped the plate he was wiping.

"Right next door. A boy walked in carrying a sack of groceries awhile ago. He was almost your size, a little smaller, perhaps, but he looked nice and friendly. He had such a shining, smiling face," Mother replied.

"I wish I could see him," Terry grunted. "I am sure he is a lot smaller than I am—surely he is—"

There was a knock at the door. Terry's mother smiled mischievously. "All the time you've been grumbling, I've been watching this boy walking up our drive. Well, go on to the door. What are you waiting for?" She pushed Terry toward the door.

Terry closed his mouth and smiled at his mother. "Mom, you're the most!" he said and raced for the door.

"Hi!" said the sparkling-eyed boy on the doorstep. "I'm Johnny Gregg. I'm glad a boy finally moved into this block. It gets lonesome walking to school all by myself everyday."

Terry liked him instantly. "Won't you come in, Johnny?" he invited.

"I can't come tonight," Johnny said. "I have to practice my music lesson; but why don't we—"

"Walk to school together tomorrow?" the boys echoed in unison, then burst out laughing.

At the schoolhouse the next day, Terry went into the fifth grade room and Johnny the fourth grade room. They had a lot of fun playing with the rest of the children at recess time. Next morning Johnny was waiting at Terry's front gate as Terry dashed out of the house. The days seemed brighter to Terry because of his newly found friend.

"Well, Terry," his dad teased one night at the supper table, "I haven't heard you complain about moving here lately."

"Oh, it isn't so bad, Dad," Terry said. "It's pretty good, in fact. We have a very good softball team at school, and Johnny is close by to walk to and from school with. He's a real buddy. I like him, and I don't have to walk all that distance alone."

"He certainly is a nice boy," his father said. "I was talking to him before supper. He and his family go to the same church as we do, so you are together there on Sundays. I'm glad to see you are friends with such a nice boy. I'm sure from what he said that he is a Christian."

Terry squirmed in his chair. His dad and mom were always after him about that. Well, there was plenty of time for such things, he thought.

One day as Johnny and he walked to school, the big, old house on the corner looked so different. "What's happened to that old, empty house on the corner?" Johnny asked. "It seems changed."

"Why, they're painting it," Ter said, pointing to a man on a high ladde

Soon after that a family moved in; a one day at school Terry had a ne classmate, Barney Amos. That nig Barney walked home with Johnny a Terry.

"Say, it's going to be swell—thr boys walking to and from scho together," Johnny chattered.

Barney didn't say much, but he ke referring to Johnny as "kid" and "sm fry." Pretty soon Johnny was silent, a Barney and Terry were doing most of t talking.

"Why don't you stop in and pla catch, Terry?" Barney invited when the came to his house.

"Why—why—" Terry flushe looking at Johnny. Johnny walked ahea slowly.

Barney shook his head. "He's t young," he whispered. "You and I ca have more fun by ourselves."

Terry was flattered to have Barney pa so much attention to him.

"Well, I'll see," he said slowly. "I have to run home and ask Mother first it's O. K. for me to stop in and play."

Barney and Terry did have a lot of fu playing together.

"I don't see why you bother runnin around with that small fry," Barney sai one day. "Let's start off for school earl in the morning, and we'll have a longe play period."

Terry thought of going to the phon and calling Johnny to say that they woul be leaving earlier than usual in th morning, but he knew Barney would no be pleased if he did.

As they neared Johnny's house th next morning, Terry's feet slowed up.

"Hey! Hurry along slowpoke," Barney teased. "If we get there pretty quick, we'll have time to play ball before school starts. You and I can have a good time playing catch."

"But—I doubt whether Johnny i ready yet," Terry stammered. "I— don't think we should go on without him do you?"

"Forget him!" Barney retorte promptly. "Who needs him? He's just a small fry."

"He's small for his age, but he i eleven and we are only twelve," Terry said.

"He's strictly a small fry," Barney said. "And get this! If you don't see

ngs my way, it's O. K. Lots of other ys do. Some boys are just natural eders, and if that's the way you g—that's the way you are. I figure I'm eader and I pick my followers. So, if don't want to be my best friend, O. K. But, I'm giving you first chance.''

''That's swell of you, Barney,'' Terry d slowly. ''Let's go on to school ckly just as you said.'' They ran past nny's house.

After that, Barney and he always left ly for school. Sometimes Terry did l a twinge of pity as he thought of how esome Johnny must be, walking to hool alone.

Then one day Barney came over to ry's house. ''We're moving again, rry,'' he announced. ''This week-d!''

''This weekend?'' Terry gasped.

''Yes, Dad's been transferred again. y! I'll miss you, Terry,'' Barney said.

''I'll miss you, too, Barney,'' Terry d, but as he watched Barney walk ay he sensed a feeling of relief. He ught, ''Now I can spend more time h Johnny. Boy! I've really missed n.''

He ran into the house. ''Barney's ving, Mom,'' he burst out. ''Oh! am I r glad I still have Johnny. He's such a ell boy.''

''Yes,'' said his mother slowly, here is something about Johnny that's cial. But what makes you so sure you n take up your friendship where you it? Perhaps Johnny has other friends likes to be with now. You haven't ated Johnny very well, son.''

''I really haven't, have I?'' Terry said lly. ''I knew it all along, but Barney s so full of plans he got kind of wded out of my mind. Johnny was so od to me when we first moved here, I ould be ashamed of myself. I couldn't lly blame him if he didn't want me for friend any more.'' He clamped his lips nly. ''I won't give up until he tells me I'm going over to see him right now.''

Johnny looked up from the model ne he was assembling. He smiled and d, ''Come on in, Terry.''

Terry gulped miserably. ''I'm very rry, Johnny,'' he blurted.

''About what?'' Johnny asked.

Terry answered, ''For treating you the y I did and being with Barney all the he and—''

''Oh!'' Johnny didn't look up.

''I'm really sorry, Johnny,'' Terry said in a low voice.

''I guess you'll be very lonesome,'' Johnny said. ''Dad told me at the supper table that Barney and his folks are moving soon.''

''So I suppose you think that's why I'm here saying I'm sorry?'' Terry queried.

''Of course not, Terry!'' Johnny grinned.

''You don't think so? I guess maybe I would if I were in your shoes,'' Terry said.

''Your big feet in my shoes?'' Johnny scoffed. Then he sobered. ''I'm sorry Barney didn't ever get around to going to Sunday school while he was here. I was hoping he would get to know the Lord Jesus as his Saviour.''

Terry felt a mist in his eyes. ''Why don't you tell me about Him?'' he asked gently. ''I surely need to know Him the way you do.''—Selected

SUNDAY SCHOOL WORKSHOPS

Since the announcement of the workshops that are planned for the State Sunday School Convention, April 10, many inquiries have been made concerning their nature and topic. A breakdown of the workshops is as follows:

Workshop No. 1 will be conducted on the use of the adult Free Will Baptist literature. Emphasis will be on how to use the material in relation to other materials; how to use the material so as to be able to have a creative and interesting adult Sunday school class and program.

A second workshop will be very similar except it will be aimed at the youth departments. In this workshop, emphasis will be placed on the needs of children and the equipment and supplementary materials that a youth department needs.

A third workshop will be conducted on learning activities in Sunday school; such as, games, quizzes, crafts, and take-home materials that teachers can use to relate Sunday school lessons to the lives of the children.

The fourth workshop will be on the use of visual aids—how to make bulletin boards, posters, charts, maps, etc. Emphasis will be placed on how to use visual aids in relation to the Sunday school lesson.

William Futch
Director of Literature

Coming Events . . .

March 20—Vacation Bible School Workshop, Ayden, North Carolina

March 25—Eastern District Woman's Auxiliary Convention, Mount Olive College, Mount Olive, North Carolina

March 27—Piedmont District Woman's Auxiliary Convention, Bethany Free Will Baptist Church, Wadesboro, North Carolina

March 27—Central District Youth Fellowship Convention, Hugo Free Will Baptist Church near Grifton, North Carolina, 10 A. M.

March 27—Western District Youth Convention, Mount Olive College Chapel, Registration at 9 A. M., Program at 9:30 A. M.

March 31—Central District Woman's Auxiliary Convention, Free Union Free Will Baptist Church, Route 2, Walstonburg, North Carolina

April 3—Pee Dee District Woman's Auxiliary Convention, White Oak Free Will Baptist Church, Bladenboro, North Carolina

April 3—Conference on ''Stewardship and the Local Church,'' Mount Olive College, Mount Olive, North Carolina

April 7—Western District Woman's Auxiliary Convention, Micro Free Will Baptist Church, Micro, North Carolina

April 10—36th Annual Session of the North Carolina State Sunday School Convention, Ayden Elementary School, Ayden, North Carolina, with the Free Will Baptist Press Foundation as Host

April 14—Cape Fear District Woman's Auxiliary Convention, Mount Olive College, Mount Olive, North Carolina

April 15—Albemarle District Woman's Auxiliary Convention, Free Union Free Will Baptist Church, Pinetown, North Carolina

April 24—North Carolina State Youth Fellowship Convention (Place to Be Announced)

May 6—North Carolina State Woman's Auxiliary Convention, Memorial Chapel, Free Will Baptist Children's Home, Middlesex, North Carolina, with the Western District Serving as Host

(Continued on Page 16)

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NEWS AND NOTES

(Continued from Page 11)

tificate stating that they were present for this special night.



The certificate stated that the bearer attended the fifth Sunday night services in February, 1976, at Reedy Branch Free Will Baptist Church. There has not been a fifth Sunday in February since 1948, and there will not be another one until the year 2004.

On the same night a newly formed quartet in the church made its first public appearance. There was singing by other individuals and the church choir.

Shown in the picture is the pastor, the Rev. Willis Wilson, presenting certificates to Ida Marie Edwards, Roger and Paula Walker, and little Chris and Ann Marie Edwards.

Coming Events . . .

(Continued from Page 15)

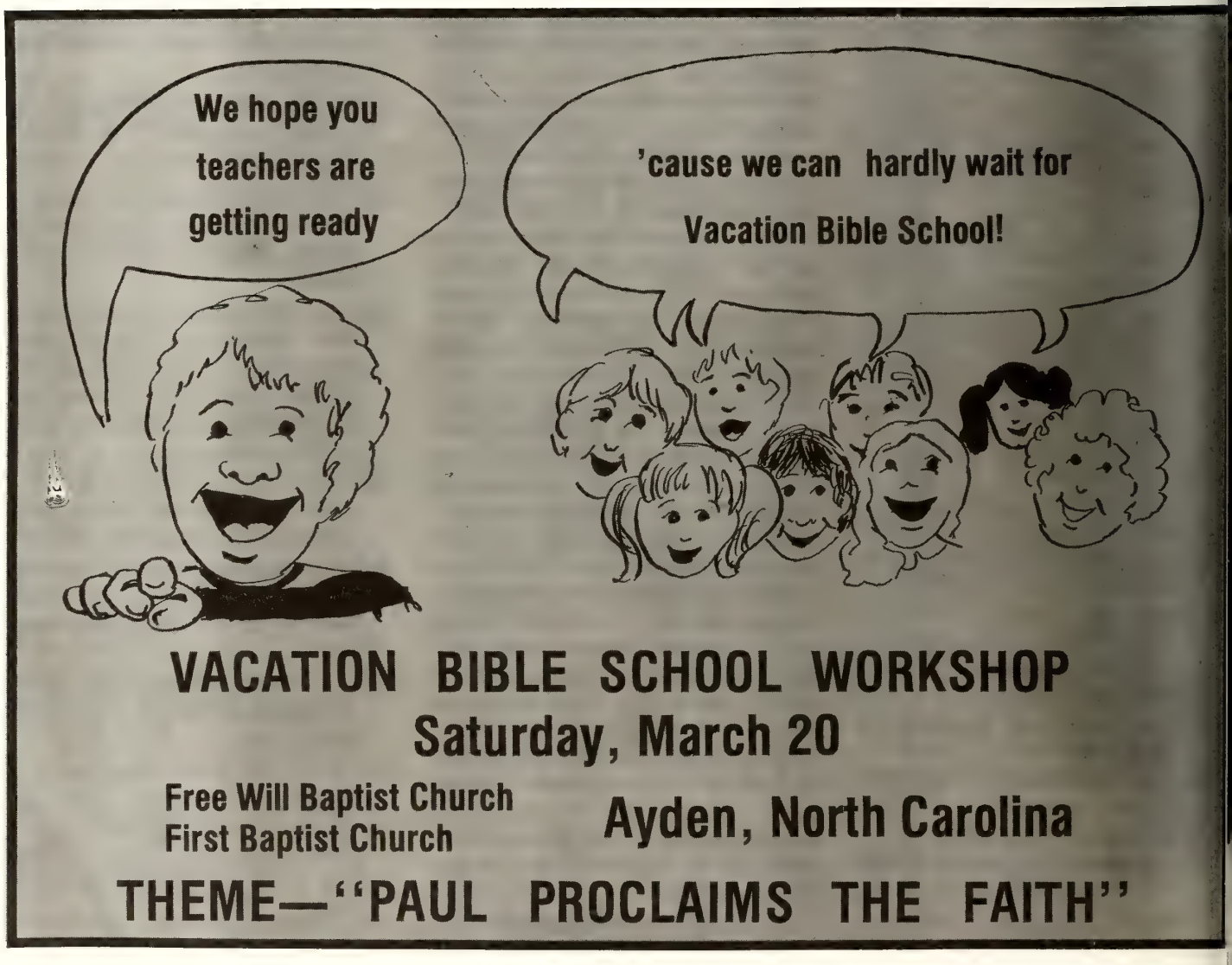
May 14, 15—Prayer Retreat, Eagles Nest Retreat Center, Dudley, No Carolina

May 22—Founders' Day, Free V Baptist Children's Home, Middlese North Carolina, 10:30 A. M., Memorial Chapel, the Rev. Rob May, Guest Speaker

MOUNT OLIVE NEWS

PLEASE NOTICE

The Broadway musical productio "1776," previously advertised to held March 24, 7:30 p. m., in t auditorium on the downtown campus the College, was scheduled for and he March 14. Please forgive the error date.



the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MARCH 24, 1976



By turning aside to the quiet roads, one can capture the secret of calmness and quietness, for now and for the eternal.

Turning Aside to the Quiet Roads

Guest Editorial by Joyce Proctor Beaman
Walstonburg, North Carolina

Editor's Note: Free Will Baptist authoress, Joyce Proctor Beaman, has written a series of editorials at my request; and our readers will quickly and easily identify with her personal, yet objective, observations and appreciate the quality of her style. To date, she has to her credit three published books: BROKEN ACRES, ALL FOR THE LOVE OF CASSIE, and BLOOM WHERE YOU ARE PLANTED. Mrs. Beaman, therefore, is no stranger to Free Will Baptists (or the public at large, for that matter), as she has actively served her denomination, her state, and her nation in numerous capacities.

A graduate of East Carolina University, Greenville, Mrs. Beaman holds a Bachelor's Degree in French and Library Science, and a Master's Degree in English, Supervision, and Education. Currently serving as librarian at Saratoga Central High School, Saratoga, Mrs. Beaman finds her talents in constant demand, and she labors untiringly in all areas and is diligent in every endeavor. In addition, she serves as guest writer for THE JUNIOR LEAGUER and THE PRESCHOOL TEACHER, publications of the Press.

She is a biographee of several reference volumes, including WRITER'S DIRECTORY, WORLD'S WHO'S WHO OF WOMEN, CONTEMPORARY AUTHORS, DICTIONARY OF INTERNATIONAL BIOGRAPHY, PERSONALITIES OF THE SOUTH, and other similar works.

Her creative approach to any writing "joy," as she would call it, is truly unique—bespeaking her deep commitment to her faith, her sensitivity to human needs and suffering, and at the same time revealing her modest appraisal of her own superior abilities and accomplishments. It is with great pleasure that we share this editorial and subsequent ones with our readers.—Tommy Manning

A few days ago, in the late afternoon, I traveled from Wilson to the heart of Durham almost without stopping my car, not even for a stoplight. After one passes through the villages just outside Wilson, the remaining miles are a steady effort of hurry-up-and-go, passing, watching for on-coming travelers, or keeping out of the way of faster-moving vehicles.

Business in Durham was quickly finished and the return trip began. It was a rainy, hazy Friday afternoon. Weary workers scurried home, and drivers of big trucks seemed to be putting forth special effort for that last minute push toward an important destination.

Finally, I reached Wilson again. Leaving highway 264, I drove down 301 to the place where I was to turn again to travel quieter, calmer roads.

This is not an unusual experience, for all of us, and hundreds of others make similar trips daily or often.

Yet, as I turned off 301, I was reminded of the spiritual truth that we need to leave the hurrying, scurrying world of action and activity to review and renew our lives in the quiet places on quieter roads.

How good it was to leave the noise of the big trucks, the swishing of passing cars, the smell of fuel fumes, and the fear of possible accidents. I could actually feel the tension leave my body.

How often in our busy, hurried, noisy, fearful lives do we need to turn aside to the "be calm roads." A favorite verse of Scripture is "Be still, and know that I am God: . . ." (Psalm 46:10). How good it is to turn again to the calm, pleasant paths through meditation, rest, communion, stillness, and again, quietness.

There is beauty and inspiration in the quiet life. Serenity, stillness, and silence are attributes worth striving for. Many verses of Scripture challenge us to this philosophy. "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they are quiet; . . ." (Psalm 107:29, 30). "The whole earth is at rest, and is quiet: . . ." (Isaiah 14:7). Most of all, verses from our beloved Twenty-Third Psalm inspire us: "He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: . . ."

Noise pollution is a vital problem in America. The Federal Government is so concerned that it recently passed a law saying that the maximum noise level that a person can be exposed to for an eight-hour period cannot exceed 80 decibels. The street corners of New York constantly register 70 decibels; a jack hammer 150, and big trucks, 80-90.

Constant, rapid motion, as well as noise, surrounds us. Even in many human situations, especially in groups, there seems to be overwhelming loudness and restlessness. Uncontrolled voices and actions that create noise seem to be the popular practice. Even in homes, loud-playing televisions, radios, hi-fis, and stereos crash constantly and loudly through the air.

in the March, 1976, issue of GOOD HOUSEKEEPING, Dr. Herbert Benson

(Continued on Page 5)

Cover Photo by Bob Aiken, Jr.



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GOD IS MY TRUSTEE

by W. Burkette Raper, President
Mount Olive College
Mount Olive, North Carolina

THE key to understanding Christian stewardship is the acknowledgment that God is the source of life and all the resources of this universe. Everything we have, including life itself, has come from God, and we are accountable to Him—accountable for the use we make of our life and accountable for the use to which we put His resources of money, property, and all other goods.

The Apostle Paul revealed that the way he fulfilled his stewardship was to make God his trustee: ''. . . I know whom I have believed (trusted), and am persuaded that he is able to keep that which I have committed unto him against that day'' (2 Timothy 1:12).

Paul became an apostle—one sent to tell the good news of Jesus Christ—because he fully believed that this was God's will for his life. Paul's work not only required all that he could give it, but being an apostle often brought him face to face with death. For many people death is a fearful monster which threatens to rob us of everything—that dreadful tragedy that writes ''finished'' over all—but not for Paul!

Paul experienced many hours of danger—on stormy seas, along lonely roads, and in the presence of enemies—when his next move or word could have been his last; but he did not fear, because he had made God the trustee of his life. It was not that Paul expected God to save him from hardships, suffering, or even death—indeed his apostleship eventually led to his execution—but rather having made God his trustee, Paul was willing to leave the management of his affairs with God. ''I know whom I have trusted,'' he said.

Some might become fainthearted in the face of overwhelming difficulties, as did John Mark when he left Paul during his first missionary tour; and others might despair and lose their lives by trying to save them, but not Paul. He had made God the trustee of his life, and he was at peace: ''I am persuaded that he is able to keep that which I have committed unto him,'' Paul affirmed.

What is a trustee? A trustee is one who invests and manages a trust (money, property, or other valuables) that has been committed to his care. Let us consider two basic reasons why people create trusts.

First, for the sake of good management. I know a person who turned over to a bank $1 million in money, stocks, and bonds. He said, ''I want you to put these assets in a trust for me and just pay me the earnings. You have in your trust department experts in money management and investments and under your trusteeship I believe you can make these assets earn more than I; and furthermore, I believe they will be safer in your hands than in mine.''

Paul felt this way about his life. When he accepted God's call to become an apostle, he in effect was saying, ''Father, I entrust to you the life you gave me, for I believe you can do more with it than I can. I want you, God, to manage my life and to invest my time and talents in the way they will produce the greatest dividends.'' God became the trustee of Paul's life, and look what dividends were produced under His management: the **church** was planted around the world and a large part of the New Testament was written!

Paul regarded his apostleship not as his work but rather God's work in him and through him: ''For we are his workmanship, created in Christ Jesus unto good works, . . .'' (Ephesians 2:10), he wrote.

A **second** reason people create trusts is because of the brevity and uncertainty of human life. Even if we live to be old, we are not here long. Through a trust, however, a person can provide for his assets to be wisely managed after his years on earth.

Some neighbors were discussing the estate of a rather wealthy man who had recently died and one of them asked, ''How much did he leave?'' To which another replied, ''He left it all.'' Paul observed this truth when he wrote: ''. . . we brought nothing into this world, and it is certain we can carry nothing out'' (1 Timothy 6:7).

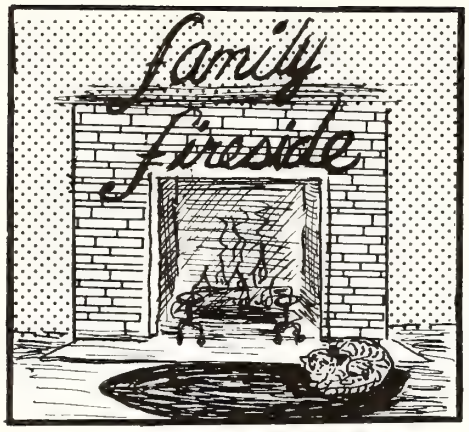
Through a trust, a person can prevent the dissipation of his assets after death. James E. Bryan, a native of Sampson County, and his wife, Mary Zealy, of Wayne County, North Carolina, were blessed by God with substantial resources. Though they both have been dead a quarter of a century, the educational trust which they created continues to provide every year scholarships for ''worthy and needy'' students.

Jim and Mary knew that their lives on earth would not last forever, but through a trust they ordained for their assets to be managed by a trustee after they were gone.

Paul knew, too, that the day would come for his earthly departure, and so he asked God to serve as his trustee. He wrote, ''. . . we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead'' (2 Corinthians 1:9). So Paul created a trust into which he put all his assets—his goods, his ministry, and even his life—and he named his Eternal Father as his trustee: ''For I know whom I have believed (trusted), and am persuaded that he is able to keep that which I have committed unto him against that day'' (2 Timothy 1:12). God is still managing Paul's trust!

All that we put into trust with God is for eternity; all that we keep out is lost. Jesus spoke to this truth when He taught: ''Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also'' (Matthew 6:19-21).

Let each of us ask: Have I created a trust? What have I put in it? Who is my trustee? ''. . . in God I have put my trust; I will not fear . . .'' (Psalm 56:4).



SUNDAY, MARCH 28
Scripture Reading—2 Corinthians 4:8

WHO GETS
THE SPOTLIGHT

While on a furlough from his hospital in Africa, Dr. Howard H. Hamlin addressed several student bodies in different colleges.

"During the week I spent on one campus," said Dr. Hamlin, "six students were suspended for behavior incompatible with life on a Christian college campus. But in the last chapel service, six hundred students moved to the front of the chapel in public commitment to the will of God for their future.

"As the president of the college drove me to the airport, I ventured an observation to him: 'Six suspended—six hundred affirmed their unqualified commitment to a Christ-directed future! The happenings on campus this week would seem to be a microscopic example of what is happening throughout the world during this period of dissent. We allow the six—the rebels, the undisciplined, the confused, the lunatic fringe—to grab the spotlight, to dominate the communication media, to flout recognized authority, and to frighten us in the belief that the total youth of our nation has suddenly hit the skids. We have forgotten or overlooked the six hundred who have never smoked pot, never attended a sleep-in, never been treated in a VD clinic, never destroyed another's property or hurled a rock in defiance of established law and order.' "

PRAYER THOUGHT

May we ever be mindful of the good in mankind. If we look for evil we can be sure of finding it, the same holds true of looking for good.

MONDAY, MARCH 29
Scripture Reading—Colossians 2:21

THE GREATEST
DRUG PROBLEM

Dr. Jimmy R. Allen, president of the Baptist General Convention of Texas, said, "The greatest drug problem in our nation is beverage alcohol. It constitutes seventy-five percent of the drug problem. It is socially approved, but leaves in its wake the six to eight million crushed lives of alcoholics and problem drinkers, destroys 27,000 Americans a year on our highways, and heightens violence in our society with tavens providing the stage for thousands of murders a year. It deepens distress in families, with many marriages ending in divorce."

PRAYER THOUGHT

Some people think that alcohol, a foul-tasting, foul-smelling drug, is the way out of a foul situation. Two wrongs do not make a right. It does not help to go further the wrong way. When we have problems, let us take them to the Lord in prayer.

TUESDAY, MARCH 30
Scripture Reading—Ephesians 5:14

GLUED TO TV

Carl F. Henry warned, "We applaud modern man's capability but forget that nations are threatening each other with atomic destruction; that gunsmoke darkens our inner cities, and that our near neighbors walk in terror by day and sleep in fear by night. We sit glued to television sets, unmindful that ancient pagan rulers staged Colosseum circuses to switch the minds of the restless ones from the realities of a spiritually-vagrant empire to the illusion that all was well."

PRAYER THOUGHT

All is not well. Jesus never said it would be, He said we would have temptations and tumult. He has promised to guide us through to a victorious external life with Him.

WEDNESDAY, MARCH 31
Scripture Reading—John 1:29

SIGNPOST REVERSED

As an old man lay near death, he was manifestly troubled. When asked the reason for his distress, he replied, "One day, when I was young, I was playing with some other boys at a crossroad. We reversed a signpost so that its arms were pointing in the wrong direction, and I've never ceased to wonder how many people were sent in the wrong direction by what we did!"

Each one of God's children should be a signpost pointing others to the Lamb of God.

PRAYER THOUGHT

We are signposts to others. Are we pointing in the right direction? We may have been moved by some unthinking vandals.

THURSDAY, APRIL 1
Scripture Reading—Jeremiah 6:16

FULLY REVEALED

W. Russell Maltby affirmed, "Life will work only one way, and that is God's way. God's way has been revealed fully and finally in Jesus Christ, that inexorable realist from Galilee. The sooner we learn this and take it to heart, the better will life be."

PRAYER THOUGHT

Let God have His will in our lives. We must find our way through the labyrinth of life and with God's help we shall emerge victorious.

FRIDAY, APRIL 2
Scripture Reading—Jeremiah 29:13

NOT SEEKING
ANSWERS

Said a dissolute, discouraged college youth who had come to the end of himself, "I'm not seeking answers anymore. I'm seeking Jesus Christ!"

PRAYER THOUGHT

Our college youth above is similiar to the mouse which was no longer interested in the cheese only in ridding himself of the trap. We drop generalities when we become desperate and have need of salvation.

SATURDAY, APRIL 3
Scripture Reading—2 Thessalonians 3:10

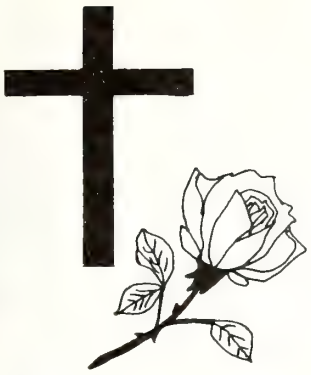
DO FOR YOURSELF

Said Lincoln, "You can't help men permanently by doing for them what they can and should do for themselves."

PRAYER THOUGHT

We help others best when we help others to help themselves. People need the feeling of accomplishment and the taste of success.

(Devotions used by permission of *Knight's Up-To-The Minute Illustrations*, Moody Press.)



Special Moments

ear Maggie,

''I was reading a novel late at night when it seemed as though I was being told examine **my** faith.'' This was the description given by a student who had arrived at he minister's office at midnight burdened with a question and a feeling of guilt. lthough it had been a long day, his story had to be told.

The student described the sudden awareness that he had thrown away two ears of his life and his family's savings by ''pretending'' to go to school. He now felt n immense responsibility to his parents and to others to make full use of all the time e had left in preparing for a life of service. His remorse was such that he could not ink of telling his family, or his friends, but he knew that a change was required of im.

His question that night, while not unique, is so very important. ''Is this the way od calls people to account?'' No more demonstrable witness will ever be offered an that moment when someone feels that all of his time and actions are open for xamination.

What the student discovered that night was God's message for him, both istressing and illuminating. That is just what happens when we take seriously the esponsibility for our use of the gifts given to us and the trust placed in us.

This kind of awareness of ultimate reality has been experienced by many people, ut it will never be more vividly portrayed than by that young student who knew that is life had been uniquely touched.

Superlatives fail when we attempt to share with others the real presence—the wesome awareness of ''holy.''

This experience has been shared by a minister who hopes it will serve to remind s we are ''accountable'' for our gifts.

Maggie

Turning Aside to the Quiet Roads

(Continued from Page 2)

ecommends six steps toward relaxation. Such ideas as transcendental meditation, oga, and relaxation therapy, as well as tranquilizers and supressants are the mode f the day.

Yet, there is a deeper, stronger, more certain quietness that reaches to the depth of human needs to bring an eternal peace that reaches to the very core of the human heart as well as the human spirit. Again, it is found in these words: ''Be still, and know that I am God,'' and in the beautiful invitation, ''Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls'' (Matthew 11:28, 29). To do this is to capture the secret of calmness and quietness, for now and for the eternal.

MISSIONS

THANK YOU VERY MUCH FROM HOME MISSIONS

''Praise God! Praise God!'' These were the words of the Home Missions Board chairman, Noah Brown, when the director-treasurer, Taylor Hill, gave him the good news on the phone.

It was the results of a letter sent to all the pastors last week. The letters informed the pastors that the home missions treasury was down to four dollars; and the request was made that the pastors take a special offering and ask their congregations for just one dollar per person to help us out of this financial crisis. Well, on the following Tuesday, we received fifty envelopes in the mail and the deposit amounted to $8,434.08, and there is probably more on the way.

We want to thank all of you brother pastors who responded and you dear laymen who cared enough to help. Just in case there might be some pastors who did not receive their letter, we trust that you will just go ahead and act upon the request and let us hear from you. It just goes to show that our people will respond to the cry for help if the need is put before them.

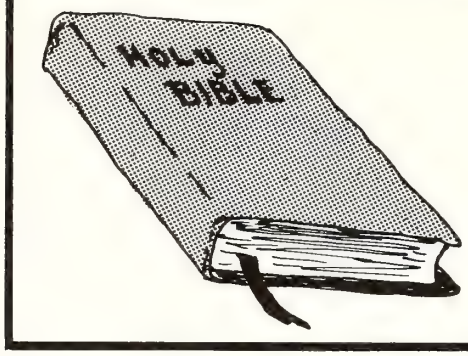
There are many devoted friends in Christ, both ministers and laymen, throughout our denomination who continue to be a great asset to the success of this program. The help has come from individuals, churches, and devoted friends of literally everyone of our other denominational enterprises.

On behalf of the entire board, again we say, ''Praise God! Praise God,'' for answering our prayer, and may He richly bless all of you.

Taylor Hill, Director-Treasurer
1207 Arsenal Avenue
Fayetteville, N. C. 28305

It takes years to build a church.

Seconds to need one.



QUESTIONS and ANSWERS

Conducted by J. P. BARROW
Route 1, Box 475,
LaGrange, North Carolina 28551

Question: Does God punish people for their sins while they live on this earth?

Answer: I think He does in some cases. However, in others it would appear that sinners live easier, and through their ruthless pursuits in evil activities, gain more wealth and with it what appears to be a more glamorous place in social affairs. Some of the Pharisees and Sadducees in both our Lord's day and in that of the Apostle Paul's appeared at times to have advantage over our Lord and over His wonderful servant, the Apostle Paul. But in both cases, the Lord and then His loyal servant Paul entered into a triumphal departure into heaven as cruel hands were the means of ending their soul-winning career here upon the earth.

When cruel hands had crucified Christ, and an evil monarch ordered the beheading of Paul, they furnished a gateway from this limited realm of glorious activities into that endless place of untold joy and glory. Christ dispatched heavenly messengers to say to His startled and bewildered followers who beheld Him as long as it was humanly possible: "And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:10, 11).

Then the Apostle Paul, under inspiration of the Holy Spirit, wrote to his followers and to all Christians: ". . . we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. . . . Therefore we are always confident, knowing that, whilest we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (2 Corinthians 5:1, 6-8); ". . . I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Timothy 4:6-8).

Adam, the first man who sinned, and Eve his wife, were, it seems, judged for their sin shortly after they committed the act. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Genesis 3:16-19).

Then in Noah's day God brought a flood of water upon the earth, and in this judgment, brought death by drowning upon all except Noah and his wife and their three sons and three daughters-in-law. ". . . God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, ar beast, and the creeping thing, and th fowls of the air; for it repenteth me tha have made them" (Genesis 6:5-7). ". . every living substance was destroye which was upon the face of the groun both man, and cattle, and the creepin things, and the fowl of the heaven; an they were destroyed from the earth: an Noah only remained alive, and they tha were with him in the ark. And the water prevailed upon the earth an hundred an fifty days" (Genesis 7:23, 24).

God's angel told Lot and all th members of his family to get out an away from Sodom and Gomorrah for Go was going to destroy them. They wer not to look back, but Lot's wife sinned i disobeying for she looked back. ". . while he lingered, the man laid hold upo his hand, and upon the hand of his wife and upon the hand of his two daughters the LORD being merciful unto him: an they brought him forth, and set hin without the city. And it came to pass when they had brought them fort abroad, that he said, Escape for thy life look not behind thee, neither stay thou i all the plain; escape to the mountain, les thou be consumed. . . . But his wif looked back from behind him, and she became a pillar of salt" (Genesis 19:16, 17, 26).

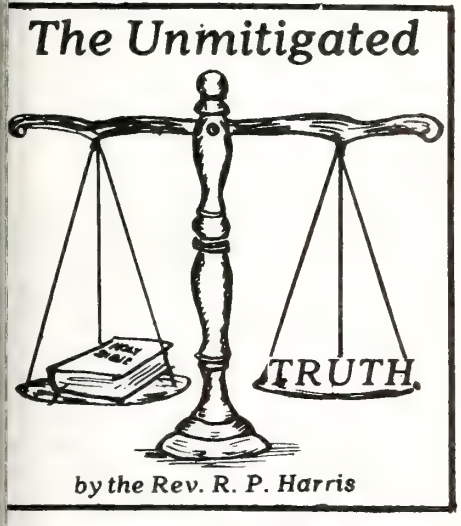
In Acts 5 we have given the account o Ananias and Sapphira who lied about the giving of money and both of their lives were taken in judgment for this sin. ". . . Peter answered unto her. Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things" (Acts 5:8-11).

Not all sinners are so severely dealt with here as they are judged for sin, but all who are not under the cleansing blood of the Lamb of God that taketh away the sin of the world will be judged just as severely when they are brought before the judge in a place where the worm never dies and the fire is not quenched.

George H. Sandison says in answering a similar question on Page 477 in his

book, **1000 Difficult Bible Questions Answered:**

"It might be difficult to prove that there is direct punishment, but experience proves that the results of sin are often very bitter and painful. Sometimes they are felt in the body, when the sins of youth bring on disease which lasts all through life. They are often seen in the cases of Christians who set a bad example before their conversion, and they grieve when they see young people, whom they led into evil, grow worse and worse. The results of the sin of neglecting the training of children are frequently very sorrowful. The child grows up and falls into sin, and then the parent suffers remorse, as he feels that if he had only done his duty before it was too late, the child might have been saved. In many other ways, by natural law, sin works its own punishment."



Scriptural basis: ". . . Take, eat; this is my body" (Matthew 26:26). Also read Matthew 26:17-29.

THE LORD'S SUPPER
(Part 1)

The Lord's Supper is a very sacred ordinance and every church organization having Jesus Christ as its Lord and Master must give special attention and reverence to the administration of and participation in the celebration because the sacraments represent the suffering, death, and resurrection of our Lord. It is a memorial service. The ordinance should be observed as often as feasible. Some churches use the ordinance as a part of their worship services every Sunday (regular worship services or in Sunday school). Others make one Sunday a month Communion Sunday and still others "hold communion" on a designated time every three months. Many churches schedule the ordinance to follow immediately after the Quarterly Conference (business meeting) of the church. The business meetings may be scheduled on any day or night of the week. This has been an established rule in some churches over a long period of time. Most all fundamental and spiritual churches follow the order as instituted by Jesus Christ in the upper room with His disciples. Jesus first held conference with them, then He instituted the Lord's Supper by breaking bread and passing it to the disciples; after which He poured wine into a cup and passed the cup to them to drink of the wine. After the bread and wine were presented, Jesus girded Himself with a towel and washed the disciples' feet. After this they sang a hymn and departed with no pronounced benediction. One can easily determine the continued feeling of fellowship, brotherly kinship, and closeness to their Lord.

If the Lord's Supper is celebrated too often it may lose its sacredness and become a cut and dried mechanical device with no real spiritual meaning. The spiritual fervor and joy of participation must be registered by all worshipers. Each person is cautioned to use the ordinance as a memorial of the suffering and death of our Lord for our sins. Observance of the Lord's Supper should be a vital part of our worship experience and honest, sincere preparation for it will make it so.

The administration of the Lord's Supper must be orderly and with simplicity. Individual cups are preferred for sanitation's sake. Those who prepare for the services (deacons and/or their wives) should leave a few glasses empty and provide a decanter of wine so that the minister in charge can include the pouring of the wine in the ceremony making it more impressive. The wine should be pure, unsweetened grape juice, fresh from the can (or bottle) or from fresh grapes. Fermented wine is not to be used. The wine not used after the celebration should not be consumed by children or any one else at this time. However, leftover wine may be consumed later but in private chambers.

Those who prepare for communion services should use plain sifted wheat flour, use pure water to mix the flour in a pastry like consistancy, roll out thin, mark with a knife, and bake until well done. Most of the bread may be broken before the ceremony but a sizable piece should be left and placed on the communion table in a napkin. The minister will need to "break bread" as a part of the ceremony. It would also be in good taste for the minister to use a clean pair of white gloves to break the bread. As a makeshift he could use two white napkins and break the bread by using one of these in each hand. The leftover bread should not be consumed here but may be disposed of later in a suitable manner.

Depending on the size of the congregation, enough deacons should be present to serve. One or more deacons will distribute the bread first and then others will follow with the tray of wine cups containing the wine. Each worshiper will receive a portion of bread and a cup of wine, holding both in his hands until all have been served in the congregation. All Christians should be invited to participate. It is the Lord's Supper and His table. Church affiliation should make no difference. The deacons, after serving the sacraments, will return to the table and the minister will serve them and then serve himself; after which, all partake of the sacraments at the same time.

If wine glass racks are not provided on the backs of the pews the deacons will return with the trays to collect the wine glasses. Some congregations have their worshipers simply file by the table and leave the glasses there. This is convenient if they are leaving to pass by the table on their way to take part in the washing of the saints' feet. This is the order used in many churches today.

COME MEET SAMMY HALL

March 26, 3:30-4:30 P. M.

The Ayden Bible and Bookstore located in the Free Will Baptist Press Foundation building on Highway 11, north of Ayden, cordially invites you to meet Sammy Hall. This gospel singer is also the author of the book, HOOKED ON A GOOD THING. Having been addicted to drugs and alcohol and a life of one-night stands, this former rock star tried unsuccessfully to take his own life.

Since an encounter with the Lord, Sammy Hall is a new person, singing his joyous testimony wherever he goes. Books, records, and tapes may be purchased at the bookstore.



Our Church Auxiliaries

CHRISTIAN EDUCATION COMMITTEE
North Carolina State Woman's Auxiliary Convention of Free Will Baptists

Purpose and Guidelines

The purpose of the Christian Education Committee is to foster in young people an awareness of Christian vocation and to assist them in preparing for the fulfillment of their vocation.

The Bible teaches that every Christian has a calling from God: "I . . . beseech you that ye walk worthy of the vocation wherewith ye are called, " Paul wrote in Ephesians 4:1. Our Christian vocation is God's call to serve Him through our life and through our work.

The Bible not only teaches that God has a purpose for every life, it also admonishes us to prepare to fulfill this purpose: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, . . ." (2 Timothy 2:15).

Christian vocation, then, is accepting God's purpose for our lives; and Christian education is preparing for the fulfillment of this purpose.

The work of the Christian Education Committee shall include the following services:

1. Conducting programs of study that will help young people to recognize and to respond to God's calling for their lives;
2. Counseling with young people for the purpose of assisting them to choose their careers and professions in terms of Christian vocations;
3. Encouraging young people to prepare for their Christian vocations by attending Christian colleges;
4. Assisting young people in finding scholarships and other financial assistance that will enable them to attain an education that will adequately prepare them for their Christian calling; and,
5. To work with district auxiliary conventions and local woman's auxiliaries in whatever ways are appropriate to carry out the purpose of the Christian Education Committee.

GOD BLESS AMERICAN WOMEN

Mrs. Sterling Duncan
Vice-President, State Woman's Auxiliary Convention

With the passing of our bicentennial year, one is reminded of the many blessings our nation has enjoyed, and the Christian heritage we have long cherished.

America is the most blessed nation in the world. We have consumer laws to protect the small businessman. Health and education laws offer equal opportunity to all people. No other country provides as many personal needs for its citizens. There is aid to the handicapped, orphans, widows, and the elderly. Although some of these privileges have been abused, we can still thank God for America.

We must not take these blessings for granted though. America is great only because of God's hand of mercy over us. If He should remove His hand and withdraw His blessings, we are doomed.

Our nation was founded by men who believed in the Bible, and like the Old Testament patriarchs, trusted in God for His blessings.

Women too have played a great part in our nation's heritage. They stood beside their men and shared the hardships of the frontier life, making it possible for us to enjoy our religious freedom toda
Godly women are a blessing to ar
country.

Today, more than ever, Christia
women are needed in the work of Chris
Our foreign missions program needs ou
full support. Our missionaries, who hav
dedicated their lives to the spreading
the gospel, need the encouragement
knowing that we are standing behin
them, not only with our prayers, but wit
physical needs also.

Here at home, there are lost soul
within our reach with aching hearts
sickness in the body, disappointments i
marriage, failure in business, and fear o
death. They are in need of somethin
only Jesus can give. What an opportunit
we have to witness, for truly the "field
are white unto harvest." Let's reach ou
with a compassionate heart and begin t
gather the precious sheaves.

We Free Will Baptist women can make
1976 a year to be remembered as our
"most fruitful year in the Lord." Let's
win a soul to Christ, and add a new
member to our woman's auxiliary.

AUXILIARY SPONSORS QUILTING BEE

In February, the Woman's Auxiliary of
Stancil's Chapel Free Will Baptist
Church, Route 2, Kenly, sponsored an
old-fashioned quilting bee. All the ladies
of the church were invited to participate
in the work and the fellowship. Some
members who did not participate
prepared a picnic basket and served
lunch to the workers. All agreed that the
lunch was appetizing, the fellowship was
stimulating, and the work was self-
gratifying.

The ladies completed four quilts that
are to be presented to the Free Will
Baptist Children's Home in Middlesex.
The quiting project was sponsored in
response to the Children's Home's
request for needed bedding articles.

The auxiliary hopes that the results of
its efforts will furnish warmth and
comfort to the children through many
future years.

Respectfully submitted,
Kathy E. Creech
Corresponding Secretary

CENTRAL DISTRICT WOMAN'S AUXILIARY CONVENTION

The Central District Woman's Auxiliary
Spring Convention will convene with the

ee Union Free Will Baptist Church near alstonburg, Wednesday, March 31, th the president, Mrs. Bruce Barrow, esiding. The convention theme, will be Have a Goodly Heritage,'' with ripture taken from Psalm 16:6, ''The es are fallen unto me in pleasant ces; yea, I have a goodly heritage.'' ss Leah McGlohon will serve as music ector with Mrs. Francis Carraway as nist and Mrs. Carl Barrow as organist. e scheduled program is as follows:

Morning Session

:30—Registration
:00—Presentation of Colors
—Hymn, ''America''
—Devotions, Mrs. T. E. Tyndall
:15—Welcome, Mrs. Melvin Cunningham
—Response, Mrs. Willard Harrison
:20—Greetings, the President
—Recognition Time
—Business Period
:40—Missions, Miss Leah McGlohon
—Roll Call of Auxiliaries
—(Mission Money and Pennies for Cragmont)
:55—Youth (Declamation), Mrs. Jack Dail
:05—Children's Home News, Mrs. Jane Tripp
—Offering
:15—Pledge to the Children Flag
—Pledge to the American Flag
—Special Music, Mrs. Richard Dixon
:30—Morning Message, the Rev. C. L. Patrick, Host Pastor
—Benediction

Afternoon Session

:15—Hymn, ''America the Beautiful''
—Prayer
:20—Presentation of Essay Winner, Mrs. Jack Dail
:30—Free Will Baptist Press Foundation, Mrs. Elizabeth Hill
:40—News from Mount Olive College
:50—Cragmont, Mrs. A. B. Chandler
:00—Study Course Chairman, Mrs. Albert Proctor
:10—Anna Phillips Loan Fund, Mrs. Bertha Harris
:20—Recognition of Life Awards, Mrs. Frank L. Walston
—Business Period
:45—Hymn, ''God Bless America''
—Adjournment

HAPPENINGS IN THE CENTRAL YOUTH DISTRICT

The Central District Free Will Baptist Youth Rally will be held at Hugo Free Will Baptist Church near Grifton, Saturday, March 27, beginning at 10 a. m. All of the young people of this district are invited to attend and to share in the blessings of the day. The day will be a time of sharing, caring, loving, serving, and worshiping our Lord. The Hugo church is located on rural paved road No. 1091 that turns off Highway 11 between Grifton and Kinston.

The youth auxiliaries will bring offerings for the India Mission project. These gifts will be given in an altar offering service. Lunch will be served by the Hugo church. A candidate for president and outreach secretary for the Free Will Baptist State Youth Convention will be elected at the meeting at Hugo. Nominations are to be sent to Miss Shelby Bradshaw, Box 43-A, Farmville, North Carolina 27828. Nominations should be sent by March 15 so ballots can be prepared.

Declamations and essays should be received by Mrs. Jack J. Dail, Route 1, Box 206, Winterville, North Carolina 28590, by March 18. Bible Bowl Quiz runoffs for the Central District will be at the Marlboro Free Will Baptist Church near Farmville, on Sunday, April 11, at 3 p. m.

Come and share the blessings with the youth at Hugo church on March 27.

Yours in Christ,
Debbie Smith
Central District Reporter

NOTE OF THANKS

We wish to say ''Thank you'' for the cards, gifts, phone calls, visits, and most of all for your prayers in our behalf while my husband (the Rev. Milford Hales) was in the hospital. Now he is at home and is feeling much better. We know that it was through your prayers that God spared his life. We thank God everyday for what He has done for us. We thank Him also for friends like you.

May God bless all of you is our prayer.

In His Service,
The Rev. and Mrs. Milford Hales
Route 3
Kenly, N. C. 27542

SUNDAY SCHOOL CONVENTION WORKSHOPS

This year's North Carolina State Sunday School Convention will be different from any convention that has preceded it. Each delegate will register between 8:30 and 9:30 a. m. At the time of registration, each delegate will be asked which workshop he would like to attend and will be given instructions as to where to go. Workshops will begin at 9:30 or shortly thereafter, depending on late arrivals. Each workshop leader will conduct the opening devotions and welcome. At 10:30 or shortly thereafter, depending on when the workshops were able to start, each workshop will end. After a break, each delegate and visitor can then choose his second workshop for the morning.

Lunch will be served at noon, and the business program will be conducted after lunch. The theme for the year is bicentennial in nature: ''Celebrating 200 Years with 200 Sunday Schools.'' Each person will receive a liberty bell nametag and each Sunday school will be written beside one of the dates between 1776 and 1976. We hope to have a Sunday school present for each of the 200 years of our nation's existence.

See you at the State Sunday School Convention.

Mrs. Ann Radford
Director of Records and Reports

Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Arnold Woodlief, 410 West Milton Avenue, Marianna, Florida 32446, announces that he is available for evangelist work wherever the Lord leads. Any church or minister interested in his services may contact him by writing the address above.

The Rev. Bobby Brown, former pastor of Russell's Creek Free Will Baptist Church near Beaufort, will be available for full-time pastoral duties as of April 1, 1976. If interested you may contact him at Route 2, Box 43-A, Newport, North Carolina 28570, or by telephoning 726-5474.

News and Notes

of Denominational Interest

Spring Revival Scheduled For British Chapel

Spring revival services are scheduled for British Chapel Free Will Baptist Church located eight miles north of Kinston for the week of March 29—April 2. The visiting minister will be the Rev. Sheldon Howard. Services will begin nightly at 7:45 with special music being rendered each night. The public is cordially invited to attend.

Youth and Spring Revival At West Clinton Church

A youth revival is scheduled for the West Clinton Free Will Baptist Church, Clinton, for Saturday and Sunday evenings, March 27, 28, beginning each evening at 7:30. The guest speaker will be Don Coats.

Following this youth revival the regular spring revival of the West Clinton church will begin on Monday night, March 29, and continue throughout the week. Services will begin each evening at 7:30 with the Rev. R. L. Moore as the visiting evangelist. Special music will be rendered each evening. Everyone is cordially invited to attend both of these revivals.

Wooten's Chapel Announces Spring Revival Services

Spring revival services will begin at Wooten's Chapel Free Will Baptist Church, Route 3, Raleigh, Monday evening, April 5, and continue through Friday evening, April 9. Services will begin each evening at 7:30 with the Rev. Hubert Stanley, pastor of the Palmer Memorial church, as the guest speaker. He will be assisted by the pastor, the Rev. Jesse Caton. Mr. Caton and the church membership cordially invite the public to attend these services.

Kinston Church to Host the 3rd Eastern S. S. Convention

The Third Eastern Sunday School Convention will meet on Saturday, April 3, at 10 a. m., with the First Free Will Baptist Church of Kinston. The church is located on the Corner of College and Lenoir Streets. Lunch will be served at the noon hour.

The Rev. DeWayne Eakes will give a lecture on "Christian Education." All Sunday schools of the Third Eastern District are urged to have representation at this convention. Visitors are also invited to attend.

Johnnie Bullman Conducting Otway Spring Revival

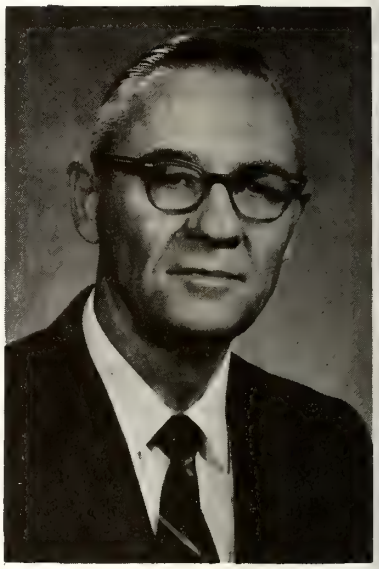


Spring revival services will begin at the Otway Free Will Baptist Church, Otway, the week of March 28—April 3, with the Rev. Johnnie Bullman of Spartanburg, South Carolina, as the visiting evangelist. The pastor, the Rev. T. C. Farmer, will assist Mr. Bullman in the services which will feature special music each evening. The public is invited to come and hear this man of God as he delivers the messages each evening.

VEA Teacher-Training Program At Sandy Plain Church

The Rev. David C. Hansley of Mount Olive will teach a VEA Teacher-Training program at Sandy Plain Free Will Bap Church, Route 2, Pink Hill, Mon through Wednesday, March 29-31, fr 7:30 p. m. to 9:30 p. m. The pastor, Rev. Robert Rollins, and congregation encourage all a churches to participate in this program

Memorial Chapel Announces Spring Revival Services



The Memorial Chapel Free Will Bapt Church located on the campus of t Children's Home, Middlesex, announc its spring revival beginning on March 2 and continuing through April 2. Everyo is cordially invited to attend what expected to be a glorious week in t Lord. For those of you who cannot a tend, the church requests that you much in prayer for the revival.

The Rev. C. L. Patrick will be t guest speaker for these services. M Patrick is currently pastoring the Fr Union Free Will Baptist Church ne Walstonburg.

Brownie Troop Visits Spring Branch Church

Sunday, March 7, the Brownie Troo No. 37 from Walstonburg was guest the Spring Branch Free Will Bapti Church near Walstonburg, for t morning worship service. The Brownie recited the Scout Pledge and rendere special music during the service.

At the evening worship hour everyo enjoyed a covered-dish supper an afterwards watched films of variou church activities, including the trip Disney World at Thanksgiving.

ew Sandy Hill Revival
w in Progress

Revival services are in progress this ek at the New Sandy Hill Free Will ptist Church located two miles south of iley. Services are beginning each ening at 7:30 and will continue rough Friday evening, March 26. The iting minister is the Rev. Charles rgan. He is being assisted by the stor, the Rev. Joe Johnson. Special usic is also being rendered each ening. The pastor and the church mbership cordially invite everyone to end the remainder of these services.

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rman Ard to Conduct
ay Branch Revival

The Rev. Norman Ard will be the angelist for revival services at the Gray anch Free Will Baptist Church, Route Deep Run, the week of March —April 3. Services will begin each ening at 7:30, with the pastor, Don y, assisting Mr. Ard. Special music l be a part of each service. The public cordially invited to attend.

---

w Minister and Family
nored by Piney Grove Church



A reception honoring the Rev. and s. Preston Smith and family was held nday evening, March 14, following the ening worship service, in the ucational building of the church. Mr. ith assumed the pastorate of the Piney ve Free Will Baptist Church of Kenly, rch 1. He and Mrs. Smith and ldren, Amy 4, Chuck 3, and Chad 2, ide in the Piney Grove parsonage on Route 1, Kenly.

At the reception the guests were greeted at the door and introduced to Mr. and Mrs. Smith by Raymond Game, chairman of the Board of Deacons. Mrs. Game and Mr. and Mrs. Charles Ray Pope presided at the register. Upon entering Mrs. Smith was presented a corsage of white carnations. Mr. Smith received a carnation boutonniere.

Mrs. Melvin Watson welcomed everyone and Raymond Game gave the invocation.

The refreshment table was covered with a white cloth and a centerpiece of mixed spring flowers. Mrs. Lonnie Bass, Mrs. Jackie Pope, Mrs. Calvin Medlin, Mrs. Melvin Watson, Mrs. Selby Raper, and Mrs. Perry Hales assisted in serving. The guests were served cake squares, orange punch, and mixed nuts.

Gospel Sing and Revival
At Otter's Creek Church

A gospel sing will be held at Otter's Creek Free Will Baptist Church, Route 1, Macclesfield, on Saturday, March 27, beginning at 7:30. The sing will feature the Gospel-lettes of Greenville.

Revival services will begin at Otter's Creek on Monday night, March 29, and will continue through Saturday night, April 3, with the Rev. Scott Sowers as the visiting minister. Services will begin each night at 7:30 with the pastor, the Rev. Ralph Aycock, assisting Mr. Sowers. Special music will be a part of each service. The pastor and the entire church extend a warm invitation to the public to attend both the sing and the revival services.

MRS. LOLA T. HINTON AND MRS. LALA T. BELL

(The following obituary was written with respect and recognition of the memory, life, and services rendered by the late Mrs. Lola T. Hinton and Mrs. Lala T. Bell to the Friendship Free Will Baptist Church in Johnston County, and the Friendship Woman's Auxiliary.)

On the thirty-first day of December, 1975, it was the will of Divine Providence to call Lola T. Hinton and Lala T. Bell, sisters, and two of Friendship's most beloved members to their heavenly reward. They were at Mrs. Hinton's home on the eve of their death before they were found the following morning, both appearing to have suffered heart attacks. They were apparently helping each other, as they have done so sweetly for years while living in the same community.

In the passing of Mrs. Hinton and Mrs. Bell, Friendship church lost two of its most loyal and faithful servants. For nearly forty years the descendants served faithfully with regular attendance at Sunday school, worship services, other denominational meetings, and at auxiliary conventions—always willing to serve even beyond the call of duty.

In the death of these two dear widow women, Friendship church and all phases of its work, the community, and their families have lost two of their most kind, loving, and humble members.

As a gesture of appreciation,

Judy Strickland, President
Penina Edwards, Corresponding Secretary
Friendship Woman's Auxiliary

A TRIBUTE TO MY MOTHER
Mrs. Lola T. Hinton

Today is a very sad occasion, but I want to take this time to say a few things about a wonderful and loving mother. **Mother we love you**, we always have and always will. You may be gone from us physically, but you're here forever in our hearts and minds. We are not sad, for we know you're in heaven with Daddy and at peace in God. The Bible teaches us that death comes to a Christian as an instant transference to be with God. Revelation 14:13 states, ''. . . Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.''

You were the most wonderful mother in the world and we loved you more than we can ever express. You always gave so much of yourself and your love to us that we can always have such fond memories of. You and Daddy raised us all here in the Friendship church to be God-fearing and respectful children. For this we can never say thanks enough. We are going to miss you so deeply for your motherly love and beautiful smile. You were always there when we needed you. Such motherly love for seven children, I don't think I'll ever see again. We'll all be with you again someday in that mansion in the

(Continued on Page 16)



MAN UNDER JUDGMENT

Lesson Text: Matthew 25:31-46
Memory Verse: Matthew 25:40

I. INTRODUCTION

Despite Jesus' statement that to no man is revealed God's plans for the end of the world, many self-appointed prophets through the years have set the date and have insisted on a biblical background for their predictions. The dates set have come and gone and the world is still ambling along, although it is considerably messed up by the bungling of men. Those who watch and pray and live according to the Master's instructions, need not worry about when the last trumpet shall sound and time shall be no more.

It is certain that He will return, as we saw in last Sunday's lesson, and it is equally as certain that when He does come there will be a judgment. Man has already been under judgment. His sins were judged at the Cross and Christ paid the penalty for them. After he is saved man undergoes judgment of his new sins everyday. He must face them, acknowledge them, confess them, and forsake them, if he would please His Master and enjoy the daily fellowship that a cleansed heart affords.

We turn today to Matthew again and look at the judgment of the living nations; that is, the nations that will be on earth when He returns. Of course. **nations** here means also individuals because it is a personal judgment man will face whatever the occasion may be.—**The Advanced Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. The idea of judgment is written in all of the Word of God. For one to believe that he can live in this world and never have to face judgment is like spending a vacation at a plush resort and then being surprised when he is presented with a bill. No man can escape personal responsibility for his life.

B. The passage with which we deal in this lesson treats the judgment of nations, and does not seem to be a good passage for this lesson. However, we do know that there is the Great White Throne Judgment for unbelieving sinners and the judgment seat of Christ for Christians. All will be judged.

C. In the judgment of nations the basis for the judgment is their treatment of Christ's brethren. In the judgment seat of Christ, the basis of the judgment is their faithfulness in duty. In the judgment of the Great White Throne, the basis of judgment is whether their names are written in the Lamb's Book of Life.

D. The Christian was judged as to sins when Christ died on the Cross. We became identified with Him by faith and He paid the penalty; therefore, our sins have been judged, but we will be judged as stewards of God's grace.

E. God's people are being judged as sons of God each day, and He chastises us when we sin (Hebrews 12:7, 8).

—**The Bible Teacher (F. W. B.)**

III. ADDITIONAL TRUTHS

A. If we had no Scripture except the text of this lesson, we might suppose that gaining eternal life is just a matter of helping others. It is a matter of helping others, but that is not all it is. Our text gives a correct picture of the judgment, but not a total picture. It shows us the truth, but not all of the truth.

Looking at another side of the truth we see quite clearly that even the best of people do not earn eternal life by what they do. "All have sinned, and come short of the glory of God." "The wages of sin is death." We do not earn eternal life by our own efforts; it is "the gift of God" (Romans 3:23; 6:23). God does not give us this gift because we are good, but because He is good. In spit our sins we are saved by His gra which means by His favor given to when we do not deserve it. Because loved us even when we were sinners, sent His Son to die for our sins. wages of sin is death; but Jesus cepted the wages we earned by our s and so we may accept God's gift eternal life instead. Our text says righteous shall go into life eternal, a that is true. But once we have sinned, do not become righteous merely by doi right. We become righteous when G takes away our sins, forgives the because of Christ's sacrifice, and giv us His righteousness instead. And G does not do this because we do good, b because we have faith and trust in t Saviour (Romans 3:21-28).

How then do we come to eternal lif To put it another way, how are saved? Let's visualize it in the followir manner.

First of all, we are saved by God grace. We are saved because He loves and gave His Son to die for us, becau He takes away our sin and makes righteous. Ephesians 2:8 says, "E grace are ye saved through faith; an that not of yourselves: it is the gift God."

Then we are saved by our faith. Whe we believe in Christ and put our trust Him we are ready to accept the grace th God is ready to give us freely. Roman 3:28 says, "A man is justified by fait without the deeds of the law."

A third side of the truth is given us b James. He says faith without works dead. He tells of Abraham's faith an works, and adds that faith was mad perfect by works. He says, "Ye see the how that by works a man is justified, an not by faith only" (James 2:24).

This is the side of truth that is em phasized in our lesson. Let's not think is the only side, but let's never forge that it is one side. We are saved by God's grace, and our faith, and our good works.—**Standard Lesson Commentary**

B. A Jewish rabbi of bygone years was asked to give a full explanation o the law while the inquirer stood on one foot. Without hesitation, the rabb replied: "That which thou findes distasteful to thyself, do not unto others. All else is exposition."—Selected

ONLY THIRTY-NINE CENTS

Margaret N. Freeman

BOB fingered the box with the model car pieces inside. There no clerk in sight, so he picked it up. pieces inside rattled as he turned it and looked for the price. Forty-nine ts!

Bob put the box back on the counter dug deep into his blue jeans, as if he n't know what his hand would pull It was still one quarter, a dime, and pennies! He sighed. He wished e were a magic seed he could plant in pocket that would multiply the money increase it just one dime!

he Scout Hobby Exhibit was orrow, and the prize was a trip to

STORIES for our youth



erbrook Zoo by bus. What fun it would o win! All entrants would get free ice am and cookies even if they didn't . The rules specified six models in h entry. He hadn't been collecting y long, so he only had five entries. more would do it! If he just had a e, he would have a chance to win the e, too.

He picked up the box again and ered the price tag. The four was tten so dimly it would be very easy to nge it. He looked around again. A ple of clerks stood chatting at the far of the store with their backs toward . He didn't see a single customer und any place.

He reached for the pencil in his ket, but as he did so, he caught sight himself in the mirror across the aisle. His face looked white under the thatch bushy, black hair. The freckles stood in yellow dots. His eyes were big and ght. Is that scared-looking boy really me? he thought, clutching the top of his pencil with the big red eraser.

Something seemed to hold him back from changing the figure on the price tag. "God help me to do right," he breathed a prayer, and right away a verse flashed across his mind: "Thou shalt not steal!"

"God spoke to me," he thought in awe, and the tight feeling that seemed to be holding his arms from changing the price tag loosened. He took a deep breath and walked away from the counter.

"Boo!" shrilled a voice. Bob stepped back so startled he fell against the counter and stared into the grinning face of Dallas, a small boy from his neighborhood.

"Scared you, didn't I? I ducked behind the counter. You didn't see me, did you?" the little boy asked, grinning gleefully.

"Why, no, Dallas!" Bob stared at the boy. "Where were you?"

"Ducking behind those ferns across the counter. I could see you, but you couldn't see me! I thought you'd never get done looking at that model car. I got a stiff neck from stooping over. Are you going to buy it? Are you, huh?" Dallas insisted.

"Yeah, maybe, sometime. Not now though," Bob mumbled.

"Well, I have to meet Mom. 'By, Bob," Dallas waved and scampered out of the store.

Bob stared after him. Boy! that had been a narrow escape. Dallas and his family lived next door. It had taken a long time before they started attending church and Sunday school, but Bob's father and mother hadn't given up inviting them. The last few Sundays Dallas' dad and mom had gone, and Dallas had been going to Sunday school for quite awhile now. Bob and he usually walked to church together.

"Wow! am I ever glad," Bob thought, "that that Bible verse stopped me from changing the price on that model car. What would Dallas and his folks have thought of me if I had done it?" It made him feel weak even to imagine it. To think that Dallas was there all the time!

Bob thought, "God sees me all the time, too. I must never forget that. Now I know how important it is to hide God's Word in my heart, for it will help me when I'm tempted." He took a deep, thankful breath and ran for home.

"Uncle Ted!" he exclaimed joyfully as he saw the tall figure sprawled in the porch swing. "When did you come?"

"About a half-hour ago, Nephew Red Face. You look hot!"

"Whew!" Bob said. "I ran all the way home from town. I am hot! I wish I had something to cool me off."

Uncle Ted grinned. "I get the message. Your mother just cooled me off with some iced tea and cookies—but here! You go down to the dairy bar and have a treat on me! And keep the change!"

"Thanks, Uncle Ted!" Bob grinned. He looked at the money Uncle Ted had pressed into his palm. "Two dimes!" he whooped and raced back to the dime store.

How good God was to see he got that extra dime! He'd buy the model car, and Uncle Ted and he would put it together after supper. Then on the way home from the dime store, he'd eat the ice-cream cone and enjoy every bite!—Selected



MOUNT OLIVE COLLEGE HAPPENINGS

MOUNT OLIVE, NORTH CAROLINA

COMING EVENTS AT MOUNT OLIVE COLLEGE
(Spring, 1976)

Wednesday, March 24: The annual Pierson event is scheduled for March 24 and will feature the Broadway musical production of **1776**. The play will begin at 7:30 p. m., in the auditorium on the downtown campus of Mount Olive College. All Free Will Baptists are invited to enjoy the bicentennial play as guests of the College.

Sunday, March 28: A Salute to America—The College Chorus and Mount Olive Singers will present a program of special music in commemoration of our nation's 200th birthday. The program will be held in Rodgers Chapel and begins at 3:30 p. m., and will feature the Mount Olive Singers and the College Chorus.

Saturday, April 3: Conference on Stewardship and the Local Church—This conference will cover three basic areas in regard to a church budget: (1) Steps and Procedures in Preparing a Church Budget; (2) How to Promote Giving in the Local Church; (3) Church Contributions and Income Tax.

Registration will begin at 9 a. m., in the Henderson Building, with the conference starting promptly at 10 a. m. It will end at 2:30 p. m. This conference is designed for ministers and laymen in preparing church budgets and financing the budget. Registration is $5 per person, which includes lunch.

Saturday, May 1: Christian Music Festival—Let's all make plans to be at Eagles Nest on Saturday, May 1, for a day of "Praising the Lord." The annual Christian Music Festival will begin at 9 a. m., and this year's theme is "God Bless America."

May 14, 15: Prayer Retreat for Ministers and Christian Workers at Eagles Nest. The retreat will begin at 7 p. m., on Friday evening, with the evening meal. The retreat will include group discussion, Bible study, periods of silence, verbal and nonverbal expression, and times for written expression. The conference will end at 3 p. m. on Saturday. Cost will be $10 per person, which includes meals and lodging.

BRYAN $1,000 SCHOLARSHIP

Mount Olive College announced today that it will award two $1,000 scholarships annually for the next three years in memory of the late Robert E. Bryan, a native of Sampson County and a prominent business and civic leader of Goldsboro.

The first awards will be for the 1976-77 academic year. One scholarship will go to a Wayne County student and the other to a Sampson County student. Six recipients will be chosen during the three-year period (1976-1978), and each will receive a $1,000 scholarship to be prorated over two years of study at Mount Olive College.

President W. Burkette Raper reported that the College Board of Trustees authorized the scholarships as a living tribute to Mr. Bryan for his outstanding community leadership and support of Mount Olive College.

Any high school graduate from Wayne and Sampson Counties, including the city schools, is eligible to apply by filing an application for admission to Mount Olive College and submitting a letter stating what a $1,000 scholarship would mean to them. "Applicants will be chosen on the basis of merit as well as need," President Raper reported. Awards will be announced in early April.

Interested persons are invited to contact the Admissions Office, Mount Olive College; phone, 658-2502.

BRYAN SCHOLARS

During the 1976-1977 academic y Mount Olive College will select twen five Bryan Scholars.

Bryan Scholars must be le residents of North Carolina who ha been accepted for enrollment at Mou Olive College. Applicants will be select on the basis of scholastic aptitud character, and merit.

Bryan Scholarships range from $5 to $2,000 for two years of study. T exact amount of the scholarship will va according to financial need. Studen selected for Bryan Scholarships a expected to maintain quality work order to be eligible for the second ye award.

Recipients of Bryan Scholarships a expected to register for one semest hour of supervised independent stu each semester. Studies may inclu service projects and should relate to t student's career objectives.

Free Will Baptist students interested being selected as a Bryan Schol should submit a letter requesting t award, two letters of recommendatio the College application form, and t Parents Confidential Statement of t College Scholarship Service demonstrate the degree of financi need. Applications should be submitte as early as possible and will b processed as received. Application should be addressed to the Director Admissions, Mount Olive College, Mou Olive, North Carolina 28365; phone 658-2502.

MRS. RODGERS IN HOSPITAL

Mrs. Sarah C. Rodgers, majo benefactor for the Chapel at Mount Oliv College, is a patient in Wilson Memoria Hospital, Wilson, North Carolina 27893 About mid-February she fell and brok her leg again.

I am sure that she would appreciat receiving cards from her many Free Wil Baptists friends. Your interest an prayers on her behalf would be ver meaningful and encouraging to her a this time.

W. Burkette Rape
President

Free Will Baptist Children's Home

MIDDLESEX, NORTH CAROLINA 27557

"A Christian Home for Boys and Girls"

RELIGIOUS CONTRIBUTIONS FOR FEBRUARY, 1976

Albemarle Conference

kory Chapel	$ 150.00
achi Chapel	100.00
Tabor	75.31
iliary District Convention	68.50
on Meeting	19.48
on Chapel	282.82
otal	$ 696.11

Cape Fear Conference

hel	$ 33.00
twood	391.90
bewell	73.42
nston Union	21.16
mer Memorial	50.35
Mary's Grove	5.00
ady Grove	45.70
ithfield, First	34.00
tory Mission	3.00
st Clinton	100.00
oten's Chapel	21.62
verton's Grove	72.03
Total	$ 851.18

Central Conference

pen Grove	$ 251.00
den	255.00
thany	39.34
ck Jack	295.00
mmunity	104.50
niels Chapel	15.00
da's Grove	113.36
gewood	5.00
n Grove	18.00
e Union	235.86
endship	170.00
enville, First	210.00
m Swamp	110.00
ckory Grove	30.00
go	4.00
ll Road	330.00
Grange	35.00
tle Creek	55.00
mondsville	5.00
vens Chapel	51.46
ace	48.36
edy Branch	150.00
cky Mount	20.00
se Hill	70.00
ring Branch	100.00
rboro	120.00
alnut Creek	140.00
atery Branch	174.22
illiamston, First	3.98
interville	380.14
Total	$ 3,539.22

Eastern Conference

Antioch	$ 55.00
Arapahoe	100.00
Bethel	20.00
Bethlehem	187.28
Beulaville	20.00
Bridgeton	93.00
Cabin	50.00
Core Creek	87.51
Crab Point	35.00
Croatan	100.00
Davis	5.00
Deep Run	4.00
Dublin Grove	50.00
Edwards Chapel	45.00
Faith	60.00
Friendship	52.86
Gethsemane	120.00
Hillsberry	20.00
Holly Springs	667.00
Juniper Chapel	42.50
Kinston, First	5.00
Lanier's Chapel	10.00
Macedonia	100.00
May's Chapel	100.00
Mt. Olive	15.00
Mt. Pleasant	50.00
Mt. Zion (Onslow)	3.00
Mt. Zion (Pamlico)	20.00
Eula Jones	5.00
Auxiliary District	10.00
New Bethlehem	22.40
New Haven	31.33
Northeast	3.75
Oak Grove	5.00
Oriental	77.73
Otway	30.00
Pearsall's Chapel	183.67
Piney Grove	20.00
Rock of Zion	60.00
Sarecta	67.06
Smith's New Home	20.00
Sneads Ferry	45.00
Snow Hill	15.20
Sound View	176.80
St. Mary's	93.63
Warden's Grove	10.00
Whaley's Chapel	150.00
Total	$ 3,143.72

Pee Dee Association

Oak Grove	$ 75.00

Piedmont Conference

Durham, First	$ 50.00

Rockfish Conference

Conference	$ 10.00

Toe River Association

Roaring Creek	$ 18.00

Western Conference

Barnes Hill	$ 20.00
Branch Chapel	90.12
Eastwood Chapel	97.83
Everett's Chapel	101.74
Flood's Chapel	78.00
Friendship	5.00
Kenly	65.00
Little Rock	30.00
Marsh Swamp	60.00
Micro	75.00
Milbournie	83.00
Mt. Carmel	10.00
Mt. Zion (Nash)	126.95
New Sandy Hill	50.00
Oak Grove	216.28
People's Chapel	10.00
Pine Level	77.00
Piney Grove	25.00
Pleasant Grove	25.00
Pleasant Hill	204.20
Pleasant Plain	21.08
Rains Cross Roads	50.00
Rosebud	5.00
Selma	50.00
Sherron Acres	150.00
Spring Hill	20.00
Stancil's Chapel	61.64
St. Mary's	585.06
Stoney Creek	135.00
Stony Hill	6.00
Union Chapel	32.50
Union Grove	155.00
Wilson, First	12.00
Total	$ 2,733.40

Statewide

Auxiliary Convention	$ 137.37
Brotherhood	50.00
Total	$ 187.37

Other States

Bim, West Va.	$ 10.00
Flint, Mich.	60.00
Shelby, Ohio	45.00
Total	$ 115.00

Total Religious Contributions	$11,419.00

Memorial Gifts For February, 1976

Memorial gifts for February, 1976, totaled $100 and were given as a memorial to the following:

Weldon Fulcher by Mr. and Mrs. F. C. Hamann and Mr. and Mrs. Rudolph Mason.

Mrs. Ellen Carraway by Mrs. William Robertson Jr. and the All Saints' Episcopal School of Charlotte.

Lillian Moore by Perry Wheeler, C. Johnson Moore Jr., and Ora C. Bowling.

Henry Voliva by Mr. and Mrs. C. S. Lupton.

Mrs. J. W. Thomas by Mrs. Vernon Barnes.

Coming Events . . .

March 25—Eastern District Woman's Auxiliary Convention, Mount Olive College, Mount Olive, North Carolina

March 27—Piedmont District Woman's Auxiliary Convention, Bethany Free

(Continued on Page 16)

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COMING EVENTS . . .

(Continued from Page 15)

Will Baptist Church, Wadesboro, North Carolina

March 27—Central District Youth Fellowship Convention, Hugo Free Will Baptist Church near Grifton, North Carolina, 10 A. M.

March 27—Western District Youth Convention, Mount Olive College Chapel, Registration at 9 A. M., Program at 9:30 A. M.

March 31—Central District Woman's Auxiliary Convention, Free Union Free Will Baptist Church, Route 2, Walstonburg, North Carolina

April 3—Pee Dee District Woman's Auxiliary Convention, White Oak Free Will Baptist Church, Bladenboro, North Carolina

April 3—Conference on "Stewardship and the Local Church," Mount Olive College, Mount Olive, North Carolina

April 7—Western District Woman's Auxiliary Convention, Micro Free Will Baptist Church, Micro, North Carolina

April 10—36th Annual Session of the North Carolina State Sunday School Convention, Ayden Grammar School, South Lee Street or Business Highway 11 South, Ayden, North Carolina, with the Free Will Baptist Press Foundation as Host

April 14—Cape Fear District Woman's Auxiliary Convention, Mount Olive College, Mount Olive, North Carolina

April 15—Albemarle District Woman's Auxiliary Convention, Free Union Free Will Baptist Church, Pinetown, North Carolina

April 24—North Carolina State Youth Fellowship Convention (Place to Be Announced)

May 6—North Carolina State Woman's Auxiliary Convention, Memorial Chapel, Free Will Baptist Children's Home, Middlesex, North Carolina, with the Western District Serving as Host

May 14, 15—Prayer Retreat, Eagles Nest Retreat Center, Dudley, North Carolina

May 22—Founders' Day, Free Will Baptist Children's Home, Middlesex, North Carolina, 10:30 A. M., in Memorial Chapel, the Rev. Robert May, Guest Speaker

OBITUARY

(Continued from Page 11)

sky and we'll be all together again.

You had so many wonderful and loving friends, and no one could help but love you for you had such a wonderful and beautiful personality. You gave so much love and gained so much from your friends in return. I'd like to take this opportunity on behalf of all the family to say thanks to all you wonderful people who did so much and helped our mother so much. You have all been marvelous and heaven repays for such deeds of love that you have done. Thank you so much.

Mom, we love you and we know how you wanted us to go on together while you were gone. We'll do this because we love each other too, and because you taught us to do this also.

Rest in peace forever, our beloved mother.

By a daughter,
Jo Anne Lewis

A TRIBUTE TO OUR AUNT LALA BELL
Sister of Lola T. Hinton

Aunt Lala, you meant a great dea
us; this I believe you knew. We alw
enjoyed having you with us and
seemed to always enjoy being with
You and Mother were two of the fin
women I've ever known. This is the
God planned for this to happen an
know deep down, this is also how
and Mother would have wanted it to be

You were like a second mother to
We loved you and you'll always live
our hearts. Yours and Mother's frien
were almost all the same and they lov
you both so much. We are going to mi
you so very much, but you and Moth
are still together in heaven and at re
which you both deserve.

Rest in peace forever, beloved A
Lala.

By a niece,
Jo Anne Lew

Note: These two tributes were writt
the day of their death and read at t
double funeral on January 1, 1976, b
former pastor, the Rev. Joe Gerald, w
tears in his eyes and a broken voice.
seemed as if the dear ladies' daught
and niece preached their funeral. T
Revs. Ed Miles and Jack Burnette al
assisted.)

A SALUTE TO AMERICA
1776—1976

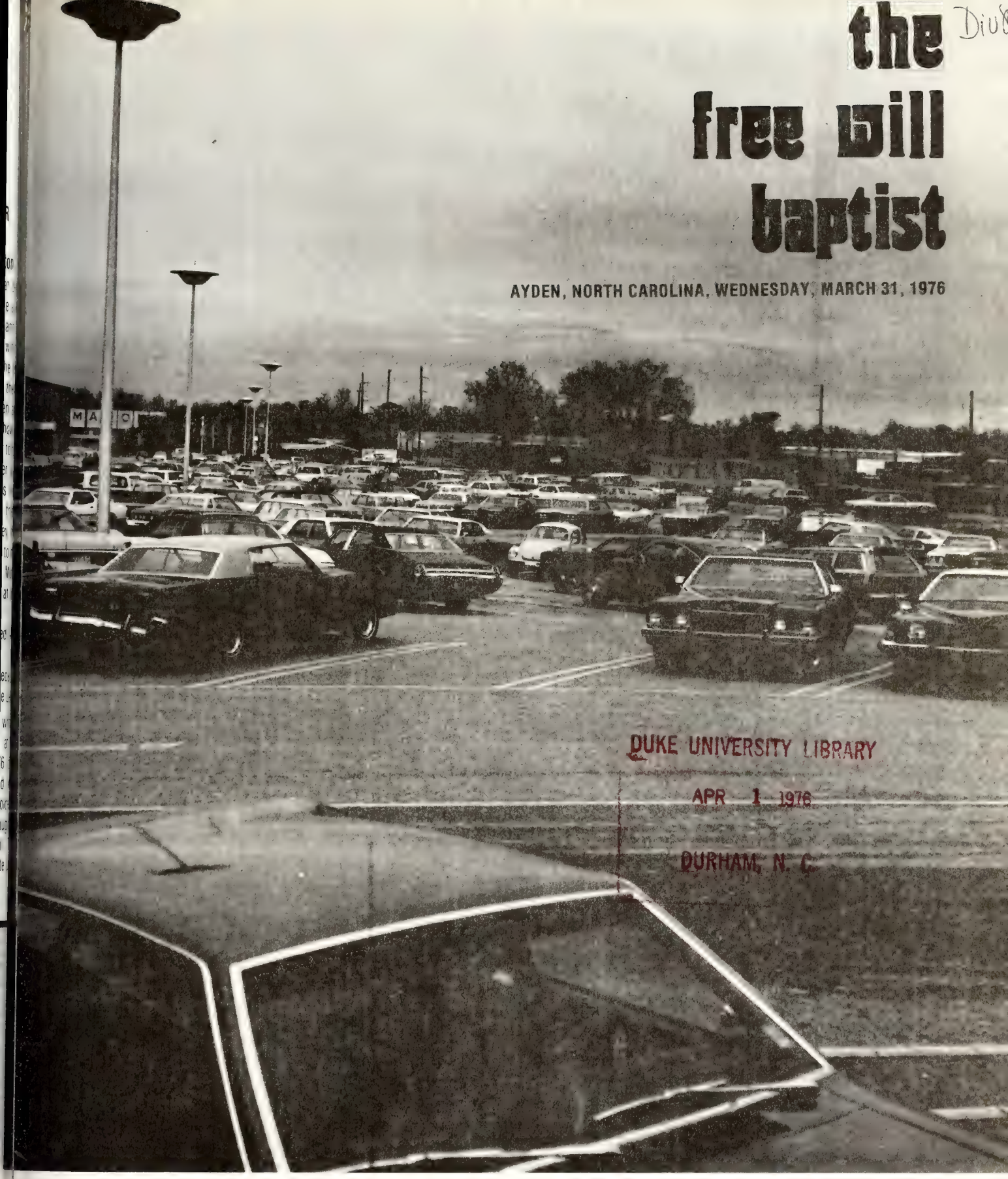
A Program of Bicentennial Music
by the Mount Olive College Chorus
with
A historical resume of Free Will Baptists
and the American Revolution

March 28, 1976
3:00 p. m.—Rodgers Chapel

Everyone Is Invited

the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MARCH 31, 1976



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As surely as one needs to find his quiet place, he needs also to involve himself with the cares and concerns of others!

EDITORIAL...

Cover Photo by Bob Aiken, Jr.

FINDING MY PLACE AMID THE THRONG

(Second in a Series)
Guest Editorial by Joyce Proctor Beaman

Recently I shared with you my thoughts concerning noise pollution and jet speed in the editorial, ''Turning Aside to the Quiet Roads.'' We considered the thought, ''Be still, and know that I am God: . . .'' (Psalm 46:10).

There are, among our population, many who are caught up in the noisy confusion of life, and who choose, eventually, if only temporarily, to seek the quiet ways.

On the other hand, though, this thought bears an interesting paradox: One needs ''to get away from it all.'' Yet, many are so destined that they need ''to get involved in it all''—even if for a little while.

How many of us have become so weary and lonely and discouraged that we simply get into our cars to drive around the block or to ride uptown for just a few minutes?

Moreover, how many of us have visited a hospital, a rest home, or a mental institution, only to return home to count our blessings more than ever? How many have stood on a busy street corner, or watched the masses from a tall building window, or a parked car, only to bow our head in prayerful concern for human life? Illness, age, rebellion, poverty, abuse, and neglect afflict our human race.

We return to our quiet place, alone, thankful. Thankful, yes, for many things. But not happy! For gradually, if not suddenly, there comes a restlessness. We recall the great truths: ''For every man shall bear his own burden'' (Galatians 6:5). This reminds us that each man, in his own way, must find God. Further, though, we realize, ''Bear ye one another's burdens, . . .'' (Galatians 6:2); the Great Commission, ''. . . Go ye into all the world, . . .'' (Mark 16:15); and the great challenge, ''. . . Go out into the highways and hedges, . . .'' (Luke 14:23).

Then we see the great paradox, the extremes which are opposite, yet both are great truths: We need, and seek, the quiet ways; yet, we need, and seek, to be our brother's keeper.

''How?'' we ask.

The answer is obvious. It involves desire and determination, prayer and purpose, love and loyalty, searching and sacrifice, care and concern.

Perhaps the answer lies in four words which capture the meaning of our needs: first, ''Be still, . . .''; then ''Go ye. . . .''



THE FREE WILL BAPTIST
MARCH 31, 1976
Volume 91 Number

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LIFE

by Sara Branch

THE time is ten o'clock. It is any day in history and time marches on! There is a cry from a hospital om as Junior cries his first cry. Time is something new to this le fellow, because to him life is a brand new adventure. He ust venture into this world very carefully and slowly as there ll be many bridges to cross and many mountains to climb in s new life.

Suddenly the clock sounds again. It is one minute past n. An elderly woman just across the hall in the hospital dies. e is 86 years old, but to her life was lived to its fullest. She ft behind seven children, twenty grandchildren, and thirty-o great-grandchildren to mourn her passing.

This is a great comparison in just one minute: a child is rn and an elderly person dies. How very true this is in life! e first mention of life in the Bible is found in Genesis: ''. . . e LORD God formed man (Adam) of the dust of the ground, d breathed into his nostrils the breath of life; and man ecame a living soul'' (2:7).

God wanted man to have a special place to live, so He ade for him the Garden of Eden. In this garden God provided verything that man needed to sustain life. There were trees of eauty for man's eye to behold, trees good for food to nourish an's physical body, but in the center of the garden there was tree of life. There was also a tree of knowledge of good and vil. Through this garden a river flowed to water the vegetation nd to provide water for all animal life. God told man to till the oil and keep the garden, but never was he to eat of the tree of nowledge of good and evil.

God saw that the garden was too large for man alone to ve in, so He made a helpmate for Adam. God called her oman; Adam called her Eve. God also commanded Adam to ame all the animals, fowls, and beasts in the garden. One of ese beasts of the garden happened to be a serpent.

One day the serpent said to Eve, ''Why haven't you eaten f all the trees of the garden?''

Eve replied, ''The tree in the midst of the garden, God aid for us not to eat or touch, for if we did we would surely ie.''

''You shall not die,'' said the serpent. ''God knows what ou do. His eyes are open to every act you do.''

Then the woman saw that the tree in the midst of the arden was good for food and beautiful to the eye. She then ook of the fruit of the tree and ate it. She then gave the fruit to er husband and he ate of it. Consequently, Adam and Eve had to leave this beautiful garden because of this act—sin had entered into their lives.

Yes, time goes on and on and people sin more and more. God saw that something had to be done to conquer this sin, so He provided a flood as His punishment to man. Thus the evil things of this world were destroyed; but two of every kind of animal life were saved in the ark which God commanded Noah to build, making the world of God's creation live on.

God sees the surviving persons and animals obeying Him for awhile. Then suddenly, His creation became even more wicked than before. Some persons even built golden calves to worship instead of worshiping God. This made God really angry. He appeared before His servant Moses and commanded him to lead His people by a code of laws. The code of laws is known as the Ten Commandments. These laws are man's code of life-style. However, many men still disobey God's commands. This is the reason God's chosen people were led into the wilderness.

Life still remained full of sin with its ups and downs. For this reason God saw a need to send His Son, Jesus, to die for the sins of all peoples. And today, it is through the shed blood of God's Son on the Cross that people may have eternal life. We read in John's Gospel, ''. . . God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life'' (John 3:16).

Life can best be described to some people as the following:

Time is something new to a little boy,
Because to him—life is a joy.
Walking is a pleasure in the radiant sun,
Because to you—life is a world of fun.
The setting sun to a family is just a sorrow,
Because they think—life is a tomorrow.
Talking is learning easily what to say,
Because to you—life is today.
Exercising is a joy in work or play,
Because to all—life is another day.
But today—life is just another yesterday,
And tomorrow—life is just another today.

Life is a wonderful awakening to all people whether young or old. It's great to be alive!

REMEMBERING THE REVEREND J. O. FORT

by
President W. Burkette Raper
of Mount Olive College



(May 2, 1910—March 7, 1976)

THE Rev. Joseph Otis Fort, a distinguished Free Will Baptist minister and native of Jakin, Georgia, died March 7. Funeral services were conducted March 9 at the Jakin Free Will Baptist Church by the Rev. Paul Irwin of Newton, Georgia, and the Rev. J. B. Lovering of Marianna, Florida; burial followed in the church cemetery.

Survivors include his widow, the former Elise McDonald Fort, Route 1, Jakin, Georgia 31761; and two daughters, Mrs. Daniel Rivers, 103 A Mont Sec., Fort Wadsworth, Staten Island, New York 10305, and Mrs. Richard Rowell, 418 Mockingbird Lane, Smyrna, Georgia 30080; and five grandchildren.

Brother Fort was ordained in 1930 and was an active Free Will Baptist minister for forty-five years. Among the churches he served in Georgia were Jakin, Pineview, New Enterprise, Salem, Belview, White Plains, Oak Grove Damascus, Patmas, Travelers Rest, and Pine Level; he served two churches in Florida, Harmony and Hickory Grove; and in Texas he served the First church in Bryan.

In addition to his pastoral services, he was an active and well-known leader among Free Will Baptists. From 1954-1960, Fort was editor and manager of the Free Will Baptist, Ayden, North Carolina, and for fifteen years he was chairman of the National Superannuation Board. At various times he was moderator of the Georgia Midway Association, South Georgia Association, Central Texas Association, and Texas State Association of Free Will Baptists.

He earned his A. B. and Master of Education degrees from Texas A and M University, and served for thirty-one years as a teacher and administrator in the public schools of Georgia and Florida. During part of his tenure at the Free Will Baptist Press he served as a part-time instructor at Mount Olive College.

In 1975, Mr. and Mrs. Fort established the "J. O. Fort Endowment Fund" at Mount Olive College as an expression of their commitment to the cause of Christian higher education among Free Will Baptists. His last contribution to the fund was made in late February, barely two weeks before his death from a heart attack. His family has invited friends who wish to express their appreciation for his life and services to do so through memorial gifts to the J. O. Fort Endowment which will be a permanent and living tribute to him. Through this fund, it can be said of J. O. Fort, as it was of Abel, ". . . he being dead yet speaketh" (Hebrews 11:4).

Individuals and churches who would like to contribute should make their checks payable to Mount Olive College and indicate that they are for the J. O. Fort Endowment. The College will send a card to the Fort Family for each gift received.

(**Note:** The Paul Palmer Conference of Free Will Baptists will have a memorial service for Mr. Fort at its quarterly session on July 17 at the Jakin church. The memorial tribute will be delivered by President W. Burkette Raper of Mount Olive College.)

CHILDREN'S HOME

RECREATION NEWS

The Free Will Baptist Children's Ho is pleased to report that their ne formed basketball team, THE EAGLES this writing), is carrying a 4-3 record a will complete their season on March This team was formed at the Childre Home to instigate athletic participatior the children at the Home and also initiate fellowship between the Home a the churches.

We at the Home feel that this team w a success in many of the more abstr aspects of home life. In order for us continue to provide athletic express for the children at the Home, it necessary for the staff to continua create new programs; and it is at t point that denominational help required. Please send any recreatio idea appropriate for any age child to t Children's Home where it will be grea appreciated.

The Home also is organizing softb teams for the coming season. If yo organization or church has a team a would like to join us in a fellowsh game, contact Steve Russell by calli 235-4541.

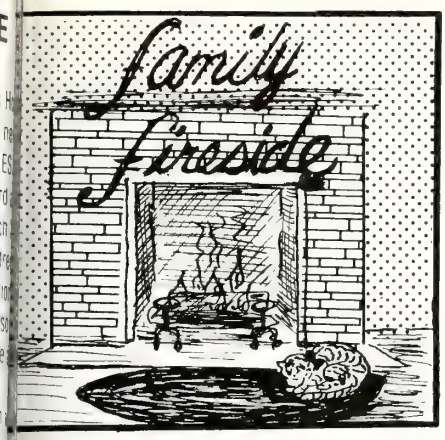
BROTHERHOOD BANQUET AND MEETING

On Saturday, February 28, the Re David Thick of the Free Will Bapti Children's Home was the guest speak at the North Carolina Brotherhood Original Free Will Baptists.

The brotherhood meets monthly Kinston and has approximately 2 members. It is an incorporated group the state of North Carolina as a nonpro organization and has as its purpose engage in businesses such as child da care center operation, property rentals or any other business that will prove be a help to the community, with a profits from such businesses to be give to the Free Will Baptist denomination. fact, its main objective is to help in th development of the Original Free W Baptist denomination. Membership open to all Original Free Will Baptist me and ministers. However, ministers ar not allowed to be officers, as this primarily a layman's organization. In n way is it in competition with the layman' league.

It was a very enjoyable meeting for a those present.

(Continued on Page 15)



SUNDAY, APRIL 4
Scripture Reading—Proverbs 28:1

COURAGE

ittle crosses bravely carried,
ittle duties daily done,
the heart of God are precious,
nd He counts them one by one.
ttle things that fret and worry,
ittle slights that hurt and pain,
umbly borne without a murmur
urn at length to golden grain—
to crowns of priceless worth,
or the souls who loved and served
Him
lere on earth."

PRAYER THOUGHT

Little but loud applies to the undane tasks of life. Pray that we ay accomplish these tasks with a easant and permissive disposition.

MONDAY, APRIL 5
Scripture Reading—Matthew 7:1

THE CRITIC CHOOSES

little seed lay in the ground,
And soon began to sprout;
Now which of all the flowers around,"
It mused, "shall I come out?
he lily's face is fair, and proud,
But just a trifle cold;
he rose, I think is rather loud,
And then, its fashion's old.
he violet is all very well,
But not a flower I'd choose,
ow yet the Canterbury bell,
I never cared for blues."
nd so it criticized each flower,
This supercilious seed,
ntil it woke one summer hour,
AND FOUND ITSELF A WEED!

—*Messiah's Advocate*

PRAYER THOUGHT

Too much self-esteem blocks our minds to the truth. When our love of self is more than our love for others or for God, we are in big trouble.

TUESDAY, APRIL 6
Scripture Reading—Matthew 24:12

"ONLY FORGOTTEN SON!"

A chaplain, in a poorly lighted railway station, was endeavoring to show a soldier the way of life eternal in Christ. Opening a New Testament to John 3:16, the chaplain said, "Read it." Here's how the soldier rendered the verse, "For God so loved the world that He gave His only FORGOTTEN Son." How forgotten and neglected is He!—W. B. K.

PRAYER THOUGHT

How much about God's Son have we forgotten? Have we forgotten His love, kindness, and mercy? Have we forgotten promises we have made Him or that He has made us?He said that He was the Bread of Life.

WEDNESDAY, APRIL 7
Scripture Reading—Zechariah 4:6

SMALL ENOUGH FOR GOD TO USE

On one occasion someone said to the late Hudson Taylor, the English physician whom God used to establish the China Inland Mission: "You must sometimes be tempted, Mr. Taylor, to be proud because of the wonderful way God has used you. I doubt if any man living has had greater honor." To this gracious word Mr. Taylor made reply, "On the contrary, I often think that God must have been looking for someone small enough and weak enough for Him to use, and that He found me."—Dr. Victor Raymond Edman

PRAYER THOUGHT

If we feel very strong in ourselves and think ourselves very important, it would be difficult for God to bend our wills to His will. How important are we?

THURSDAY, APRIL 8
Scripture Reading—James 5:16

MEANING WHAT WE PRAY

I prayed: "O Lord, bless all the world,
And help me do my part."
And straightway He commanded me
To bind a broken heart.

I prayed, "Oh, bless each hungry child,
May they be amply fed."
He said, "Go find a starving soul,
And share with him your bread."

"Oh, stir the hearts of men," I prayed,
"And make them good and true."
He answered, "There is but one way—
They must be stirred through you."

—Selected

PRAYER THOUGHT

When we pray we must be willing to abide by our own words. We pray lofty, eloquent words, but do we really mean what we are saying?

FRIDAY, APRIL 9
Scripture Reading—Proverbs 27:6

WHAT IT TAKES TO BE A FRIEND

A cowboy explained his idea of Christian living: "Now I'm working for Jim here. If I'd sit around, telling what a good fellow Jim is, and singing songs for him, and getting up in the night to serenade him, I'd be doing just what a lot of Christians do; but I wouldn't suit Jim, and I'd get fired mighty quick. But when I buckle on my chaps and hustle among the hills, and see that Jim's herd is all right and not suffering from lack of water or feed or getting off range and branded by cattle thieves, then I'm proving my love and serving Jim as he wants to be served."—*Courage and Confidence from the Bible*

PRAYER THOUGHT

God appreciates and wants our loving friendship but He is not only one friend—He is our everything and we must do His biding.

SATURDAY, APRIL 10
Scripture Reading—Job 4:8

FAMILIAR WITH SIN?

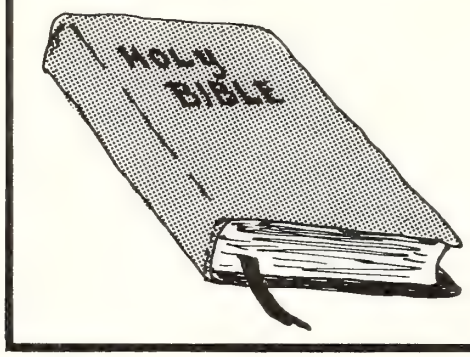
"Vice is a monster of such frightful mein,
That to be hated needs but to be seen;
But seen too oft, familiar with its face,
We first endure, then pity, then embrace!"

—Selected

PRAYER THOUGHT

We cannot play with fire without getting burned. We cannot become too closely associated with sinful ways without becoming sinful ourselves and eventually becoming very closely associated with the hell fire of the Bible.

(Devotions used by permission of *Knight's Master Book of New Illustrations*, Eerdmans Press.)



QUESTIONS and ANSWERS

Conducted by J. P. BARROW
Route 1, Box 475,
LaGrange, North Carolina 28551

Question: I have been amazed in late years at both methods and means by which churches and church-related institutions resort to obtain their desired financial goals. What does the Bible teach concerning the means by which churches and their institutions are economically maintained?

Answer: The tabernacle, the temple, and all associated with these were financed exclusively in tithes and offerings. The church, it is claimed by some, should follow the example of God's ancient people in financing everything the church is responsible for in this way. I think it would be worthwhile that we give serious thought to this possibility, and if the Bible teaches us that this is the method to be used, then we should observe and obey these precepts and examples.

In the first place, we need to note that the Bible requires of every Christian even more than was required of the Jews, when we give the place God requires of the divine precepts and principles as they apply to us. The honest Jew realized that all the commandments were written for him and that he should observe them regardless of his other responsibilities. The Christian is exhorted, ''. . . when thou doest alms, let not thy left hand know what thy right hand doeth'' (Matthew 6:3); ''I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God'' (Romans 12:1, 2); ''Let this mind be in you, which was also in Christ Jesus'' (Philippians 2:5).

Now these verses which are in keeping with all that the Bible says to us as Christians represent us, the truly born-again church members, as those who think with Christ or have a harmonious relationship with Him.

He said to the apostles and to us, their successors, ''I am the true vine, and my Father is the husbandman. . . . I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. . . . Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also'' (John 15:1, 5, 20); ''Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him'' (2 Corinthians 5:20, 21). Compare the preceding Scripture with the following: ''. . . ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth'' (Acts 1:8); ''. . . Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen'' (Matthew 28:18-20). Our message, that which God has committed unto us, is the complete message of redemption.

We are commissioned as Christ's ambassadors to make this message known to a whole world of sinners. Whatever is essential, achieving this end is binding upon every Christian. Satan would have us to substitute worldly, fleshly, devilish devices in the place of the preaching of the gospel to eve creature. All the trappings or flesh dressing up of the gospel or any kind substitution is of the devil.

We need to be aware of this in our tin for the Bible says, ''Now the Spi speaketh expressly, that in the latt times some shall depart from the fait giving heed to seducing spirits, ar doctrines of devils'' (1 Timothy 4:1); we suffer, we shall also reign with him: we deny him, he also will deny us'' Timothy 2:12); ''Preach the word; t instant in season, out of seaso reprove, rebuke, exhort with longsuffering and doctrine. For the tim will come when they will not endu sound doctrine; but after their own lus shall they heap to themselves teacher having itching ears; And they shall tur away their ears from the truth, and sha be turned unto fables. But watch thou i all things, endure afflictions, do the wor of an evangelist, make full proof of th ministry'' (2 Timothy 4:2-5).

God has quite a bit to say in His holy inspired Word concerning glamou worldliness, and materialism in this, th end of the church age, when so-calle Christians substitute worldliness fo obedience to the Great Commission, suc as multimillion dollar buildings for th church and its institutions. ''I know th works, that thou art neither cold nor hot I would thou wert cold or hot. So the because thou art lukewarm, and neithe cold nor hot, I will spue thee out of m mouth. Because thou sayest, I am rich and increased with goods, and hav need of nothing; and knowest not tha thou art wretched, and miserable, and poor, and blind, and naked' (Revelation 3:15-17).

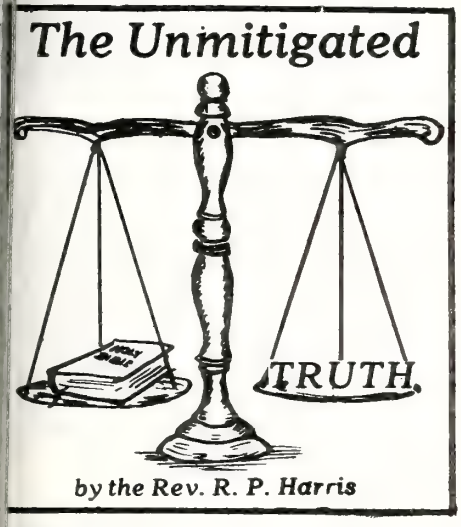
All these worldly and glamorous trappings that the so-called Christian church is selling her soul and eterna welfare for will be worthless when God has spued her out of His mouth to wallow in her own filth of worldly riches and glamour.

George H. Sandison, writing on a similar subject, says in his book, **1000 Difficult Bible Questions Answered:**

''Prize packages, as popularly understood, are a lottery, wherein the value and sometimes even the character of the contents are unknown. They are a species of gambling, and an imposition upon credulous people. Better select what you want, buy it in the regular way, and leave all games of chance alone. The

re you are acquainted with such nes the poorer you will become. There many counterfeit methods of giving they cultivate bogus benevolence. methods of raising money for the Lord t are contrary to the precepts and mples of His Word are to be con-nned. The simple method of freewill erings alone is approved (see Exodus 5, 21, 29; 2 Corinthians 8—9; tthew 10:8). Lottery and grabbag and ilar devices involving the gambling nciple are all 'works of the flesh' and distinct desecration of the Lord's use.''

For further Scriptures dealing with s subject may I suggest that you read tthew 23:23; Leviticus 27:30; lachi 3:8-10; Proverbs 3:9, 10; 1 rinthians 16:1, 2; 2 Corinthians 8:1-; 9:6, 7.



Scriptural basis: ''. . . this do in emembrance of me'' (Luke 22:19). Also ead Luke 22:7-22.

THE LORD'S SUPPER

(Part II)

The administration of the Lord's Supper may vary in form from church to church and from minister to minister, based upon the particular ritual and the denomination involved. Most rituals get their form and fashion from the Scriptures which deal with the institution of the Lord's Supper by our Lord and are adapted to the congregation. There are some differences which may be attributed to the size of the church, the pastor's training and techniques, and the general sophistication or lack of it among the active members of the church.

The whole idea of the ordinance is to bring the worshiper into the full meaning of what the Christian religion is all about. All our hopes, longings, passions, desires, and ambitions for eternal life are locked into the **meaning** of the Lord's Supper. Jesus Christ, God incarnate, came to this earth to sacrifice Himself in death by which He could satisfy the demands of God and pay the penalty for our sins. This He did and this ordinance is a memorial of His suffering and death for us. He does not want us to forget the price He paid to redeem us from our sins. Every time our church schedules this rite it is a date with Jesus, and we owe it to Him to be present and to say, ''Thank you Jesus, thank you for saving my soul and setting me free.''

There are churches with their leaders who teach that the bread actually becomes the body of Christ and the wine actually becomes the blood of Christ. I do not accept this idea. However, there is a spiritual sense in which this is so. As the physical body receives strength and vitality from literal food, our spirit draws spiritual strength and vitality from absorbing all that our Lord teaches that He is to us. Our spiritual lives grow into His likeness and we become ''little Jesuses,'' going about doing good. This happens when we feed upon the spiritual virtues, mannerisms, and personalities to the end we become like Him in habits and general conduct. The drinking of His blood symbolizes the sacrifice of Himself for others. If we are to be like Christ we will need to sacrifice self and give all to the help and benefit of others. This is the only way we can become **true** Christians. It represents death to self—all selfish motives, participations, and endeavors must be destroyed—done away with until death!

It is heartbreaking to see how so-called Christians use the church for selfish benefits. Members who want the world and heaven too will eventually find they cannot have either. The Lord's Supper with its sacraments are not to be triffled with: ''Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the blood and body of the Lord'' (1 Corinthians 11:27).

The Lord's Supper may be a part of a regular worship service, or the entire service itself may be built around the observance of the ordinance and its teachings. In this latter use the minister can elaborate more and present in more detail what actually the suffering and death of our Lord means. The congregation is made ready for the observance through the singing of hymns, prayers, and the reading of suitable portions from the Bible. The minister should determine if all worshipers are at peace with God and with one another, thus declaring that a Christian state of fellowship now exists among the brethren. Peace and goodwill among men is essential!

The minister should read from Luke 22:7-22 or 1 Corinthians 11:23-30. There are other Scriptures which may be selected according to the taste of the presiding minister. Select verses from the passages may be used in the program. The minister calls the deacons forward and they form a semicircle at the altar facing the minister. Prayer is again offered to petition the Lord's blessings upon the sacraments and the worshipers to its use and purpose in their lives.

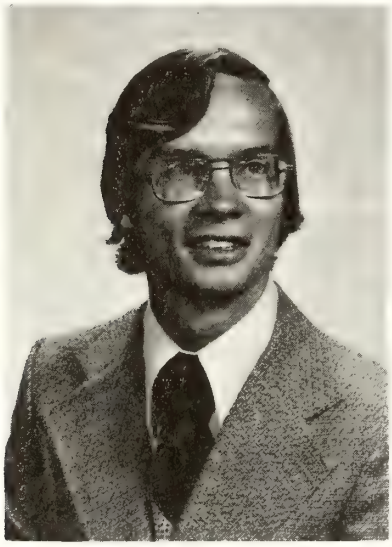
When the bread and the wine cup are in the hands of all, the minister will take a piece of bread, break it and quote John 6:58, ''This is that bread which came down from heaven: not as the fathers ate manna, and are dead: he that eateth of this bread shall live for ever.'' At this point the minister partakes of the bread and everyone taking part does the same at the same time. The minister will then pour wine (grape juice) into empty glasses and quote Hebrews 9:22, ''. . . almost all things are by the law purged with blood; and without shedding of blood is no remission''; also, 1 John 1:7, ''. . . if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.'' The minister drinks from the cup, signaling others to do the same. He will then quote 1 Corinthians 11:26, ''. . . as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.''

The minister will then gracefully invite the worshipers to join others in the ordinance of washing the saints' feet and will give directions where the washing will take place. When this ordinance is completed, the worshipers will return to the main assembly to sing a suitable hymn. I suggest ''Bless Be the Tie'' or the ''Doxology.'' A benediction is not used but the minister may say, ''Depart in peace and may God bless you.''

News and Notes

of Denominational Interest

Tommy Evans to Conduct Ormondsville Spring Revival



The Rev. Tommy Evans, pastor of the Piney Grove Free Will Baptist Church near Greenville, will be the guest minister for spring revival services at the Ormondsville Free Will Baptist Church, Route 1, Ayden, the week of April 5-9. Mr. Evans will be assisted by the pastor, the Rev. Clifton Rice, in the services which will begin each evening at 7:30. Each service will feature special music by the local church as well as visiting musicians.

Mr. Evans, originally from New Bern, was ordained as a minister by the Eastern Conference in September, 1975. He graduated from Mount Olive College with the highest honors in his class and from Atlantic Christian College, magna cum laude. He is also a former president of the State Youth Convention.

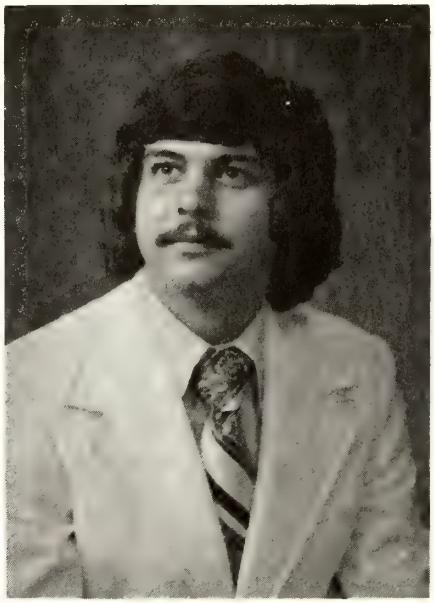
Mr. Rice and the church membership cordially invite everyone who possibly can to worship with them during these series of meetings.

Pleasant Plain Church Schedules Revival Services

Revival services are scheduled for Pleasant Plain Free Will Baptist Church, Route 2, Selma, with the Rev. O. B. Jones, pastor of the First church of Tarboro, as the evangelist. He will be assisted by the pastor, the Rev. Raymond T. Sasser. Services will begin Monday evening, April 5, at 7:30, and will continue through Friday evening, April 9.

The pastor and the congregation welcome all visitors who have an opportunity to attend. The church is located on rural road 1934, about three miles north of Selma, just off Highway 301.

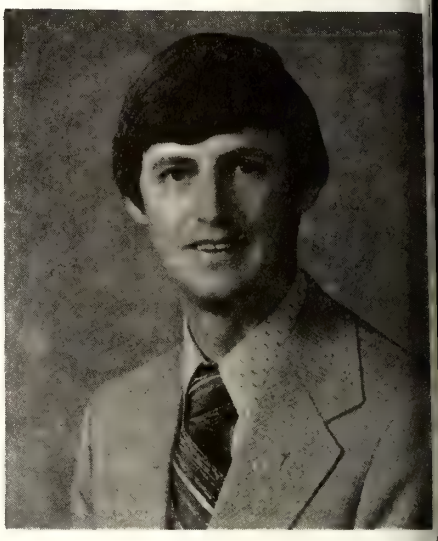
William Burkette Raper Jr. In Organ Recital



William Burkette Raper Jr., son of President and Mrs. William B. Raper Sr. of Mount Olive College, will give his graduating organ recital in Rodgers Chapel at 8 p. m., Tuesday, April 6. Raper is a sophomore music major at Mount Olive College and will be assisted in the recital by Debra Dean Wilbourn, mezzo-soprano.

A reception will be held in Mo Library following the recital. The pub is cordially invited.

Bobby Taylor to Conduct Pleasant Hill Revival



Revival services are scheduled fo Pleasant Hill Free Will Baptist Church Route 2, Pikeville, for the week of Apri 5-10. The visiting speaker will be the Rev. Bobby Taylor, pastor of the Bethany church near Winterville. Mr. Taylor will be assisted by the pastor, the Rev. Dallas Pinkham. Services will begin nightly at 7:30 with special music being rendered each service. The public is invited to attend.

Weekend Revival at Davis Church

A weekend revival has been scheduled for April 9, 10, 11, at the Davis Original Free Will Baptist Church of Davis, with the Rev. Carlton Lucas as the evangelist. The youth of the church are sponsoring the revival which will begin each evening at seven o'clock. All the youth of the area are urged to attend and visitors are welcome. The pastor of the Davis church is the Rev. James A. Evans.

Oak Grove Revival In Progress

Revival services are in progress this week at the Oak Grove Free Will Baptist Church, Newton Grove. Services are continuing through Friday evening, April 2, with the Rev. Gene B. Britt, pastor of Johnston Union church near Clayton, doing the preaching. The pastor, the

e C. Felton Godwin, is assisting in the ices which are beginning each ning at 7:30. Mr. Godwin and the ch congregation invite their many ds to join them for worship and wship during the remainder of these ices.

. Wiggs, Evangelist, Little Creek Revival

he Rev. N. D. Wiggs, pastor of the g Ridge Free Will Baptist Church in lin County, will be the guest minister revival services at Little Creek Free Baptist Church located on Highway , five miles west of Ayden, April 4-8. vices will begin each evening at 7:30 the pastor, the Rev. David C. sley, assisting Mr. Wiggs. Special sic will be a part of every service. The lic is cordially invited to attend.

Union Eastern Conference Sunday School Convention

The Third Union Sunday School vention of the Eastern Conference meet with the First Free Will Baptist urch of Kinston, Saturday, April 3. istration will begin at 9 a. m., with convention convening at 10 a. m. A cial program will be provided by the v. DeWayne Eakes. The noon meal will provided by the host church. The stor of the First church is the Rev. Bill ch.

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ival Services Planned Edgewood Church

Revival services will be held at the gewood Free Will Baptist Church near sp, April 5 through April 10, with the v. Danny Braswell, pastor of the Peace urch, Pinetops, as the evangelist. sisting in these services will be the stor, the Rev. Swade Benson. Ser- es will begin each evening at 7:45. eryone is cordially invited to attend ese services.

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uth Sunday Observed Friendship Church

Friendship Free Will Baptist Church, ute 1, Middlesex, observed Youth nday, February 29. On this occasion e youth of the church were in charge of th the Sunday school and worship rvice. Serving as officers and teachers r the Sunday school were as follows: Superintendent, John Capps; secretary, Barbara Capps; adult teacher, Terry Tippett; young adult teacher, Garland Guffery; senior teacher, Timothy Guffery; intermediate teacher, Stephanie Edwards; primary teacher, Bonnie Wilder; and nursery teacher, Cynthia Capps.

Special music was rendered by Amie Narron, Kim Chapman, Barbie Wilder, Chris Wilder, and Noah Capps Jr.

Following the Sunday school hour, the Rev. Bill Allen brought the morning message. His subject was "If Jesus Comes Tomorrow." Special music during the worship hour was rendered by the youth choir. Also Bonnie Wilder sang "How Great Thou Art" and Stephanie Edwards sang "Ten Thousand Years." A quartet composed of John Capps, Joel Creech, Timothy Guffery, and Garland Guffery, sang "King Jesus." Everyone received a great blessing from the entire morning services.

Mrs. Kay Tippett, youth chairman at Friendship church, states, "We are very proud and thankful for our young people. How great it is to see the youth of today willing to stand up and say, 'Yes, Jesus, I love you.' Young people, everywhere, don't be ashamed to stand up for the Master, after all, look what He did for us. He died for our sins; not for what we have done for Him, but just because He cared. How much do you care today?"

Spring Branch Church Schedules Revival

The Spring Branch Free Will Baptist Church near Walstonburg has scheduled its spring revival for the week of April 5-10, beginning each evening at eight o'clock. The pastor, the Rev. Royce Reynolds, will be doing the preaching each evening. A cordial welcome is extended to everyone to attend.

Frankie Flowers to Conduct Piney Grove Spring Revival

The Piney Grove Free Will Baptist Church, Route 1, Kenly, has scheduled its spring revival for the week of April 4-9. Services will begin nightly at 7:30 with the Rev. Frankie Flowers as the guest speaker. The pastor, the Rev. Preston Smith, who will be assisting in the services, and the church membership extend a warm welcome to all.

"Night of Song" at First Church, Wilson

The First Free Will Baptist Church of Wilson announces that there will be a "Night of Song" held at the church on Sunday night, April 4, at 7:30 p. m. Music will be provided by, The Steeplaires, The Emmanuels, The Believers, Steve Wilson, Raymond Gaster, and the Rev. Clyde W. Cox, who is the pastor of the church. There will also be special instrumental music by Mrs. Sandra Pearson playing the organ and the Rev. Clyde Cox playing the piano.

The public is cordially invited to come to this special musical service.

RETIREMENT HOMES NOTICE

In anticipation that the first duplex apartment at the Retirement Homes will be ready for occupancy about July 1, the committee is ready to start receiving applications for admission. All persons interested in making application should write to Retirement Homes and request application forms. The proper address is Free Will Baptist Retirement Homes, P. O. Box 250, Middlesex, North Carolina 27557.

THE BIBLE STILL SELLS!

Recently, our comptroller, the Rev. Raymond T. Sasser, was cooperating with The Christian Booksellers Association, of which the Press is a member. The Association was conducting a nationwide survey of "trends in bookselling."

Your editor noticed in the report that the sales of Bibles for the last business year amounted to 25 percent ($53,000) of the dollar volume for our Sunday school and league literature. Also, it was noted that 22 percent of the Bibles sold was in the month of December, reflecting that God's Word is a very suitable gift at Christmas, and at any time or for any occasion. There was a very good volume of sales every month.

Mother's Day, Father's Day, birthdays, and anniversaries are very good times for visiting one of our stores (Ayden, New Bern, Smithfield, and Wilson) to select the Bible with your choice of binding for the people you wish to honor and make happy. It is encouraging indeed to note that the Bible still sells! Its message is the most beautiful and beneficial of all.



MICRO CHURCH HOST TO WESTERN DISTRICT AUXILIARY CONVENTION

The Western District Woman's Auxiliary Convention will convene at the Micro Free Will Baptist Church, Micro, on Wednesday, April 7, 1976. The convention theme will be "That I May Know Him," with the Scripture taken from Philippians 3:10, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Mrs. Alma Dale will serve as music director and Mrs. Frances Radford as pianist. The program is as follows:

Morning Session

9:15—Registration
9:45—Hymn, "The Solid Rock"
—Devotions, Mrs. Norma Smith, Micro Church
—Welcome, Mrs. Carl Bagley, Host Auxiliary
—President's Remarks, Mrs. James Joyner, Kenly Church
10:15—Hymn, "Let Others See Jesus in You"
—"To Make Him Known Through Missions," Mrs. Mark Taylor, Calvary Church
—"To Know Him Through Compassion," Mrs. Jean Sasser
—Special Music, the Rev. Royster Martin, Holly Springs Church
—"That Our Youth May Know Him," Miss Alane Vester, Wilson Church
—Hymn, "Living For Jesus"
—Offering and Prayer
—Special Music
—Convention Message, the Rev. William Dale, Spring Hill Church
12:00—Lunch

Afternoon Session

1:00—Hymn, "Near the Cross"
—Devotions, Mrs. Charles L. Renfrow, Fremont Church
—Memorial Prayer
—Special Music
1:30—Business Session
—Benediction

FILL A PEW



The members of the AFC of White Oak Original Free Will Baptist Church of Bladenboro were asked to take a pew and fill it with visitors during the church's week of revival, March 8-13. The one who had the most visitors during the week was to receive $10—$5 given by Mrs. Huldah Kinlaw and $5 given by the pastor, the Rev. Ransom McAbee. Hope Adams, age 10, was the winner, having a total of 57 visitors during the week.

The church is proud of its AFC and thank God for their enthusiasm for the Lord's work. **Keep up the good work, Ambassadors for Christ!**

AFC FIELD DAY AT WHITE OAK CHURCH

The AFC auxiliary of White Oak Original Free Will Baptist Church, Bladenboro, recently held its annual Field Day at the home of Ryan Kinlaw. The activities began at three o'clock in the afternoon with a kite-flying contest. Hubert Ray Brown was declared the winner, even though Mr. Kinlaw flew Kevin Kinlaw's kite out of sight (after climbing a tree and falling out).

Next the children tried their stunt: the trampoline and Angie Smith tried fancy move too many and fell on back. After many laughs, they deci they had better try something they v more familiar with—jumping.

A broad jump contest was begun gradually spreading the distance the best jumper could not even jump length. "Little Long Legs" Hubert Brown proved he could jump the thest.

Everyone then decided they wante stretch their legs and tackle a runr contest. After much practice and ticipation the race began. Of cou "Long Legs" won again.

Afterwards a "Tug-of-War" be with the rope being pulled in two tw before the winners were declared. Wo you believe the smallest children were the side that won?

Beginning to tire and becom hungry, the children insisted that M Kinlaw grill the hamburgers. With assistance of Mrs. Ransom McAbee Mrs. Hilda Hester, the food v prepared and served. Their stoma filled and energy restored, another p was in preparation.

Mr. Kinlaw, Mr. McAbee, and Roger Brannon had thrown hay or trailer, hooked it to the tractor, everyone was off on a hayride. Darkn had arrived and the trail around the fa by the cemetery, and through the wo was a little scary. The group got v quiet when they thought the tractor h stopped in the middle of the woods. Af seeing and hearing a few sights a sounds unfamiliar to their young ey and ears, they began to want to see lights of home.

As the tractor pulled to a stop in Kinlaws' yard, Mr. McAbee led group in prayer and everyone left home ready for a good night's rest, an look ahead for their next experience an annual AFC Field Day.

Those parents were as follows: T Rev. and Mrs. McAbee, Mrs. Hil Hester, Hubert Ray Brown, Lee A Brown, Clayton Brown, Lee Anne Hest Hope Adams, Angie Smith, Terri Turn Wendy Todd, Missy Britt, Jenny Bri Kevin Kinlaw, Ryan Kinlaw, and Mr. a Mrs. Clifton Kinlaw. Visitors fr Spartanburg, South Carolina, we Roger, Janice, Darrel, and DeWay Brannon.

TTENTION, NORTH CAROLINA WOMAN'S AUXILIARIES!

he 1976 session of the North Carolina te Woman's Auxiliary Convention will vene on Thursday, May 6, with the morial Chapel Free Will Baptist rch at the Children's Home, Middsex. Each auxiliary should represent one delegate for each 25 members raction thereof, plus a registration fee 5.

Many auxiliaries mail their fees in ance. This is a good thing to do, as it es the delegates the trouble of dling the money. Also, in the event nething happens at the last minute to hibit your representing in person, r auxiliary is registered as having en represented:

MPORTANT: Please mail your fee ore April 30, if possible, so that I will ve time to get the list prepared and ivered to the convention registration mmittee for use on the morning of May If you cannot possibly attend, please il your fees, as the convention needs ur support. Mail fees to the address low.

Mrs. Raymond T. Sasser
State Treasurer
517 Westover Avenue
Wilson, N. C. 27893

BIBLE BOWL QUIZ RUN-OFFS

The North Carolina state final run-offs for the Bible Bowl Quiz will be held on Saturday, April 10, at 2 p. m., at the Marlboro Free Will Baptist Church, Highway 264 bypass, outside Farmville. All AFC and YFA district winners are asked to be present for the run-offs. If your district did not participate in the Bible Bowl Quiz and your local church has a team, either AFC or YFA, or both, be sure they are present for the state run-offs. There will be first-place, second-place, and third-place winners representing North Carolina at the General Conference Youth Meeting and Fellowship on Monday evening, June 28, at the First Free Will Baptist Church in Durham.

It is important that all the Bible Bowl Quiz winners be present on Saturday, April 10, at 2 p. m., at the Marlboro church. See you then!

Charlotte Griffin
Youth Chairman
General Conference

COMING EVENTS . . .

March 31—Central District Woman's Auxiliary Convention, Free Union Free Will Baptist Church, Route 2, Walstonburg, North Carolina

April 3—Pee Dee District Woman's Auxiliary Convention, White Oak Free Will Baptist Church, Bladenboro, North Carolina

April 3—Conference on "Stewardship and the Local Church," Mount Olive College, Mount Olive, North Carolina

April 7—Western District Woman's Auxiliary Convention, Micro Free Will Baptist Church, Micro, North Carolina

April 10—36th Annual Session of the North Carolina State Sunday School Convention, Ayden Grammar School, South Lee Street or Business Highway 11 South, Ayden, North Carolina, with the Free Will Baptist Press Foundation as Host

April 14—Cape Fear District Woman's Auxiliary Convention, Mount Olive College, Mount Olive, North Carolina

April 15—Albemarle District Woman's Auxiliary Convention, Free Union Free Will Baptist Church, Pinetown, North Carolina

April 24—North Carolina State Youth Fellowship Convention (Place to Be Announced)

May 6—North Carolina State Woman's Auxiliary Convention, Memorial Chapel, Free Will Baptist Children's Home, Middlesex, North Carolina, with the Western District Serving as Host

May 14, 15—Prayer Retreat, Eagles Nest Retreat Center, Dudley, North Carolina

May 22—Founders' Day, Free Will Baptist Children's Home, Middlesex, North Carolina, 10:30 A. M., in Memorial Chapel, the Rev. Robert May, Guest Speaker



Special Moments

ear Maggie,

"I had a special moment. I went to the nursing home. It was sad. Some of the eople looked like they didn't belong there. I went with the boys in my cub scout den. /e went because it was Valentine's Day. We gave the people who came to the big oom a valentine. Also, we gave each of them some candy. I went because I believe hat it is what God would want me to do. I think that I should go back someday oon."

MS
ine-years old
Greenville, N. C.

". . . Jesus said, Suffer little children, and forbid them not, to come unto me: or of such is the kingdom of heaven" (Matthew 19:14).

To view Jesus through the eyes of a child, is to see life with love and honesty.

Maggie

Churches and Ministers Available

The Rev. Arnold Woodlief, 410 West Milton Avenue, Marianna, Florida 32446, announces that he is available for evangelist work wherever the Lord leads. Any church or minister interested in his services may contact him by writing the address above.

The Rev. Bobby Brown, former pastor of Russell's Creek Free Will Baptist Church near Beaufort, will be available for full-time pastoral duties as of April 1, 1976. If interested you may contact him at Route 2, Box 43-A, Newport, North Carolina 28570, or by telephoning 726-5474.

STORIES

for our youth

by
Raymond L. Cox



"I WANT A BASKETBALL!"

"I WANT a basketball, Dad," Larry Masters pleaded.

"Son," smiled the parent sadly, "you know I've just returned to work after a long layoff. And your mother comes home from the hospital tomorrow. The doctor says she'll not be well for a long time. And we're swamped with bills because of her sickness. I just can't afford to buy anything now which isn't absolutely necessary."

"But Blackie Williams next door says he'll sell me his old one for just a dollar," Larry pressed. "He got a brand new ball for his birthday."

"Son," replied Mr. Masters, "I'm afraid I can't spare even a dollar just now."

Larry brooded for several days over his frustrated wish. His disappointment over the basketball took away some of the joy his mother's homecoming should have brought.

Then Blackie Williams met Larry on the street. "Say, Larry," the neighbor greeted, "when are you going to buy my old ball?"

"I'm afraid it's hopeless," replied Larry. "Dad says we don't have the money."

"You don't even have a dollar?" exclaimed Blackie. "Well, if your dad won't give you the money, there are other ways of getting it. If you don't buy the old ball in a few days, I'm going to sell it to Jerry Brown. I've been keeping it for you."

"I don't know where I'd get a dollar except from Dad," Larry commented as the two eleven-year-olds strolled along.

"If I tell you how," proposed Blackie, "will you go through with it?"

"Sure," agreed Larry, without thinking.

"See Mrs. Baxter's apple tree over by her dining room window?" The neighbor boy pointed. "She sells apples to the corner grocery. Now what's to stop you from picking some tonight and selling them tomorrow? The grocer would think you were on an errand for Mrs. Baxter."

It took some persuasion to convince Larry that he could get away with the scheme. But he really wanted that basketball.

"Mrs. Baxter's tree yields fine apples, doesn't it?" exclaimed grocer Clark when Larry Masters brought some in the next day. The grocer inspected a few specimens and grunted his approval. He weighed the lot and handed two dollars to the boy. "It's not much," the grocer commented, "but Widow Baxter told me that every penny helps."

Larry bought the basketball but had to sneak it into his room, so his parents would not question where he had gotten the money. He pocketed the other dollar.

Meanwhile, Mrs. Baxter noticed many missing apples. "I had counted on selling some today," she confided to a visitor, "to get the rest of the money for my light bill."

"Didn't you sell some this morning?" her friend asked. "I was at Clark's store when the Masters boy brought in some apples. He said they came from your tree. I know that the grocer thought he was bringing them in for you."

"Is that so?" said the widow.

"You mean he wasn't working for you?" the visitor demanded. "Didn't Larry bring you the two dollars?"

"I'm afraid not," Mrs. Baxter admitted.

"I'd call the police if I were you," suggested the friend. "If that boy is allowed to get away with this, there is no telling how far he'll go."

"No," Mrs. Baxter replied, "I'll not call the police. Will you help me to take care of the situation in another way?"

"What will you do?" the visitor asked.

"Help me to pick a basket of apples," Mrs. Baxter suggested. "Then we take them and a kettle of soup over to Larry's sick mother."

Larry's mouth flew open in dismay when he answered the doorbell and behe widow Baxter and her friend. "We ha something for your mother, Larry," Mr Baxter announced. "May we come in?"

The eleven-year-old ushered th guests to Mrs. Masters' bedroom. listened with amazement as Mrs. Baxt explained, "I brought you some so and some apples from my tree. remembered how you enjoyed the fruit the past."

"But you help to support yourself selling those apples," objected the aili woman. "I'll be glad to accept the sou but you should take the apples to M Clark."

"The Lord will take care of n needs," Mrs. Baxter answered wi confidence. "I want you to have th apples. With all these hospital and doct bills, you probably can't spare the mon to buy them."

It was too much for Larry. He rushe out of the room. He met Mrs. Baxt outside the front door as she was leavir and thrust a dollar bill into her hand. stole your apples last night and so them for two dollars," he confesse "But I spent one. I bought Blackie basketball. But I promise to pay you th other dollar when I can raise it. I'll see Blackie will take his ball back."

"You keep the ball, Larry," Mr Baxter replied. "But I do expect you earn the other dollar honestly. Will yo work for me?"

"Will I!" exclaimed the boy. "I'll d anything you say."

The next day found Larry laborin energetically in Mrs. Baxter's yar When she paid him a dollar, he said "Now you take it, and I can pay bac what I stole."

"Larry," Mrs. Baxter answered "instead of giving this dollar to me, want you to put it in the offering Sunday school next Lord's Day."

"But I don't go to Sunday school, the boy objected.

"Exactly," smiled the widow. "Bu you will next Sunday, won't you?"

Larry did go to Sunday school the ne Sunday and ensuing Sundays, too. An he resolved, "I'll never ste again!"—Selected

T. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

For April 11



THE REJECTED KING

Lesson Text: Matthew 27:11, 15-23, 27-31

Memory Verse: Matthew 27:22

INTRODUCTION

Our lesson text for today deals with the various events associated with the trial of Jesus as He stood before Pontius Pilate, the Roman governor. It is to be noted that when Jesus stood before the Jewish council, He was accused by the chief priests and the elders of blasphemy; however, when He appeared before Pilate, who had very little interest in matters pertaining to the Jewish squabbles about religion, the charge was changed to one of sedition. They accused Jesus of seeking to make Himself king, and this could be construed as an effort to overthrow the power of Caesar.

When Jesus freely confessed to the council that He was the Christ, the Son of God, they thought it unnecessary to hear additional evidence; for that to their mind constituted blasphemy of the basest sort. Jesus, though He freely confessed to Pilate that He was a King, was quick to inform Peter that His kingdom was not of this world, and therefore constituted no threat to the authority of Rome.

Pilate was convinced that Jesus posed no threat to Roman authority and sought to release Him. The chief priests, the scribes, and the elders of Israel, however, exercised their influence over the Jewish people and moved them to ask for the release of a common criminal and the crucifixion of Jesus. Pilate, being anxious to please, gave heed to their demands, and turned Jesus over to them to be crucified. He had to make a decision concerning Jesus, and he made the wrong decision.—**The Senior Quarterly (F. W. B.)**

HINTS THAT HELP

A. The Jews had already rejected Christ as Lord and Saviour. Now when they had the opportunity they rejected Him again when Pilate said, "What then shall I do with Jesus which is called the Christ?" One only has to look at the Jews as a nation to see the result of rejecting Jesus as Lord and Saviour.

B. Pilate tried to shift the responsibility of disposing of Jesus, but this is an impossibility. Men have tried in various ways to keep from making a decision for Jesus Christ, but their very indecision becomes a decision against Him.

C. Without being aware of it, the Roman soldiers fulfilled a great prophecy when they mocked Jesus by placing a robe on Him and a crown of thorns on His head, and bowing down to Him. The time will come when all men will bow to Him.

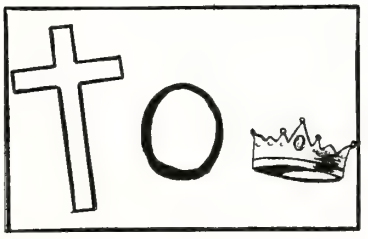
D. It was necessary that Jesus be crucified, but "woe be to him by whom the offences comes." The Jews had a part when they condemned Him to death; the Romans had a part when the Roman soldiers did the work. You and I had a part in His death in that He died for our sins.

E. When mankind was killing the Son of God who is the Light of the World, blackness enveloped the earth. This is a symbol of what happens when any man tries to put the Light of the World out of his life.

—The Bible Teacher (F. W. B)

III. ADDITIONAL TRUTHS

A. Let's look again at that question of Pilate: "What shall I do then with Jesus which is called Christ?" It required an answer when Pilate asked it, and it requires an answer today.



The priests and their henchmen had a quick answer ready: "Let Him be crucified." The cross was their answer. That would solve all their problems, they hoped. They would be rid of Jesus. Never again would He reprove them by driving their crooked merchants out of the temple. No more would He embarrass them by pointing out their hypocrisy. They could go on with their easy and profitable life without rebuke. How little they knew what would happen! When He was gone, they soon had to contend with a vigorous and growing church that condemned their murder of Jesus as well as their other sins.

There are some today who would like to get rid of Jesus and His influence and His church—and they seem to be getting more numerous and more noisy. If only Christian teaching could be abolished, what would be left to rebuke the modern immorality that many find pleasant? Who would denounce the selfishness and greed that many find so profitable? So there are some who would abolish Jesus and give His ruling place to reason, or science, or their own wishes. How little they guess what a hellish world this would be without the influence of Jesus!

Pilate preferred to ask the question, not to answer it. He wanted to do nothing with Jesus. A big zero can represent his wish. He wanted to be neutral, to wash his hands of the whole matter. But he found it was impossible. Lacking the courage to take his stand firmly on the right side, he found himself aligned on the wrong side.

How many people in today's world want to be neutral? They have nothing against Jesus. They admire Him. They think He is great. They would not think of doing or saying anything to oppose Christ, but neither do they do or say anything for Him and His cause. They don't want to be involved. Lacking the courage, or the strength of character, or the unselfishness, or the will to take a strong stand for the Lord, they find themselves swept along in the rising tide of antichristians influences. Jesus put it very clearly: "He that is not with me is against me" (Matthew 12:30).

There is a third answer to Pilate's question: What shall I do with Jesus? I shall crown Him—not with thorns, but with the reverance and honor of a sincere heart. I shall love Him and serve Him all the days of my life.—Adapted from the **Standard Lesson Commentary**

B. Most sane people will agree that something is terribly wrong in the mind of someone who willfully takes the life of

(Continued on Page 15)

MOUNT OLIVE COLLEGE HAPPENINGS

MOUNT OLIVE, NORTH CAROLINA

COLLEGE TO SPONSOR WORKSHOP ON STEWARDSHIP AND THE LOCAL CHURCH

Could your church use more money? Do you feel that your church is giving to the cause of Christ as it should in accordance with its financial ability? Are you satisfied with the stewardship program in your church? Does the financial program of your church keep pace with the economy?

These are some of the questions that pastors and other church leaders must answer; and when they do, usually they come to the conclusion that something needs to be done about the stewardship program of the local church. It is in response to this need that Mount Olive College is sponsoring the workshop on "The Stewardship Program of the Local Church," on Saturday, April 3, 1976.

Who should attend this workshop from your church? Of course, the pastor should be there if possible, the church treasurer, and the Board of the Church or the Finance Committee. The program of the workshop is arranged so that every member of the church can benefit. It is a must for leaders and those who aspire to leadership in the local church.

How much does the workshop cost? The College is not sponsoring the workshop to make money, but as a service to the church. To offer the instruction, necessary printed materials, and lunch, the cost will be $5 per person.

What does the program include? The program includes three hours of discussion and instruction on financial programs of the local church. The first period will begin promptly at 10 a. m. and continue to 11 a. m. The topic will be "How to Prepare a Church Budget."

Some discussion questions are as follows: Who should prepare the budget for the church? What items should the budget include? How do you determine how much each item should be? How do you present the budget to the church of its approval? How do you promote the budget in the congregation after it has been approved by the church committee?

(The leader is the Rev. Floyd B. Cherry, president of Carolina Bible Institute and pastor of the Pine Level church. He has had more than forty years of experience as a pastor in churches of various size and background.)

The second period will begin promptly at 11:15 a. m. and continue to 12:15 p. m. The topic is "How to Teach Stewardship in the Local Church." Some subjects to be discussed are as follows: How to prepare and preach sermons on stewardship. How to teach stewardship in the Sunday school. How to teach stewardship to the children.

(The leader is the Rev. Clarence F. Bowen, pastor of Stoney Creek church. Mr. Bowen has the training and experience to enable him to help those who are interested in the stewardship program of the local church.)

Lunch will be served in the College cafeteria from 12:15 to 1:30.

The last period will be from 1:30 p. m. to 2:30 p. m. The topic is "Giving to the Church and Federal Income Tax." Some of the questions discussed will be: How much credit do I get off my taxes for contributions to the church? If I am called for an audit, what proof do I need of my contribution? If I operate my own business, how do I determine how much my tithe is?

(The discussion will be led by Mr. Earl Deal, who is a member of the Reedy Branch church in Pitt County. Mr. Deal is a field auditor for the Federal Internal Revenue Service.)

When do I register? Your registration check for $5 may be sent directly to the Rev. Frank Harrison, P. O. Box 151, Mount Olive, North Carolina 28365. If you do not know for certain whether you can come, you may register on the day the workshop at 9 a. m., at the Henderson building on the College campus.

GIFTS TO MOYE LIBRARY OF MOUNT OLIVE COLLEGE

Gifts to Moye Library of Mount Olive College during the month of February, 1976, are as follows:

In Memory Of

Mrs. Esther P. Anderson by Little Rock Free Baptist Church, Lucama.

Mr. Johnnie C. Baker by Mr. and Mrs. James Hunt, Lucama.

Mrs. Mozelle Bennette by Miss Pattie L. D Oxford.

Mrs. Eula Buck Brinson by Mrs. Rhoda Prescott, Mr. and Mrs. W. R. Luck, Mr. and Mr Matthew Prescott, and Mr. and Mrs. Phillip Pres New Bern.

Ms. Marjorie Brinson by Arapahoe Free Will Ba Church and the Woman's Auxiliary, Arapahoe.

Mrs. Ellen G. Carraway by Dr. and Mrs. Burkette Raper, Mount Olive.

Mrs. Queenie S. Clark by Dr. and Mrs. W. Burk Raper, Mount Olive.

Mr. John A. Crain by Mount Olive College Alu Association, Mount Olive.

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Mr. Everette Davis by Gary Fenton Barefoot, Mo Olive; and Mr. and Mrs. Roney B. Bunn Jr., Kenly.

Mrs. J. P. Duncan by Mr. and Mrs. Billy R. V cent, Greenville.

Mr. R. J. and Beatrice Fulcher by Harvey, Ma and Anita Whitford, Vanceboro.

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Mr. Everett Disel Hinkle by Woman's Auxiliary Cabin Free Will Baptist Church, Mr. and Mrs. Wal Rhodes, and Mrs. Julia Mercer, Beulaville.

Mr. Eugene Hunnings by Mr. and Mrs. Den Riley, New Bern.

Mr. Edward Chesley King by Miss Cathy Wallace, Mount Olive.

Mrs. Ethel Kornegay by O. R., Grace, and Sa Blizzard, Kenansville.

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rs. Dixie McCullen Sutton by Mr. and Mrs. ence E. Jones and children, Goldsboro.

rs. Dorothy Parker Tew by Mrs. Oscar E. oughby and Miss Sara M. Willoughby, Ahoskie.

r. John Alton Warren by Mr. and Mrs. Sherrill ams and Mr. and Mrs. Ray Warwick, Newton ve.

r. Jimmy Lee Watson by Little Rock Free Will tist Church, Lucama.

r. Alex Thomas Wise by Mrs. Helen T. Beaman the Alathea Sunday School Class of Hull Road e Will Baptist Church, Snow Hill.

In Honor Of

s. Lorraine Garner by Willing Workers Ladies day School Class, Free Union Free Will Baptist rch, Pinetown.

s. Amy Lucille Williams by Mount Olive College mni Association, Mount Olive.

Gifts

North Carolina Free Will Baptist Woman's Auxiliary vention, Wilson.

S. S. LESSON

(Continued from Page 13)

other. But what about mankind in neral in relationship to the murder of e Lord Jesus Christ on Calvary's oss? Theologians say the sins of the rld weighed on Jesus at His ucifixion. Have you seen your role in s death from God's viewpoint?

Selected

WAKE UP! SPRING IS HERE

by Mrs. Calvin C. Medlin

he daffodils and the forsythia
Are glistering like gold;
hey have a beautiful message
For both the young and the old.
hey're saying, "Spring is here, wake up;
Arise and let God fill your cup."
he buds are all about to burst,
And green grass is covering the earth.

ho can say that God is dead
When spring is so near?
e is everywhere—
On the ground and in the air.
ven the little crocus,
So short and so sweet,
ay hello to you
As you go down the street.

irds are singing everywhere;
Why even they know spring is here.
ow can one sit back and say
He does not believe in God today?
es, God loves us and He cares
Even though we have wasted many years.
o friend, wake up, God is near,
And there is surely spring in the air.

Children's Home

(Continued from Page 4)

MEMORIAL GIVING

Last year two separate memorial funds were established in memory of faithful friends of the Children's Home. The first one established was the Clarence Mitchell Memorial Fund. Mr. Mitchell was reared at the Home and after he became an adult he worked on the staff for twenty-eight years. He was a faithful worker in the Lord's kingdom and gave freely of his time and means.

The other memorial fund established was one in memory of the late Rev. D. W. Alexander, a member of Sweet Gum Grove Free Will Baptist Church, Stokes, and a leader in the Central Conference. Mr. Alexander was one of the Home's founding fathers and faithful to the work for the duration of his life.

Anyone interested in making contributions to either of these memorial funds are encouraged to do so. Just send your contributions to the Free Will Baptist Children's Home, P. O. Drawer E., Middlesex, North Carolina 27557, and designate it for the proper fund.

Camellia and Azalea Gardens to Be Opened

The gardens of Mr. and Mrs. Robert P. Holmes II will be opened to the public on Sunday, April 4, from 1-5 p. m.

In a 12-acre woodland setting, surrounding Lake Elizabeth, there are thousands of azaleas, camellias, dogwoods, and other flowering trees, creating a scene of nature at its loveliest. The gardens are located on North Carolina Highway 55, four miles east of the town of Mount Olive.

This tour will be under the sponsorship of Northeast Free Will Baptist Church.

DAILY VACATION BIBLE SCHOOL SHOWING

of

Literature and Crafts

of

The 1976 Free Will Baptist Series

"PAUL PROCLAIMS THE FAITH"

at

New Bern Bible and Bookstore
315 Middle Street
New Bern, North Carolina 28560

Thursday, April 8

7-9 P. M.

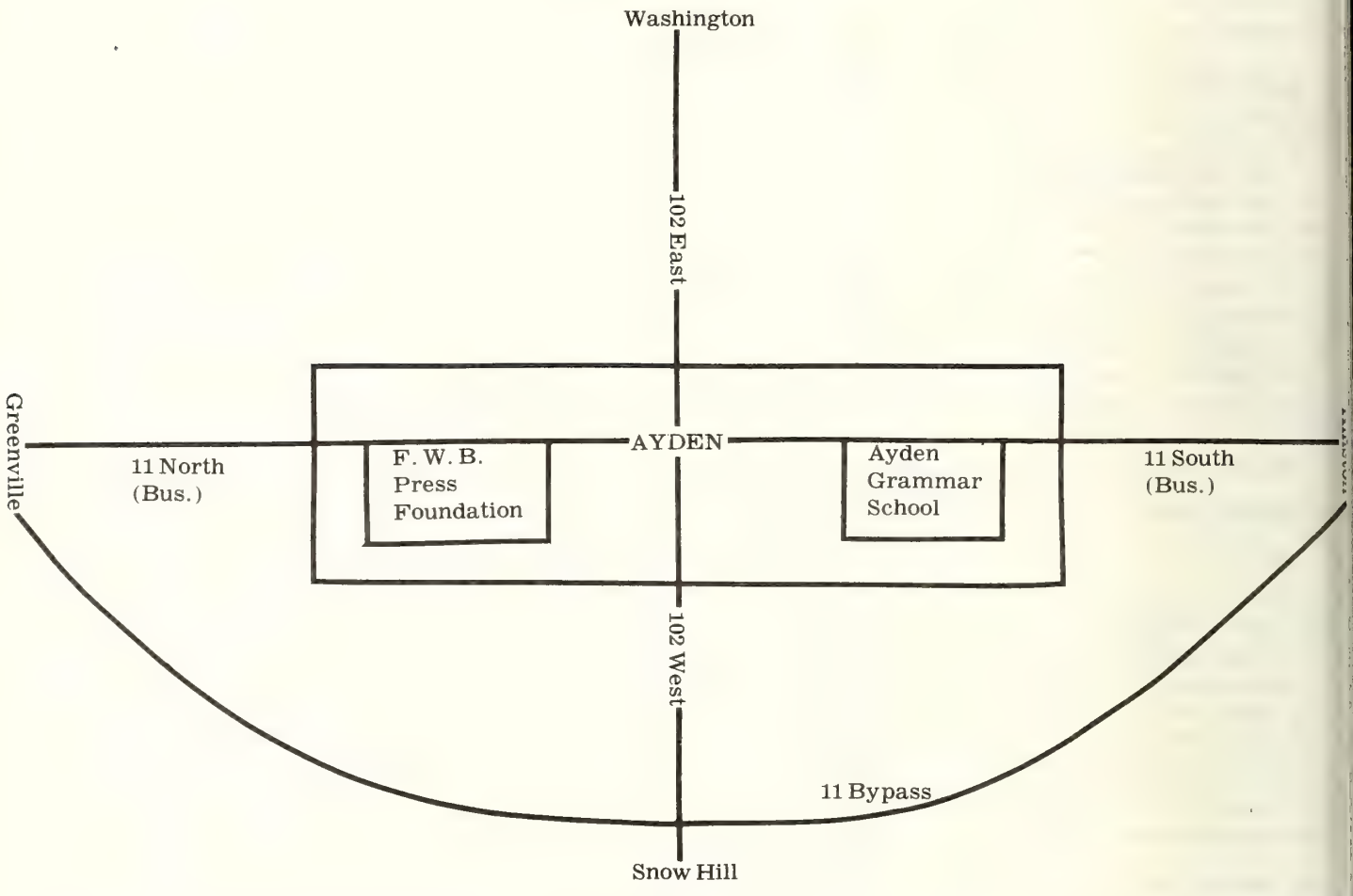
Also at this showing, the Standard Publishing Company material, "God's Love Is Jesus," will be available for purchase.

Don't Miss This Showing!

LIBRARY
DUKE UNIVERSITY
DURHAM, N. C. 27706

36TH ANNUAL SESSION—N. C. STATE SUNDAY SCHOOL CONVENTION
Saturday, April 10, 1976

(Registration Begins at 8:30 A. M.)



200 YEARS OF RELIGIOUS FREEDOM **"A PAST TO CHERISH—A FUTURE TO MOLD"**

The Ayden Free Will Baptist Church was host to the convention in 1941. This year the "Press" is host, with the convention being held in the Ayden Grammar School which provides ample space and facilities for workshops, parking, etc. The Ayden, Winterville, and Elm Grove Free Will Baptist Churches in the area are assisting.

> It is fitting in this historical year that Ayden should be host. This area has been the location for the printing needs of our denomination for 103 years, and Ayden was formerly the location of the Ayden Seminary and Eureka College.

A date in history has been assigned to 200 Sunday schools. It is hoped that all the 200 schools will report. (Please mail your report by return mail.) Your school will be properly recognized on the big convention plaque. Superintendents, teachers, pastors, and all interested members in your school are urged to be present for the convention on Saturday, April 10.

the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 7, 1976

DUKE UNIVERSITY LIBRARY
APR 7 1976
DURHAM, N. C.



Confucius expressed a great truth in these words: "I live in a very small house, but my windows look out on a very large world."

EDITORIAL...

There Is a Certain Beauty About Clean Windows

(Third in a Series)

Guest Editorial by Joyce Proctor Beaman

Recently I traveled a road beside which stood an old house on a farm that had been sold to new owners. The house, unlived in for years, was being renovated for a new family. Every evidence of neglect and unconcern showed inside and out.

It was almost dark. As I glanced toward the house, I saw that the lights were on. Scattered lumber, ladders, and opened doors said that workers were busy with repairs and improvements.

Especially, I noticed that the windows, several of which were broken, were covered with dust, dirt, and smoke-like film that indicated long months without human attention.

As I looked through the window in a quick passing, I had a rather strange, inexplicable reaction. I thought, "If I were renovating an old house, I think I'd wash the windows the very first thing. Then I could see clearly inside and out."

Except for the immediate pleasure, under such circumstances, there would be no value in washing the windows because they would need to be washed again after the painters and carpenters had finished. Yet, there's something about a clean window! If not, why would almost everyone be obsessed with washing "all the windows in the whole house" every year about this time?

Spiritually speaking, perhaps spring is a good time to look at our windows—the windows of our heart, mind, body, and spirit. How clearly can we truly see? How much have our windows become clouded with the dust of unconcern, grease fumes of prejudice, splotched smears of covetousness, and spattered dots of disrespect, so that we cannot see clearly?

Window-washing products for the home are relatively inexpensive, but window-washing products of the heart are absolutely free and readily available; for love, compassion, forgiveness, patience, and concern are always with us. They need only to be released and put to use.

Finally, which is more important, looking in or looking out? Maybe the important thing is to keep the windows clean and bright, then one sees clearly both ways: God comes in and love goes out.

O God, our Father, give me clean hands,
clean words, clean thoughts;

Help me to stand for the hard right
against the easy wrong;

Save me from habits that harm;

Teach me to work as hard
and play as fair
in Thy sight alone
as if all the world saw.

Forgive me when I am unkind;
and help me to forgive others
when they are unkind to me;

Keep me ready to help others
at some cost to myself;

Send me some chances to do a little
good everyday,

And to grow more like Christ.

—William DeWitt Hyde

An unknown author penned this beautiful thought: "People are like stained glass windows. They glow and sparkle when it is sunny and bright, but when the sun goes down, their true beauty is revealed only if there is light from within."

Cover Photo by Bob Aiken Jr.



THE FREE WILL BAPTIST

APRIL 7, 1976

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Smithfield, New Bern, and **Wilson,** 9:3 a. m.—5 p. m., Monday—Saturday.

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HISTORY OF GRIMSELY FREE WILL BAPTIST CHURCH

by Valerie Joan Wood

(The following two-part article, **History of Grimsley Free Will Baptist Church,** was written by Miss Valerie Wood, a student of Mount Olive College and a member of the Grimsley church, and submitted to Mrs. Margaret Walker, English professor at Mount Olive College, on March 12, 1976.)

GRIMSLEY Original Free Will Baptist Church located on North Carolina Highway 102, in Greene County, three miles north of Snow Hill and three miles west of Maury, has established a history of over two hundred years of existence. The earliest mention of Grimsley church is in Harrison and Garfield's **Early History of the Free Will Baptist Church.** In the period of time (1727 to 1752) there were sixteen Baptist churches in North Carolina, and Grimsley was listed among these.[1]

The purpose of this research paper is to establish as nearly and as accurately as possible a date for the beginning of the Grimsley church; thus, showing the church as a bicentennial landmark to Greene County, to the nation, and certainly to the Free Will Baptist denomination. Not only did Grimsley exist over two hundred years ago, but also there were even Free Will Baptist families existing in North Carolina as early as 1690.[2]

In the summer of 1754, John Gano, a Baptist, was sent from Philadelphia to preach in the Southern States. He called all Baptist ministers of North Carolina together and preached to them, strongly advocating the principles of Calvinism.[3]

The Calvinists' beliefs differed from those of the General Baptists in many ways. The Calvinists believed that Christ's atonement was limited to the "elect" and that man did not have the exercise of free will. Thus, man could not choose the ways of God along with salvation, or to reject God.[4] Also, the Calvinists argued that a convert should be able to pinpoint the time and nature of his conversion along with an experience, such as the gift of tongues. Opposing these beliefs, the General Baptists (as the Free Will Baptists were once called) demanded only a simple profession of faith in Christ. Since no experience was required by General Baptists, their opponents accused them of allowing unsaved persons to be baptized.[5] As a result of John Gano's preaching, many of the ministers, followed by their churches, accepted the principles of Calvinism. Those who yielded to this influence were called the New Light Baptists.[6]

By 1761, the General Baptists' movement had been reduced to four ministers and the churches that they directed. These preachers refused to let their churches yield to the proselyting influence of the Calvinists. The churches included Wheat Swamp and Lousan Swamp in Lenoir County, Gum Swamp in Pitt County, Pungo in Beaufort County, and Grimsley and Little Creek in Greene County. These churches that never became a part of the Calvinistic Association were described as "flourishing like the palm tree, growing like a cedar in Lebanon, while the Calvinistic brethren have demolished almost to nothing." In fact, there is not an original Calvinistic Baptist church in North Carolina today.[7]

Of the six churches listed above that never yielded to the Calvinists, only three remained faithful to the Free Will Baptists' doctrine. Wheat Swamp is now a Disciple of Christ or a Christian Church. Pungo died out in the eighteenth century. Little Creek, Gum Swamp, and Grimsley were the three churches that remained true to their original faith; thus, the word "original" Free Will Baptist derives its significance.[8]

Joseph and William Parker are largely responsible for the existence of the three original Free Will Baptist churches. Joseph Parker established a church on Little Contentnea (Little Creek) and made it a mission center from which other churches were later organized. William Parker, probably a cousin to Joseph, is given credit for the establishment of Grimsley (date unknown), which was possibly an "arm" of the Little Creek mission center.[9]

When Joseph Parker died in 1791, James Roach succeeded him in the General Baptist work at Little Creek, Grimsley, Wheat Swamp, Lousan Swamp, and Gum Swamp.[10] In 1798, he bought one acre of land in Glascow County (what is now Pitt, Greene, and Lenoir Counties) from John Jones." [11] The deed was recorded in 1800 in the Greene County Courthouse. However, the courthouse burned in 1876, and the majority of the county's records and legal documents were destroyed. The deed has been recorded recently by an elder member of the church.[12]

Thus, the following question is presented: If the deed states that the land was not purchased until 1798, what accounts for the existence of Grimsley church prior to this date? There are three factors that verify Grimsley's existence prior to 1798.

One factor places Grimsley church as far back as 1794. William Parker is given credit for the establishment of the church; yet, he died in 1794.[13] Therefore, the church had to be in existence before 1798.

Second, in 1784, a building for a church at the present site of Grimsley church was erected by permission on the lands of a man named Jones.[14] This is confirmed in the deed when John Roach bought the land from John Jones. However, this was not A. Jones' Meeting House on Little Contentnea which we know today as Little Creek, nor Grimsley.[15] It is very possible that prior to 1784, when a building was erected and even as early as 1752, Grimsley church was known as a little preaching point where people would gather to hear the

(Continued on Page 16)

THE WEEK THAT WAS

by
Winnifred A. Webster

IT was having to be away for a wedding in the family that prompted my husband to call on one of our young ministerial students to fill the pulpit one Sunday in December. Having done a sufficient job the church called on this young man to hold our spring revival—his first one ever.

The week of services have just ended and our church has indeed been blessed. We have been blessed not only by the messages we heard but by the presence of this young man. It was so refreshing to hear the gospel presented in such a direct manner but without any showmanship or displaying of self. The messages were delivered with honesty and, above all, sincerity. There was a simple projection of his faith and his relationship with his Master, the Lord Jesus Christ, without any flair of professionalism. It was truly like a breath of fresh air in that it was a non-professional revival.

My husband and I have talked about the point this young man has already reached in life in comparison to how long it took my husband to reach the same point. We credit it to several things. This young man comes from a Christian home and his father was an outstanding minister in our denomination. Not discrediting his own commitment, we feel that the program Mount Olive College has to offer young ministerial students has much to do with the point this young man has reached.

Maybe you feel I am endorsing this young man and the college. Maybe I am, but even more I am endorsing giving our young ministers-to-be a chance. This young man is a graduate of Mount Olive College and is now in a four year school, but he has held his first revival. This is an accomplishment that takes many years for most young ministers.

I have heard people in churches without ministers say that they didn't know what they were going to do about a supply minister much less a pastor. I have never failed to say, "Look to Mount Olive." Most of the time my words went unheeded. The sad thing is that there are so many ministerial students just waiting for a chance to preach one sermon. True, they don't all preach like some of our most outstanding ministers, but those outstanding ministers didn't get where they are without (should we use the word) practice. Not only do young ministers need exposure for helping them learn to prepare and present, but it also helps them decide into what aspect of ministry they wish to go.

I know the members of our church can truly say that they were blessed last week, both by the messages and the presence of this young man. Our attendance on the final night of services spoke to this fact. I also feel that one day we will have cause to look back and say, "You know, that young man held his first revival at our church." Let us give our young ministers-to-be a chance and always remember them in our prayers.

RESOLUTIONS OF RESPECT
Katie Radcliff Windley

Whereas, our heavenly Father, in His infinite wisdom, saw fit to call from our midst on November 30, 1975, Katie Radcliff Windley, a faithful and lifetime member of the Free Union Free Will Baptist Church, Route 1, Pinetown, North Carolina;

Whereas, to those of us who knew and loved her dearly and are saddened by her passing;

Therefore, be it resolved, that we express our sincere sympathy to her family for the example she set before them, and that it will not only be remembered by these, but by everyone whose lives she may have touched. That we will always remember her and the virtuous life she lived, as recorded in Proverbs 12:4, "A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones." Also note Proverbs 31:28, "Her children arise up, and call her blessed; her husband also, and he praiseth her."

We sincerely request that a copy of these resolutions be sent to her family, her church, "The Free Will Baptist" and The Washington Daily News for publication, and a copy be duly recorded in the minutes of the woman's auxiliary, of which she was a charter and faithful member.

Respectfully submitted,
Ellaree Radcliff
Betty Whitley
Laura Webster
Len Ellen Parker

COMING EVENTS . . .

April 7—Western District Woman Auxiliary Convention, Micro Free W Baptist Church, Micro, No Carolina

April 10—36th Annual Session of t North Carolina State Sunday Sch Convention, Ayden Grammar Scho South Lee Street or Business Hig way 11 South, Ayden, Nor Carolina, with the Free Will Bapti Press Foundation as Host

April 14—Cape Fear District Woman Auxiliary Convention, Mount Oli College, Mount Olive, North Carolin

April 15—Albemarle District Woman Auxiliary Convention, Free Unic Free Will Baptist Church, Pinetow North Carolina

April 24—North Carolina State You Fellowship Convention (Place to E Announced)

May 6—North Carolina State Woman Auxiliary Convention, Memori Chapel, Free Will Baptist Children Home, Middlesex, North Carolin with the Western District Serving a Host

May 14, 15—Prayer Retreat, Eagle Nest Retreat Center, Dudley, Nort Carolina

May 22—Founders' Day, Free Wi Baptist Children's Home, Middlesex North Carolina, 10:30 A. M., i Memorial Chapel, the Rev. Robe May, Guest Speaker

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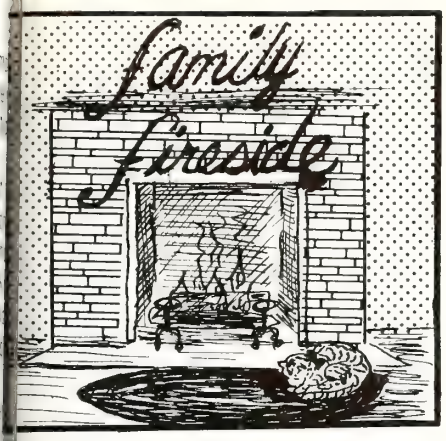
Churches and Ministers Available

(Note: This column is provided, when needed for any church that is seeking a pastor and fo any minister who is seeking a church to serv and would like to give such notice. Please sen the necessary information to the editor of "Th Free Will Baptist." Each notice will run for tw issues only.)

The Rosebud Free Will Baptist Church Route 4, Wilson, is in need of a pasto Any interested minister may contact M Lloyd Wiggs Jr., Route 4, Wilson, Nort Carolina 27893; telephone, 237-6248.

Jesse Bryan Caton Jr. has recentl been licensed to preach God's Word an to share what Jesus Christ has done fo him personally. He is available for yout revivals and supply work within th bounds of Original Free Will Baptis churches. He may be contacted at th following addresses: Mount Oliv

(Continued on Page 9)



SUNDAY, APRIL 11
Scripture Reading—Psalm 25:9, 10

GREAT DAVID'S GREATER SON

Hail to the Lord's anointed,
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.

Kings shall fall down before Him,
And gold and incense bring;
All nations shall adore Him,
His praise all people sing:
For He shall have dominion
O'er river, sea, and shore,
Far as the eagles' pinion
Or dove's light wing can soar.

—James Montgomery

PRAYER THOUGHT
Are we like the people of Jesus' day, nging His praises one day and etraying Him and all He stands for ie next?

MONDAY, APRIL 12
Scripture Reading—John 17:1

THE TRUE LIGHT

Christ, whose glory fills the skies
Christ, the true, the only Light,
Sun of righteousness, arise,
Triumph o'er the shades of night;
Dayspring from on high, be near,
Daystar, in my heart appear.

—Charles Wesley

PRAYER THOUGHT
Our Lord and Saviour does triumph over darkness. May His light be reflected through our lives.

TUESDAY, APRIL 13
Scripture Reading—Matthew 26:53

"I SHALL EMERGE ONE DAY!"

"If I stoop
Into a dark tremendous sea of cloud
It is but for a time. I press God's lamp
Close to my heart; its splendor soon or late
Will pierce the gloom; I shall emerge one day."

—Browning

PRAYER THOUGHT
Jesus knew what lay ahead of Him. He knew that even though He faced a time of misery and gloom that His Father awaited Him in heaven.

WEDNESDAY, APRIL 14
Scripture Reading—Luke 22:42

GETHSEMANE

All who journey, soon or late
Must pass within the garden's gate,
Must kneel alone in darkness there
And battle with some fierce despair!
God pity those who cannot say:
"Not mine, but thine"; who only pray,
"Let this cup pass," and cannot see
The purpose of Gethsemane.
Gethsemane, Gethsemane,
God help us through our Gethsemane!"

—Selected

PRAYER THOUGHT
At Gethsemane Jesus prayed. He showed us that in times of stress God will hear our prayers and give us strength to accomplish our missions.

THURSDAY, APRIL 15
Scripture Reading—Mark 15:3

JESUS HELD HIS PEACE

The day when Jesus stood alone
And felt the hearts of men like stone,
And knew He came but to atone—
That day "He held His peace."

They witnessed falsely to His Word,
They bound Him with a cruel cord,
And mockingly proclaimed Him Lord;
"But Jesus held His peace."

Dear friend, have you for far much less,
With rage, which you called "righteousness,"
Resented slights with great distress?
Remember—"Jesus held His peace."

—A. B. Simpson

PRAYER THOUGHT
When we have the assurance within our hearts that God is with us through all situations, then we find our peace.

FRIDAY, APRIL 16
Scripture Reading—1 Peter 2:24

GOD'S SON UPON THE TREE

Before the Cross in awe I stood,
Beholding brow and pierced hand;
For me it was He bled and died,
No other price for sin beside
Could pay the price for me.
His precious blood, there flowing red,
Was love's best gift, most freely shed;
No one but He the price could pay,
Or save from death and point the way
For sinners, you and me.

—Ernest O. Sellers

PRAYER THOUGHT
Jesus, alone, was pure enough to become a sacrifice for us. We are made whole and free from our sins through His precious, saving blood.

SATURDAY, APRIL 17
Scripture Reading—Romans 5:8

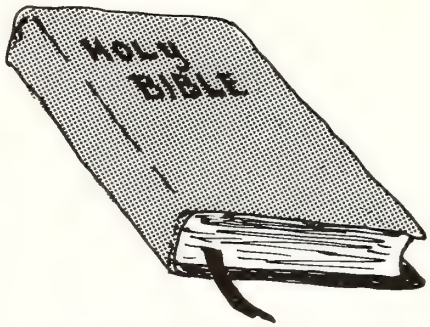
NEGLECT OF CHRIST

My mind was so full of service
I had drifted from Him apart,
And He longed for the old confiding,
The union of heart with heart.
I sought and received forgiveness,
While my eyes with tears were dim,
And now though the work is still precious,
The first place is kept for Him!"

—Selected

PRAYER THOUGHT
We, as the apostles of old, are lonesome and afraid without our Lord. But, with His resurrection, we shall all find our solace.

(Devotions used by permission of *Knight's Master Book of New Illustrations*, Eerdmans Press.)



QUESTIONS and ANSWERS

Conducted by J. P. BARROW
Route 1, Box 475,
LaGrange, North Carolina 28551

Question: Is it ever right for a Christian to attend a dance or card-playing party or to attend a theater?

Answer: No. I can think of no circumstance that would justify a born-again Christian in attending a dance or card-playing party even though there may be those who belong to a local church who do. However, some liberal church groups officially approve or sanction such sordid activities. I know of some so-called churches that sanction such activities and even provide facilities for young people to participate in these. My understanding of the teachings of the Bible on such subjects as these is contrary to the whole teachings of God's Word and the whole ancient Christian concept of Christian morals.

George H. Sandison in his book, **1000 Difficult Bible Questions Answered,** says the following on Page 119 in his answer concerning cards:

"A Christian cannot conscientiously play cards, because even looking at the matter simply for his own sake, cards are the common instruments of gambling; because by its very nature card-playing excites the gambling propensity, and is therefore most dangerous to morality. For the sake of others to whom his example may give scandal, and who might be led by that example to their ruin, a Christian should avoid cards, for by their use, even innocently, he might become responsible for a brother's destruction. Card-playing has been the first step to ruin of countless multitudes.

"The true Christian will do nothing whereby he may place a stumbling-block in the way of another. While the mere act of card-playing may in itself be innocent enough, it is a practice which has proved the first step to ruin for countless multitudes."

There was no kind of card playing in my home when I was growing up nor in my experience at any time; however, I have heard of evil results coming from it since I was young and would advise that all Christians who question such a stand to consider the Bible's teachings concerning questionable morals. The Scriptures say, "Abstain from all appearance of evil" (1 Thessalonians 5:22).

Then there is to be considered the fact that we owe it to Christians who might not fully understand such questions. Paul says, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Corinthians 8:13).

Then the Holy Spirit that inspired Paul to so write concerning the eating of meat, I am sure would never influence a Christian to play cards under any conditions. A verse that leads up to the writing of the above verse might help to clinch the point: ". . . meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse" (1 Corinthians 8:8). If such a thing can conceivably be harmless in itself there are many weak Christians, as well as those who are more matured, who think it is wrong to take part in card games or to even in anyway sanction them.

Then when it comes to the attending of a theater by a born-again Christian, I believe he has all to lose in the act and nothing to gain. The Christian schools that I attended such as the Moody Bible Institute, the Northern Baptist Seminary, and Wheaton College required a pledge not to attend theaters while a student before their application for admission was accepted. I wholeheartedly agreed and lived up to that pledge for more than ten years while studying in these institutions, and all the time since, and would recommend this requirement for all schools and institutions calling themselves Christian.

Mr. Sandison has the following to say on this subject on Page 122 of the abo mentioned book:

"The Christian is one who has t Christ spirit, who is trusting in hi seeking to be like him, and to know a do his will. We cannot understand h such a one can find pleasure theatergoing and should expect that h thoughts and feelings would lead him very different places for enjoyment."

I think, as did many spirit-fill Christians of a half century ago, th born-again men of God need not feed the husks of the swine's food from t hog pen in order to be entertained or be happy, but only had to wait upon th Lord: ". . . they that wait upon the LOR shall renew their strength; they sha mount up with wings as eagles; th shall run, and not be weary; and th shall walk, and not faint" (Isaia 40:31); "Blessed is the people th know the joyful sound: they shall walk, LORD, in the light of thy countenance. thy name shall they rejoice all the da and in thy righteousness shall they exalted" (Psalm 89:15, 16); "Kee yourselves in the love of God, looking f the mercy of our Lord Jesus Christ un eternal life. . . . Now unto him that able to keep you from falling, and present you faultless before the presenc of his glory with exceeding joy" (Juc 21, 24).

The dance pavilion and its activitie are something I have known nothing except by accident; that is, I have bee exposed to this so-called feature worldly or carnal activities only whe some form of duty chanced to bring me i view of it. It was necessary for me t pass the Drake Hotel for several years e route from school to my place of em ployment. Here I often saw through th open-air dance pavilion in the summe and the glazed-in pavilion in the winte people dancing. There was nothing abou the whole affair that I saw which seeme Christian. Even though there is no wher in the Bible that I know of which says i so many words that it is wrong to dance yet that which I saw is condemned in th Bible. Some times men and wome seemed in the act of dancing to be just a close together as it was humanl possible and in some cases the wome indeed sparsely dressed. In my way c thinking this was in violation of: "Nov concerning the things whereof ye wrot unto me: it is good for a man not to touc a woman" (1 Corinthians 7:1); ". . .

unto you, That whosoever looketh on oman to lust after her hath committed ltery with her already in his heart'' tthew 5:28).

feel sure that none could practice h performances as one could see in hotel every night and be innocent of sins of those condemned in elation 21:8. (See, read and, itate on this verse.) It would be a d idea for all Christians to memorize s verse and use together with Romans 3; Isaiah 53:6; and the whole first pter of Romans in convincing sinners h whom they deal in an effort to bring m to Christ who do not think they ve been big enough sinners to seek d accept salvation through the blood of rist our Lord.

For further reading on the question of ncing, card playing, and attending the eater, we suggest Page 115 of Mr. ndison's book as named above. Also ch Scriptures as Matthew 11:28-30; velation 3:20; and John 3:36; 5:37.

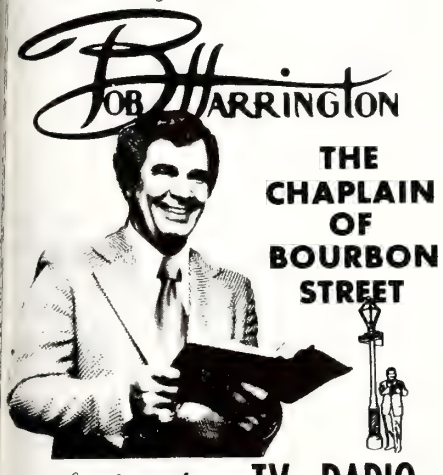
GENERAL

Free Will Baptists

CONFERENCE

BOB HARRINGTON GUEST SPEAKER FOR GENERAL CONFERENCE

AMERICA'S MOST *Exciting* EVANGELIST



featured in **TV, RADIO, RECORDS & BOOKS**

The General Conference of Original Free Will Baptists will be held June 28-30. The Piedmont Conference is hosting the conference and the meetings will be held at the First Free Will Baptist Church in Durham. The June 30 session, however, will be held at the Memorial Auditorium in Raleigh because of the huge crowd that is expected. Bob Harrington (pictured above) will be the guest speaker and will preach at the 10:30 a. m. service and again that night at 7:30. The committee prayed long and hard for God to choose us the speaker needed for our General Conference this year. Out of the many contacted, Bob Harrington was the only one that was available. We believe that with the help and cooperation of all our Free Will Baptist churches and ministers we can have a great day of revival and outreach such as Free Will Baptists have never had. We expect several thousand to attend that will not be Free Will Baptist. We also plan to give time for each of our denominational enterprises to be heard.

In order to make this conference a real ''soul-saving'' success, we need 100 preachers to occupy reserved front seats and serve as counselors to help with those who come forth to make decisions for Christ. Also we hope to have a choir of about 300 on the stage, and we are asking each church to have several members of their adult choir to join us in making up the choir for the two services that day. All those ministers that will help and every choir that desires to participate please write the Rev. J. B. Starnes, Route 3, Box 123, Newport, North Carolina 28570, within the next few days. Familiar songs will be used for the choir. Please state whether you can be present for both services, or just the morning or evening worship service. A letter will be sent to all participating choirs notifying them of the songs to be used. We also will have time for youth choirs to come together in one great choir if they will contact Mr. Starnes, giving the information stated above.

Let us let the World know that there are Free Will Baptists on the move for God by praying for and participating in the General Conference this bicentennial year.

M. E. Cox
Chairman Advertisement Committee
General Conference

MRS. ANNIE CELIA HONEYCUTT WOOTEN

''Our Neighbor''

On March 21, 1975, as night fell and a new spring began, God's loving arms swooped down and gently gathered a rose, Annie Celia Honeycutt Wooten, to His bosom to bloom forever in His garden.

Celia became a Christian very early in life, uniting with the Coats Baptist Church and carried her membership with her to Dunn. When she married in 1949, she moved her membership to Shady Grove Free Will Baptist Church near Dunn. She was a tither and asked God's direction in every aspect of her life.

Being the oldest child and the only girl with four younger brothers, she was looked upon almost like a mother by them. What joy she had when she led one of her brothers to Christ just before her own death. She loved people and would never lose contact with anyone by choice. She wrote many letters every week and could tell you where anyone she knew was and how they were.

Some of her neighbors knew her longer than other neighbors, but instinctively when you met her, she had sincere, practical, and trustworthy qualities that all could see. Being a wife, mother, and public worker, she always had time to visit the sick, cook a dish, and to visit when a joyful occasion arose. Her confidence could be trusted. She was very dependable in her church work and on her job. Being the teacher for the ''Young Married's Class'' for years, she once said, ''I always receive more of a blessing from reading and studying than any member of the class possibly could.'' She firmly believed what she taught and lived it. If you should ever ask her opinion, she would tell you honestly.

She loved life and lived it to the fullest. She often said, ''Do it now—you only pass this way once.'' When she became aware of her terminal illness, she accepted it as God's will; and her one desire was to live to see her two sons able to care for themselves and to help mold their characters in the Christian path. Her prayers were answered and she lived to see the oldest one through college and assistant Sunday school superintendent. The younger son was baptized at the age of 13. Truly, a ray of sunlight went out of our community when she left our midst, but our loss is surely heaven's gain. She will be among the first to greet us when all believers are gathered up to be with our Lord.

Submitted by,
Her Neighbors

News and Notes

of Denominational Interest

Gordon Sebastian to Conduct Daniels Chapel Revival

The Daniels Chapel Free Will Baptist Church will have a week of revival services April 12 through the 16, at 7:45 p. m. each night. The church is located on the Old Black Creek Road between Wilson and Black Creek. Special singing will accompany each service. Nursery facilities will also be available. The Rev. Gordon Sebastian will serve as evangelist. Mr. Sebastian is the pastor of Peace Free Will Baptist Church, Wilson. He has been pastoring this church for over ten years and has seen it grow from just a handful to its present enrollment of several hundred. The public is invited to attend, especially the people of the Wilson area.

The Rev. Larry Barbour is pastor of Daniels Chapel church.

Revival Services Scheduled For Riverside Church

Revival services will be held at Riverside Free Will Baptist Church, Route 1, Princeton, the week of April 11-17, beginning each evening at 7:30. The pastor, the Rev. Luby Tyner, will bring the message Sunday evening, with the visiting minister, the Rev. Jimmy Ryan, from Madison, West Virginia, beginning Monday evening, April 12, and continuing throughout the week. Mr. Tyner will be assisting in the services. He states, ''We are expecting a wonderful time in the Lord.'' He and the church members extend a warm invitation to all who can come and worship with them. There will be special singing each evening and all singers are invited to come.

On Saturday night, April 17, ''The Believers,'' a singing group from Charleston, West Virginia, will be presenting a program of gospel music.

Smyrna Spring Revival In Progress

Spring revival services are in progress this week at the Smyrna Free Will Baptist Church located on Highway 96, east of the Meadow Community, Route 2, Dunn. Services are beginning each evening at 7:30 and will continue through Friday evening. The guest speaker is the Rev. Edward L. Painter, assisted by the pastor, the Rev. W. A. Martin. The church membership cordially invites the public to attend the remainder of these services.

Robert May Conducts Rose Hill Revival

Revival services began Monday evening, April 5, and will continue through Friday evening, April 9, at the Rose Hill Free Will Baptist Church, Route 1, Winterville. Services are beginning nightly at 7:45 with the Rev. Robert May, pastor of Hickory Chapel church, Ahoskie, as the visiting evangelist. The pastor, the Rev. N. Dan Beaman, is assisting in the services. Everyone is invited to attend the remainder of these services.

Memorial Church Revival And Easter Program

The Rev. Walter Sutton, pastor of Macedonia Free Will Baptist Church, will hold revival services at Memorial Free Will Baptist Church, Chocowinity, April 12-16. Services will begin each night at 8 p. m.

On Sunday morning, April 18, there will be an Easter program at 11 a. m., followed by a picnic lunch at the noon hour, and an Easter egg hunt for the children.

The pastor, the Rev. Roy Cauley, and the entire membership extend a cordial invitation to everyone to pray for the meeting.

Spring Hope Church Receives Flags



The Spring Hope Free Will Bapti Church, Route 5, New Bern, wa recently presented the American an Christians flags by the Woodmen of th World. The presentation was made b Mr. Bruce Lupton.

During the ceremony ''America th Beautiful'' was sung for the America flag and ''Onward Christian Soldiers for the Christian flag. The above pictur shows Mr. Lupton (right), fiel representative for the Woodmen presenting the flags to the Rev. Jame Warren, pastor of Spring Hope church Mr. Warren and the church membershi sincerely thank the Woodmen and Mr Lupton for the flags. In his remarks, Mr Lupton gave the meaning of each color o the Christian flag and told how th American flag came to be known as ''Ol Glory.''

The church expressed its thanks an appreciation to Mr. Lupton and th Woodmen of the World for their fine wor and prayed God's continued blessin upon them.

C. M. Coats to Conduct Smith's New Home Revival

The Rev. C. M. Coats will be gues minister for revival services at Smith's New Home Free Will Baptist Church nea Deep Run, the week of April 12-16 beginning nightly at 7:30. The pastor the Rev. Bobby Harrell, will be assisting in the services. A very cordial invitation is extended to the public to attend.

Spring Revival Scheduled At May's Chapel Church

Spring revival services will be held at May's Chapel Free Will Baptist Church, Route 3, Dudley, April 12-17, at 7:30

ch evening. The Rev. Earl Glenn, stor of the Goldsboro First church will the evangelist for the week. He will be sisted by the pastor, the Rev. Billy R. rdan. Mr. Jordan and the church mbership invite you to attend these rvices.

yd Cherry to Conduct oples Chapel Revival



The Rev. Floyd B. Cherry, Pine Level, ill be the guest evangelist for revival rvices at the Peoples Chapel Free Will aptist Church, Route 1, Elm City, the eek of April 12-17. Services will begin ightly at 7:45 with the pastor, the Rev. elmas J. Brown, assisting. Along with ood gospel preaching, special music ill be a feature each evening. The ublic is cordially invited to attend.

Churches and Ministers Available

(Continued from Page 4)

ollege, Row 1, Box 23, Mount Olive, orth Carolina 28365; telephone, 658-622 or 658-9132 or at Route 3, Box 06-C, Raleigh, North Carolina 27603; elephone, 772-5739.

Mr. Caton's home is Wooten's Chapel . W. B. Church, Route 3, Raleigh.

The Rev. Edgar Benton states that he s now available for full-time or part-time astoral duties. He is a member of the Western Conference in good standing. ny church that desires his service may ontact him by writing to Route 1, remont, North Carolina 27830; elephone, 242-5283.

CRAGMONT ASSEMBLY NEWS

Black Mountain, North Carolina

SKINNERS TO MANAGE CRAGMONT

The Board of Directors of Cragmont Assembly, Inc. is happy to announce that the Rev. and Mrs. Douglas Skinner will be managers of Cragmont Assembly this summer. The board feels that even though this responsibility is new to them, that they are well qualified for the job.



Mr. Skinner is 25 years of age and a native of Wilson, North Carolina. He is a graduate of Mount Olive College, and Oakland City College, Oakland City, Indiana.

He has served as president of the Western District Youth Rallies, as well as vice-president of the Western District Youth Convention. He has also served as youth minister for Spurgeon General Baptist Church in Indiana, and as assistant pastor of the First Free Will Baptist Church in Kinston. He is currently pastor of the Rosebud Free Will Baptist Church of Wilson. He was a member of **Who's Who** in North Carolina in 1975.

Mr. Skinner married Virginia Ann Meador May 26, 1974. Mrs. Skinner is 22 years of age and a native of Portland, Tennessee. She, too, is a graduate of Oakland City College, Oakland City, Indiana, where she served as president of the Tenn—Tucky Guild Rally (a missions organization for teenage girls of the General Baptist denomination). She also served as pianist of the Choralaries, a singing group from Oakland City College. Virginia is a friendly and outgoing person which should help her to be a great hostess at Cragmont.

Doug has served for six or seven years as counselor and/or camp minister during youth weeks at Cragmont. He has a knowledge of both carpentry and electrical work which is greatly needed on the part of a manager. Doug donated and installed the fluorescent lights in the tabernacle and helped to patch the roof. Many times he has been to Cragmont at his own expense and worked to make Cragmont a better place for all of us.

Following is Doug's own testimony:

"I have been attending camp at Cragmont Assembly for many years. My first year at camp was 1962. Cragmont has a lot of sentimental value for me. It was at Cragmont that I first felt the call into the ministry. It was one year later, at Cragmont, that I publicly accepted this call. Two years later, at Cragmont, I preached my first sermon as an ordained minister of the Free Will Baptist denomination. So, Cragmont means a lot to me.

"Last fall the Lord began to deal with me about becoming full-time manager of Cragmont Assembly. I could really feel the presence and the leading of the Holy Spirit in my life on this matter. I prayed very much for the Lord's will to be done, and then the doors began opening.

"So now my wife and I have been hired by the Cragmont Board as managers of Cragmont Assembly. We are anxiously looking forward to serving the Free Will Baptist people in this capacity. We would like to extend our services to you also as pianist or preacher at camp if needed. Please accept this invitation to come visit with us this summer."

Pray for Doug and Virginia as they begin their new work. They may be reached by writing to them at 2517 Trull Street, Wilson, North Carolina 27893. Their phone number is 243-2729.

Respectfully submitted,
Mrs. A. B. Chandler
Treasurer-Promotional Secretary



ATTENTION, NORTH CAROLINA WOMAN'S AUXILIARIES!

The 1976 session of the North Carolina State Woman's Auxiliary Convention will convene on Thursday, May 6, with the Memorial Chapel Free Will Baptist Church at the Children's Home, Middlesex. Each auxiliary should represent with one delegate for each 25 members or fraction thereof, plus a registration fee of $5.

Many auxiliaries mail their fees in advance. This is a good thing to do, as it saves the delegates the trouble of handling the money. Also, in the event something happens at the last minute to prohibit your representing in person, your auxiliary is registered as having been represented:

IMPORTANT: Please mail your fee before April 30, if possible, so that I will have time to get the list prepared and delivered to the convention registration committee for use on the morning of May 6. If you cannot possibly attend, please mail your fees, as the convention needs your support. Mail fees to the address below.

Mrs. Raymond T. Sasser
State Treasurer
517 Westover Avenue
Wilson, N. C. 27893

ATTENTION, EASTERN DISTRICT LOCAL AUXILIARIES!

The Eastern District Woman's Auxiliary Convention convened at the Rodgers Chapel, Mount Olive College, Thursday, March 25. The convention theme was "A More Unified Church." During the business session, by motion and a vote that carried, Camp Vandemere will be included as one of our district projects. Each auxiliary is requested to send $10 each year to help towards the support of the camp. Money should be sent to Mrs. Rom Mallard, Route 1, Trenton, North Carolina 28585, as she is the district treasurer.

The Eastern District fall convention will convene in September at Camp Vandemere.

Respectfully submitted,
Mrs. Nelson Simpson

ACCEPTED FOR MOUNT OLIVE COLLEGE

The Cape Fear District Youth Fellowship is proud to announce that the president, Mark Hobbs, and the vice-president, Jeff Daughtry, have been accepted and plan to attend Mount Olive college next fall.

The Youth Fellowship says, "Congratualtions, we are praying for you!"

Respectfully submitted,
Cape Fear District
Youth Fellowship

ALBEMARLE DISTRICT AUXILIARY CONVENTION

The Free Union Free Will Baptist Church of Pinetown will be host to the Albemarle District Woman's Auxiliary Convention on Thursday, April 15. The convention theme will be "Serving with Sincerity," with Scripture taken from Luke 5:27-29 and Romans 12:12. The program is as follows:

Morning Session

10:00—Hymn, "Work for the Night Is Coming"
—Devotions, Mrs. Francis Garner
10:15—Welcome, Miss Alice Webster
—Response, Mrs. Hallet Harris
10:20—Greetings, the President
10:25—Recognition of Ministers and Visitors
—Appointment of Committees
10:30—Reading of Minutes
—Roll Call of Auxiliaries
—Offering for Missions
10:45—News of Missions, the Rev. Joe Ingram
11:00—News of the Children's Home, Mrs. Sam Weeks
—Offering for Children's Home
11:30—Special Music, Local Auxiliary
12:00—Message, the Rev. Walter Reynolds
—Lunch

Afternoon Session

1:00—Hymn, "We'll Work Till Jesus Comes"
—Devotions, Mrs. Melvin Moore
1:15—News of Mount Olive College Mrs. Dianne Riley
1:30—News of Cragmont, Mrs. A. B. Chandler
1:40—Other Denominational News
1:50—Reports of Committees
2:00—Treasurer's Report
—Announcements of Next Convention
—Hymn, "Close to Thee"
—Adjournment

CAPE FEAR DISTRICT AUXILIARY CONVENTION

The Cape Fear District Woman's Auxiliary Convention will convene Wednesday, April 14, at Mount Olive College. The convention theme is "Take Up Thy Cross." The Scripture is taken from Matthew 10:38, ". . . he that taketh not his cross, and followeth after me, is not worthy of me." The scheduled program is as follows:

Morning Session

9:30—Registration
10:00—Hymn, "Glory to His Name"
—Devotions, Mrs. Joe Gerald
10:20—Welcome, Mrs. Beverly Herring
—Response, Mrs. Ben Casey
—Special Music, Mount Olive College
10:25—President's Remarks, Mrs. Mary Lou Jackson
—Business Session:
Reading of Minutes
Roll Call of Churches
Appointment of Committees
11:00—Special Music, Mount Olive College
—Offering
—Hymn, "Take Up Thy Cross"
—Drama, "Challenge of the Cross"
12:00—Benediction and Lunch

Afternoon Session

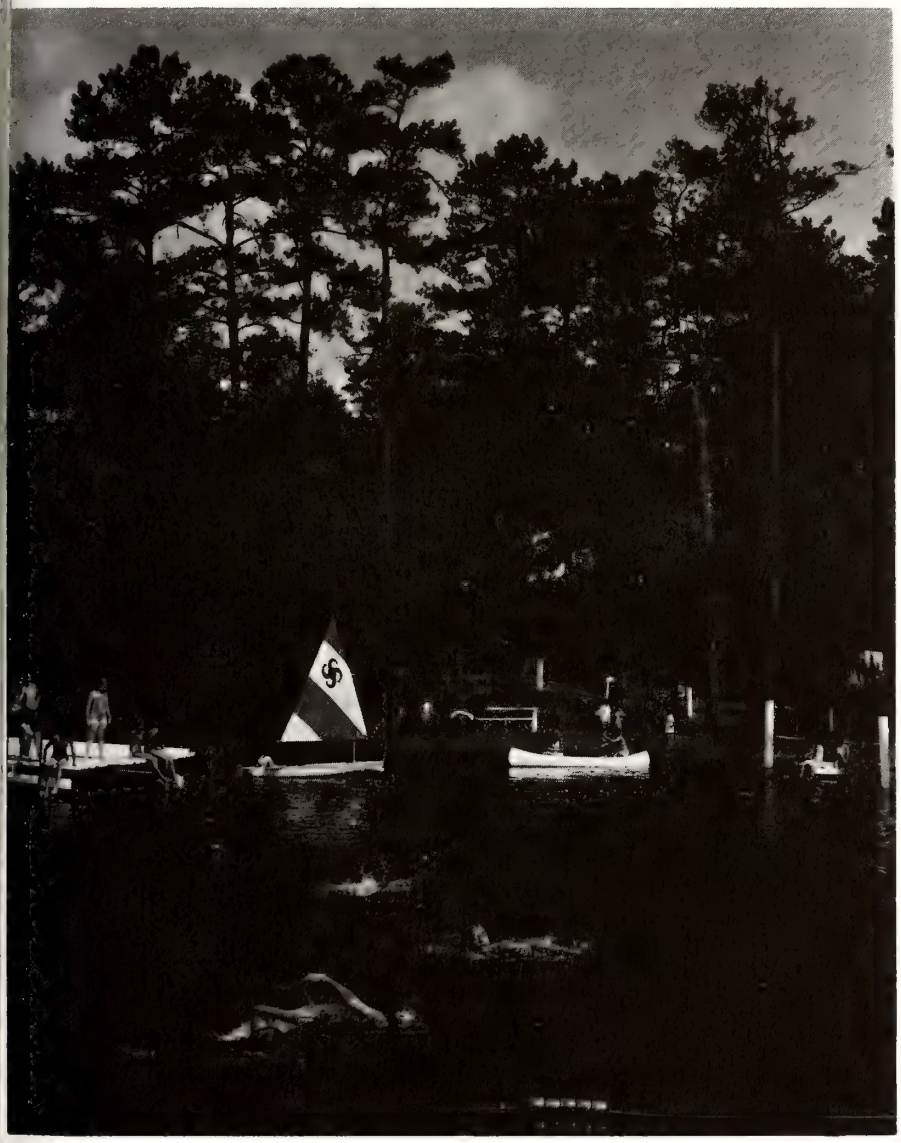
1:00—Hymn, "At Calvary"
—Memorial Service, Mrs. Earl Glenn
—Special Music
—Reports:
Youth Chairman

(Continued on Page 14)

MOUNT OLIVE COLLEGE HAPPENINGS

MOUNT OLIVE, NORTH CAROLINA

EAGLES NEST SUMMER CAMP SCHEDULE



Summer camp for young people between the ages of nine and seventeen will open at Eagles Nest Conference Center on June 20, 1976. Each camp week will begin on Sunday afternoon and continue until noon on Friday the same week. The activities for each week will include Bible study, singing, swimming, canoeing, hiking, softball, basketball, campfire services, and others. This will be an opportunity for young people to experience the true outdoors and to learn more about living in a Christian community.

The cost for camp will be $40 per week for resident campers and $20 per week for day campers. The exact camp dates are as follows:

Camp A—June 20—June 25
Camp B—June 27—July 2
Camp C—July 4—July 9
Camp D—July 11—July 16
Camp E—July 18—July 23
Camp F—July 25—July 30

For further information and registration forms, please contact either Caroline Castelloe at 658-2502 or Charles Harrell at 658-4933.

CHRISTIAN MUSIC FESTIVAL PRESENTS "GOD BLESS AMERICA"

That is the theme for the annual Christian Music Festival to be held at Eagles Nest Conference Center on May 1. The program will begin at 9 a. m., and will feature the following groups: The Foundations, Pikeville; The Good News Quartet, Durham; The Master's, Rocky Mount; The Melody Makers, Greenville; The Miles Family, Pink Hill; The Prescott Family, Grantsboro; The Singing Samaritans, Wallace; The VanGuard Brothers, Mount Olive; and The Young World Singers, Vanceboro. Also appearing on the program will be The Mount Olive Singers and The New Creations, Mount Olive College.

The purpose of this program is to honor and glorify God through songs, praises, testimonies, and Christian fellowship. There is no admission charge for this event and the public is invited to attend.

Lunch will be catered by Wilber's Barbecue of Goldsboro at the cost of $2 per plate, or picnic lunches will be appropriate.

Last year's attendance at the Christian Music Festival exceeded 2,000 people and an even larger attendance is expected this year.

Pastors and church and youth leaders are encouraged to make plans now for group attendance. Fill your church buses or cars and come share in this day of "Praising the Lord."

Between now and then, when you pray, remember to ask God's blessings on America.



AFTER REJECTION—RESURRECTION

Lesson Text: Matthew 28:1-10, 16-20
Memory Verse: Matthew 28:19, 20

I. INTRODUCTION

Easter is for telling good news. Is it possible for the Christian to go through one whole Easter Sunday without telling at least one person that Jesus is risen from the dead and that He lives today?

In the early days of Christianity, Easter was the greatest festival of the Christian year, just as it should be today. The Roman Christians called it **Dominica Guadii**, meaning "Joyful Sunday." All customary forms of greeting were laid aside on that day and as Christian met Christian on the streets of Rome, he would say, "Christ is risen." And back came the joyful response, "He is risen, indeed."

Would someone think we had just lost our senses if we went about the streets on Easter Day doing this?

We should be quick to tell good news. A doctor is glad to tell an anxious family of the good prospects for recovery of a sick loved one; a lawyer enjoys breaking the news to persons who have become heirs of wealth; all of us were shouting the good news that the war was over (World War II, Korean War, and Vietnam). Then why is the professing Christian so reluctant and tight-lipped when it comes to telling the wondrous story of the empty tomb? Why not tell it this way?

". . . Calvary and Easter Day,
Earth's blackest day, and whitest day,
Were just three days apart."

—The Advanced Quarterly (F. W. B.)

II. HINTS THAT HELP

A. The two most important facts of the gospel are the death and the resurrection of Jesus. His death provides our salvation, and His resurrection validates it. These things are truly the "good news" about Jesus Christ.

B. It was on the first day of the week when some women came to the tomb of Jesus that His resurrection was announced. These women were invited by an angel to come see (experience) the empty tomb. Then they were told to go tell the disciples that Jesus had arisen, and that He would go before them into Galilee.

C. Jesus had predicted many times that He would rise from the dead, but His disciples did not seem to understand it. However, His enemies were careful enough about it that they placed a guard at the tomb. There are times when it seems that sinners pay more attention to the Word of God than do Christians.

D. The Great Commission is the only thing that Jesus ever said or did that is recorded five times in the New Testament. Each of the Gospels records the Great Commission and it is also recorded in Acts. The Holy Spirit, who inspired the Bible, must have felt that this was important.

E. God is with all of His people, but there is a special way that He is with those who are busy at the task of the Great Commission. The promise is to those who are busy, **lo, I am with you alway, even unto the end of the world.**

—The Bible Teacher (F. W. B.)

III. ADDITIONAL TRUTHS

A. The "earthquake-proof" buildings constructed all over California are an illustration of man's attempt to overcome the forces of God's creation. But in the great southern California quake of 1971 the determined efforts of man were no match for the shaking of the earth at that early morning hour.

A few weeks later friends showed me a towering mountain that had moved eight feet as a result of the earthquake. Multimillion dollar highway overpasses lay in twisted ruins. These were designed with the finest materials and engineering skill of which men are capable. Now the drawing boards are filled with advanced designs for greater stress and strain loads. We admire a this industry and effort; We admire th desire to save lives by better safet standards; but man needs to learn tha God's power transcends our best genius

This to me is the glory of th resurrection morning. The religiou leaders had sought and had been give permission by Pilate to seal Jesus' tom and to set a detachment of soldiers by to make certain that it would be un disturbed. Thus they were sure that the were done with Jesus. But God shook th earth and by direct intervention brough forth His Son from the grave.

Man cannot thwart God's power. A His intervention those who were to keep the tomb as secure as they could fell a dead men in fear of His might and majesty. The resurrection of Jesus forever proclaims that God rules in His world.

The question that each one of us needs to face is, "Does God rule in our lives?" Only as we submit to His rule are we able to be in tune with His proprietorship of the universe as Creator, Sustainer, and King.—Adapted from **Standard Lesson Commentary**

B. Angels were active in the earthly ministry of our Lord. Evidently they minister to Christians (Hebrews 1:14).

In **A Slow and Certain Light** (Harper and Row), Elisabeth Elliot told about her father's experiences with angelic helpers:

"My father, when he was a small boy, was climbing on an upper story of a house that was being built. He walked to the end of a board that was not nailed at the other end, and it slowly began to tip. He knew that he was doomed, but inexplicably the board began to tip the other way, as though a hand had pushed it down again. He always wondered if it was an angel's hand.

"A blind man my father knew was about to step into what he thought was his cabin on board ship. It was, in fact, a hatchway, but he felt a hand on his chest pushing him back. He asked who was there. There was no answer. Was an angel sent to rescue him?"—David McCarthy

STORIES for our youth



NEAT

by F. M. Ruka

TOM and Dennis zoomed into the garage, dismounted, and put ay their bikes in the spaces assigned hem by their father.

"A place for everything, and erything in its place," Tom said, nning. "Dad sure is a stickler for eping things in order."

"This is the neatest garage in the ighborhood—if not in the whole rld!" Dennis exclaimed, laughing.

Tom suddenly lowered his voice and id, "By the way, Dad's birthday is xt week. Do you have much money? I n scrape up only about two dollars. aybe if we decide together on a gift, we uld get him something he'd really e."

"Well, I don't think I have enough oney to even make a down payment on candy bar!" answered Dennis. "Hey, ait a minute! I do have the money. Mrs. ay paid me for shoveling her walk last eek. Let's get Dad's gift after school morrow."

On their way toward the business ction of town the next afternoon, Tom d Dennis considered several possible oices for the birthday gift. Then Tom membered that his father had admired certain sport shirt at Crawford's. "It's e of those in the window. We can go in d ask how much it costs," he told ennis.

"That's as good an idea as we've me up with so far, but whatever we y has to be what Dad really wants!"

Tom showed Dennis the double-knit ort shirt that their father had admired, d the boys went into the large epartment store to ask its price.

"It's $11.95," said the smiling clerk. We have some beauties at $16.95, and some good quality knits for only $7.95."

"Well, ah, thank you. We'll talk it over," said Dennis.

The boys turned from the counter and walked a few steps away.

"It might as well cost a hundred dollars—we don't have enough," muttered Tom. The clerk was giving his attention to two men at the other end of the long counter. Shirts of various styles were piled in rows according to size, and the two men had been looking through them with interest.

"Dad certainly would have liked that shirt," remarked Dennis. "Well, what should we do now? What were some of the other bright ideas we had?"

"Wait, Dennis. We forgot to ask whether they have the shirt in a size 15½. Maybe they don't have Dad's size anyway," Tom said.

"Why, would that make us feel better?" Dennis asked.

The boys approached the counter again, but they couldn't get the clerk's attention.

Dennis glanced toward the two men and noticed that the taller one was studying them. Then the man picked up a shirt and took out a bill from his wallet. His friend moved over to look at the shirt. Suddenly, both men seemed to change their minds about buying any of the shirts and began to walk out of the store.

Dennis and Tom exchanged a glance.

"I guess they didn't find what they wanted either," said Tom.

The boys turned their attention to the counter again, and immediately Dennis noticed that the tall man had left a ten-dollar bill on top of the shirt he had considered purchasing.

"Look, Tom. Here's the money we need. He doesn't even know he left it!" Dennis exclaimed.

For a moment Tom was also tempted simply to pick up the money and leave. Then the boys looked into each other's eyes. Tom knew what Dennis was thinking about. Only last week in Sunday school they had studied about the constant need to fight wrong desires in ourselves.

Quickly Tom picked up the bill, and he and Dennis ran after the two men who were now standing at the entrance of the store talking.

"Oh, sir!" called Dennis as Tom waved the money at the men. "You left your ten dollars on the counter!"

The tall man's face broke into a wide grin as he accepted the bill. He gave his companion a very pleased look, then said, "Well, I hate to say I told you so, Bill, but it appears that your theory about young people's not being trustworthy these days has just fallen apart!"

The shorter, older man nodded and smiled at the boys.

"OK, Sam. I'll keep this incident in mind when I consider hiring teenagers in the future. By the way, if you boys ever need a summer job when you're a little older, come and see me."

He handed Dennis a business card, and the tall man put his hand on Tom's shoulder.

"Congratulations, boys!"

Walking slowly down the street with his brother, Dennis glanced at the card. He read it out loud. "Woods Baking Company—Cookies our specialty—1127 East Buffalo Street."

"Ha! Cookies! More temptation for you. You'd be sampling the merchandise!" teased Tom.

Dennis gave his brother a good-natured grin and then noticed that they were in front of Smither's Hardware Store.

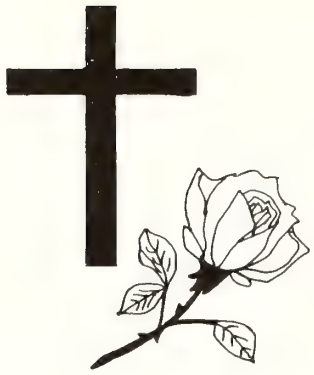
"Say, I've got a good idea! Dad's been wanting a pegboard on which to hang his tools in his workshop. Why don't we go to work and make him one?"

"Say, Dennis, that is a good idea! He'd probably like that even more than something we'd buy."

"We can get the board and all the hooks we need right here," Dennis said. "I'm sure we have enough money for them."

For the next several days, whenever their father was out of the house, Tom and Dennis worked on the pegboard. The day before their father's birthday, it was finished; and the two boys were very

(Continued on Page 14)



Special Moments

I accepted Jesus as my personal Saviour on October 28, 1975. The world was all mine. On November 18, 1975, I received word to come to the emergency room. My husband had been hurt and I was told that it would be sometime in December before he could work because of a fracture. I was greatly distressed. I felt we'd lose everything by the next day. For four days I worried and cried. Then I finally picked up my Bible in my office, laid my hands on it and said, "Father in heaven, I am giving this burden of mine to you. I will follow you as you lead me, just show me the way."

Instead of going home that afternoon, I went to my beautician. We talked and she suggested we pray. We got on our knees and asked our Father in heaven to heal my husband's leg and to take the burden from our hearts. Before I left my knees, I knew my husband was as good as new. I went home and told him we had prayed for his leg and that he could stand. He stood on his feet with no pain. For the first time in five days he could stretch out on the bed. He actually did exercises with his leg. There was no more pain.

Together we held hands, knelt beside our bed and thanked our Father in heaven for the healing. We have had a wonderful, loving experience with our Lord.

NS
Ayden, North Carolina

The column still needs **your** response. You may share a moment in your life by writing to SPECIAL MOMENTS at the Free Will Baptist Press Foundation.

Maggie

CAMP VANDEMERE

CAMP VANDEMERE
"150 CLUB"

We are seeking 150 persons in the Eastern Conference who are willing to transfer $1,000 of their savings to the Church Finance Association, Inc. so that sufficient funds will be generated for them to underwrite our long-time financing. This way our denomination will save thousands of dollars in annual interest and also be holding the mortgage on Camp Vandemere. The members of the "150 Club" will still receive interest on their savings (currently 6 percent) just as they have in the past. The only difference is that their money will be working for Christian motives instead of the business world at large.

For additional information contact Mrs. Happy Taylor, Deep Run, North Carolina 28525; Mrs. Ruby Hancock, New Bern, North Carolina 28560; or Mrs. Carroll Hawkins, Cove City, No Carolina 28523.

You may clip the form below and fi when making you contribution.

Happy Ta

"150 Club"
Agreement Card

I, _____, a member of _____ Free Will Baptist Church, having a sincere desire to see Camp Vandemere, Inc. established as a summer camp for our youth, do hereby agree to deposit $_____ thousand dollars in a savings account with the Church Finance Association, Inc. no later than _____, 1976.

My agreement affirms only my willingness to place on deposit the above designated amount as a savings account and in no way commits me to a loan to Camp Vandemere, Inc.

Contacted by _____

Date _____

Signed _____

Address _____

STORIES FOR OUR YOUT

(Continued from Page 13)

pleased with their work.

The big day finally came. Their fatl was in excellent spirits and blew out the candles on his birthday cake on first attempt.

Tom and Dennis took their fatl downstairs to the workshop and show him the tool board. Their father marve at the fine job they had done. "This just the thing to help keep this worksh neat," he said. Their father looked little puzzled when the boys laughed that.

At this point, Mother came downsta to get in on the excitement and to gi Father a box from Crawford's. Tom a Dennis laughed again as their father he up a familiar green double-knit sp shirt.

They exchanged a knowing glan when Mother said, "I do hope you like dear. It was the only one in yo size."—Selected

Church Auxiliaries

(Continued from Page 10)

Children's Home
Cragmont Assembly
Mount Olive College
Home and Foreign Missions
Free Will Baptist Press Foun dation
Superannuation

2:30—Hymn, "Blest Be the Tie"
—Benediction and Adjournment

FOREIGN MISSIONS

MISSIONS

HOME MISSIONS

Joseph Ingram
Director-Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Director-Treasurer
1207 Arsenal Ave
Fayetteville, N. C. 28305

HOME MISSIONS MOVES AHEAD



Pictured above is the Free Spirit ission of Wilson. As of March 7, 1976, eir attendance was 65. The progress ere is outstanding in every way. The astor, the Rev. Dale Albertson, has a ll-time job directing the mission, doing her part-time work, and going to chool. Many souls have been saved here and interest continues to grow. Mr. Albertson states that they have had a lot of problems during the winter; such as, heating, plumbing, and sickness, but now things are on the move again. Our hats are off to Brother Dale, his wife Jasmine, and all the workers there. Brother Dale's address is P. O. Box 185, Black Creek, North Carolina 27813.

The Victory Mission's attendance at ope Mills is running in the fifties. Their ew building is underway and they xpect to move into it in about two onths. Great progress is being shown nder the direction of the Rev. Joe erald, 6143 Lexington Drive, Hope Mills, North Carolina 28348.

The Catalpa Mission of Fayetteville is veraging in the fifties for attendance, nd they too are in the process of a uilding program. The work continues to ove ahead under the direction of the Rev. Alton Howard, P. O. Box 64125, Fayetteville, North Carolina 28306.

The Heritage Mission at Charlotte is negotiating to put a building on their building site located east of Charlotte, on the corner of Margaret Wallace and Sam Newell Roads. They are presently meeting at the home of Mr. Clayton Everett at 101 Condour Place, and they are to be commended for all the great effort that they are putting into sharing their home for a place to meet. However, it is not easy to get new people to meet in the home for worship services. Their attendance is running in the twenties. Mr. Everett and Mr. William Lovick, along with their families, have stood by the work there even when things were a bit depressing to them; however, they remain to be as optimistic as ever and are standing by their pastor and director, the Rev. Wayne Watson, who resides at 6110 Honeysuckle Lane, Charlotte, North Carolina 28212.

A CHARGE TO STUDY!

by Mattie Lou Link,
Missionary to Mexico

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

Once a lawyer friend of ours asked us as we sat at length one evening discussing spiritual things, "Have you ever read the entire Bible from cover to cover?" He was very pleasantly surprised to hear us quickly answer, "Of course, many times." He said that we were the first couple he had ever met that had!

I remember going to the youth conferences at Cragmont Assembly when I was a teenager and hearing emphases placed upon reading the Bible daily. As a young Christian I can recall picking very short chapters to read just before I went to bed. My parents taught us children that we should read at least a chapter a day. Although I may not have gained so much just from reading because it was my obligation or duty, nevertheless, I am thankful for the habit that was becoming a part of my life which would bring many future blessings.

Later, I started reading the Bible systematically from Genesis to Revelation. Sometimes I would forget where I had stopped reading and read the same chapters again without even recognizing it until I came across my marker. (How terrible!) It would take years to get through the entire Bible! (Sound familiar?)

It was after I was married that I discovered the sheer delight of studying the Bible chapters one at a time, and often with the help of a concordance. (There is so much to learn—it is so rich! If only I could remember all that I read!)

Vance says that every Christian ought to read the Bible through in a year. (It takes **less** than a year for him.) I'll confess that it takes me a little longer than that!

We have met a wonderful Christian veterinarian from Eagle Pass, Texas, who has read the Bible through with his family at least six times in the last ten years. He and his wife have only been saved about a decade and before that he says they were ignorant of the Scriptures

(Continued on Page 16)

MISSIONS

(Continued from Page 15)

even though they were very active in their church. Their thinking is this: "If we have time to feed our bodies, we have time to feed our souls." After **every** meal, and before going to bed, the family gathers to read one chapter of the Bible. (Four a day!) It seems as if the whole family radiates "JESUS"!

How about you, friend? Do you find it hard to find the time to read a few **verses** together as a family?

I have been impressed with the stress used by Moses and Joshua to teach and talk about the Word. (See Joshua 1:7, 8.)

How will young people know how to cope with the problems they will have to face? How can young couples find the loyalty and love that they desire in life? How can parents know when to bend and when to firm with their children? How can bereaved persons cope with loneliness or afflicted ones find hope in the midst of pain and despair? My friend, it is all found in the powerful and precious Word of God.

Read it! Discuss it! Love it! Obey it!

FEATURE

(Continued from Page 3)

preaching of the gospel. If this is true, then all evidence points to the conclusion that the members just wanted to confirm the purchase of their land and building; hence, the deed was prepared. Therefore, the erection of a building dates the church as early as 1784.

Third, Grimsley church was in existence during the struggle between the Calvinists and the General Baptists, which dates back as far as 1752.[16] But did Grimsley exist prior to this date?

[1] Harrison and Barfield, **History of Free Will Baptist of N. C.**, p. 51.

[2] Harrison and Barfield, p. 52.

[3] Patricia Moore, **History of Gum Swamp Church**, p. 13.

[4] Patricia Moore, p. 13.

[5] Dr. William Davidson, **An Early History of Free Will Baptists**, pp. 97-127.

[6] Patricia Moore, p. 13.

[7] Harrison and Barfield, p. 41.

[8] Charles Crossfield Ware, **A History of the Disciples of Christ in N. C.**, pp. 80, 81.

[9] Dr. William Davidson, pp. 67-72.

[10] Dr. William Davidson, p. 184.

[11] Deed, Greene County Courthouse, Deed Book 8, p. 456.

[12] Mrs. Beatrice and Mr. Owen Jones and Mrs. Henniette Oliver, Interviewed by Valeria Joan Wood, January, 1976.

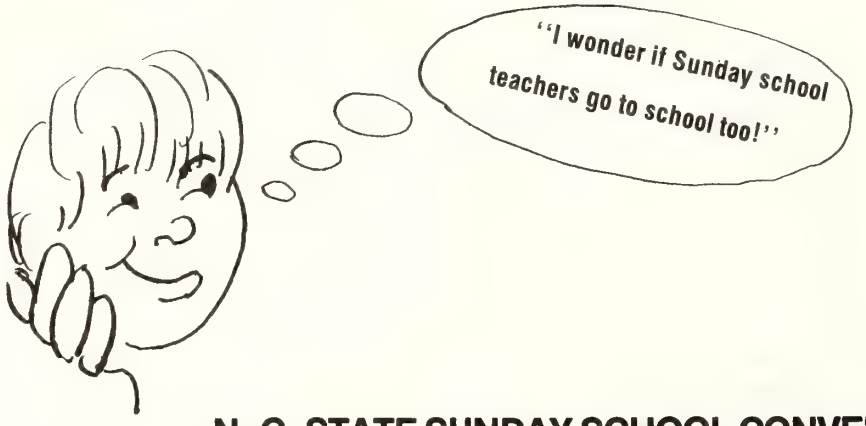
[13] Charles Crossfield Ware, p. 80.

[14] L. E. Ballard, **Free Will Baptist History.**

[15] Harrison and Barfield, p. 53.

[16] Floyd B. Cherry, **An Introduction to Original Free Will Baptists.**

(Continued Next Issue)



N. C. STATE SUNDAY SCHOOL CONVENTION
SATURDAY, APRIL 10, 1976
AYDEN GRAMMAR SCHOOL

Workshops at the 36th annual session of the N. C. State Sunday School Convention are planned to help Sunday school teachers, officers, pastors, and all who are interested in improving the work of their Sunday school.

The morning session will be divided into four workshops, each being conducted two times. This will provide an opportunity for each person to attend two of the four workshops. Everyone should plan to be on time (registration begins at 8:30 a. m., with classes beginning at 9:30).

Teachers for the workshops are as follows: The Rev. Floyd B. Cherry, the Rev. David C. Hansley, Mr. Ralph A. Bowen, Mrs. Mary Dudley, Mrs. Hilda Howard, Mrs. Dianne Riley, and Mrs. Elizabeth Hill.

See you Saturday, April 10, at 8:30 a. m.!

he
ree will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 14, 1976

DUKE
APR 15 19
DURHAM, N. C.

Less of self at Easter (and at all times) and more of Christ! Okay?





EDITORIAL...

Selfishness at Easter? Never?

Sometimes the songs are so oversung and the messages so overpreached that we neglect to concentrate on the real, *personal* meaning of Easter. However, few people proclaim the Word without believing it, and fewer still sing the songs without thrilling at their beauty and soul-stirring passages. If the two foregoing sentences sound somewhat contradictory, be not misled. They are not; and the following deducements should help explain.

Certainly, now, all professing Christians believe that our Lord was born, crucified, died, and rose from the dead. And certainly we know that He lives, just as the song proclaims; and in exultant fashion we render the music and pronounce the words from the depths of our hearts. But! *What do these facts mean to us personally?* What does *Christ* and His resurrection mean to us *personally*? These are the questions that lie at the heart of the issue. We admit, quite freely, that Easter is important for the masses, but *the issue is how important or unimportant it* (the observation) *is to the individual.*

To call the importance of Easter an *issue* might not please some of our readers, but we must be realistic. The importance of Easter and the manner in which it is observed have always been issues. Someone has rightly said that the silence of men is truer than their words. The thought, at least, carries much weight, for in silence there is a *genuineness* sometimes not found in an everextending entourage of empty phrases—phrases like so many beautiful vases devoid of real flowers. *Genuineness of purpose*, then, is also an *issue*. Why celebrate Easter at all? A foolish question? Maybe, and maybe not. However heart-rending the message or the song, unless one lives what he preaches or sings, he may as well be drawing water from a dry well or chasing his own shadow. Such efforts are fruitless.

For generations—even from the time of Christ to the present day—persons of the most noble of ideals and purported good intentions have said one thing with their mouths and communicated quite a different "impression" with their actions. Similarly, silver-throated songsters have produced effortless melodies of such golden sweetness that even the most cynical of individuals would little dare to question the sincerity behind the performances. Still, there is something in every one of us that shrouds the realness and the earnestness of actually being what we claim to be. That despicable trait is a definite part of our makeup as surely as blood runs through our veins and as surely as our oxygen-hungry lungs compel us to suck for the next breath! That "something" in us is *selfishness*—a trait that never tarnished the character of the Great Redeemer but which so encompasses us that it is little wonder that the world doubts Christ's living in us.

Strange, isn't it, that we should touch on so sore a subject as "selfishness" during the Easter season? Strange indeed? Not really. Was it not for selfishness that Judas betrayed the innocent Lord? Thirty pieces of silver! Was it not for selfishness that Peter denied that he ever knew the Stranger from Galilee? Selfish fear of personal harm at being associated with the already-convicted Christ! Was it not selfishness that urged the disciples to run and hide when they saw their Lord taken away to be tried? Again, a selfish fear of bodily harm and perhaps *social ostracism!* For shame, you say? For shame indeed, for selfishness kills the wonderful message just as it killed our Lord, and just as it kills our effectiveness in witnessing for Him in song and word.

What about us—the present generation, anyhow? Are we not just as selfish as, if not more selfish than, the ones we've mentioned? Is it not for the sake of selfishness that we attire ourselves in grand apparel on Easter Sunday, alibiing our doing so by saying that our finery is a sign of new life and the resurrection? Is not an overdeveloped pride or overinflated ego more logically the real reason for playing the peacock?

How about the ones of us who need Him every hour—His loving, keeping power, strength, and understanding (and seek such in prayer), but disdain to offer a *mere minute* of our time to others with similar needs? Oh no, we are not selfish, are we? No more so than the greediest time-hoarding miser in the world!

How about the ones of us who have had the fortune of heaven to smile upon us and who have lived with an overabundance of necessities, even luxuries, but who, when asked to donate some of our precious pennies, hesitate, saying, "I

(Continued on Page 15)

Small Picture by Luoma
Big Picture by H. Armstrong Roberts



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FREE WILL BAPTISTS AND THE BICENTENNIAL

by Loy Everette Ballard

I wonder if many of our people are aware of the fact that there is a reason why our national bicentennial celebrations should have some special significance to Free Will Baptists.

According to the best historical information I have been able to obtain from various sources, the people who now hold true the doctrines of the Original Free Will Baptists were called Free Will Baptists first in 1776, the year our Declaration of Independence was adopted. It is true that there were churches before that time that held our beliefs, and several of them had been organized into conferences of which at least three of those churches still survive. But up to this time they had shared the common names "Baptist," or, in some cases, "General Baptists," and had maintained some relationships with these other Baptist—which had not proven very agreeable to them.

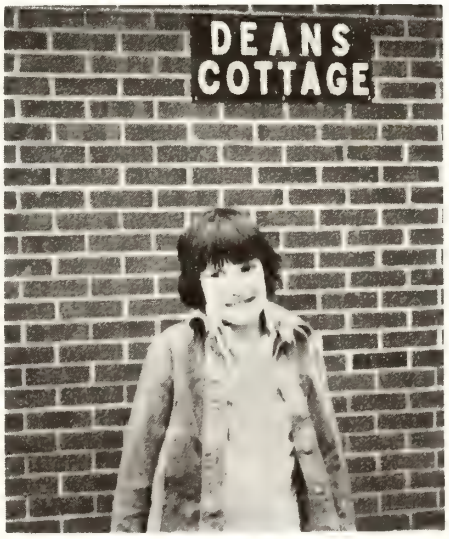
Around 1775, we have some records of them being called "Freewillers" in ridicule, which they did not like. However, in 1776 they seem to have accepted the name "Free Will Baptist," by which they have been known since. From that year on, I can find no record where they had any organic connection with other Baptist bodies. In a sense, our people declared their independence and became a separate denomination, with their own distinctive name, which for two hundred years they have made an honorable one.

I think we have good reason to tie in some kind of celebration of these two hundred years of our history as a completely independent denomination with our national bicentennial. Why not some special programs in connection with some of our conventions and conferences this year dealing with some of the events of these two hundred years, and honoring some of the men and women who have made Free Will Baptists a great denomination? I am working now on a little skit presenting characters known to have been associated with the denomination in 1776, and giving my conception of some of the conversations which may have taken place regarding the acceptance of our denominational name. I plan to present it in the General Youth Conference at Cragmont in June, and possibly at some other meetings. I would like to see some of our fine young people who are in college, or have had some training in drama, do what they can with a more extensive dramatization of some of the outstanding events of our history of these past two hundred years. I would be glad to become a collaborator with anyone, or any group that might be challenged to do this. I feel sure that some of our conventions this fall would be glad to feature something like this.

If there are parades in connection with our national bicentennial—and you may be sure there will be around July 4—some groups might prepare floats for them, with people dressed to represent some of the men of our history who labored hard to make our denomination great. In some way our institutions, such as the old Free Will Seminary, our present College, our Children's Home, Cragmont Assembly, and the Free Will Baptist Press Foundation, could be featured on such floats. Because of the event that took place with respect to Free Will Baptists in 1776, no denomination has a better right than we to participate in bicentennial celebrations. Somebody get going!

CHILDREN'S HOME

NEW CHILDREN



Cindy Webb

We have two new children here at the Children's Home. Cindy Webb, who is 8 years old, came to live with us on February 29. Cindy previously lived in the Tarboro area. She is in the second grade at school.



Pam Ellis

Pam Ellis is 12 years old and in the seventh grade at school. Pam came to live with us on March 7 of this year, from the Wilson area.

Both Cindy and Pam are now living in the Deans Cottage with Mrs. Sally Renfrow. We are very proud of these fine young ladies and they are very happy to be here with us.

YOUTH PROJECT

Any youth organization interested in helping the children at the Children's Home can do so by making contributions to our Youth Activity Fund. This is a fund recently established which will be used to finance the children's participation in school sports, summer camps, music lessons, recreational and educational trips, and other summer-type activities.

If the youth of our denomination will take an active part in supporting this project, then the Home will be in a better position to provide our children with increased opportunities for full development. Be much in prayer for the success of this project. We humbly ask the youth leaders and Sunday school teachers to encourage your youth to participate in this project. If you choose to participate, send your contributions to the Free Will Baptist Children's Home, P. O. Box 249, Middlesex, North Carolina 27557. Be sure to designate your contribution for the Youth Activity Fund.

(Continued on Page 15)

HISTORY OF GRIMSLEY FREE WILL BAPTIST CHURCH

by Valerie Joan Wood

(Continued from Last Issue)

THERE has been no valid documented evidence to prove Grimsley church's existence prior to 1752. However, a newspaper clipping from 1960, written by Patricia Moore, stated that all three original Free Will Baptist churches: Grimsley, Little Creek, and Gum Swamp, were organized in 1728.[17] There is no documented source to verify this statement; but Harrison and Barfield's history indicates that Grimsley was organized in the period between 1728 and 1752.[18] Until historians discover more sources of information, as it stands Grimsley did exist as early as 1752. Possibly, the church existed prior to this date, but there is nothing to confirm that existence.

Grimsley church has many historical aspects that are noteworthy of attention, the first being ''arms'' of the church. In 1830, the Hookerton church in Greene County was organized as the Free Will Baptist Church of Christ. Formerly the members had been an arm of the church at Grimsley. James Moore, who was pastor at Grimsley in 1825 (the earliest pastor to be accounted for at Grimsley), was the first pastor of the Hookerton church in 1830. While he was serving as pastor of the Hookerton church, he could have pastored Grimsley also, because at that time Grimsley had services only one Sunday a month. Twenty years later Mr. Moore moved his membership from Grimsley and organized the Free Union Free Will Baptist Church in Greene County, which is still prospering and growing in the Lord. Also, Mr. Moore stated that he was acquainted with the minister who organized the first Free Will Baptist church in Georigia. Mr. Moore later moved from Greene County to Georgia.[19]

Another ''arm'' of the Grimsley church was a man named Redding Moore. Mr. Moore was born in 1781 and grew up in the vicinity of Grimsley. He was a member there and received his early training from Free Will Baptists in that area. He was ordained as a Free Will Baptist minister in 1816 and moved to South Carolina where he organized three churches.[20] This concludes the history of branches and leaderships that arose from Grimsley.

In the early history of the church some funny events took place that are noteworthy. In the early 1800's, at a quarterly meeting, the minutes stated that there was no communion service on account of not being able to obtain any wine.[21]

Also, once there was a partition which divided the auditorium of the church into two sides. The men sat on one side and the women on the other. Evidently, the partition did not extend to the floor because the following heresay has been handed down to the present congregation: One of the deceased members of the church, Mr. Josiah Suggs, once said that he never heard the preacher's sermon because he always looked under the partition to try to see the women's legs.[22] The humorous behavior of the early church members was quite evident.

Of course, one cannot talk about the history of a church without mentioning the ministers. A minister is usually the ''backbone'' of a church. If the minister is doing his job as he should, the church will probably grow spiritually and expand. Certainly, this can be said about the pastors of Grimsley church. The following is a list of the pastors of the church from 1897-1976:

1897-1899:	F. M. McLawhorn
*1899-1906:	E. T. Phillips
1906-1908:	R. I. Corbett
1908-1909:	W. C. Vause
*1910-1913:	E. T. Phillips
1913-1914:	R. R. Jones
*1914-1916:	J. C. Moye
1917-1918:	D. W. Alexander
*1918-1919:	J. C. Moye
1919-1921:	R. C. Alexander
1922-1931:	A. E. Rouse
*1932-1933:	L. B. Manning
1934-1936:	Dan Beaman
1937-1943:	M. A. Woodard
*1944-1950:	L. B. Manning
1951-1952:	C. L. Patrick
1953-1954:	L. E. Ballard
1954-1957:	C. H. Overman
1957-1962:	W. H. Willis
1962-1965:	R. P. Harris
1965-1967:	Henry Barfield
*1967-1972:	L. B. Manning
1972-	Tom Miller[23]

*Pastors of the church for more than on term.

The clerk of a church is very importa in that he maintains as accurate a reco of the church's history as possibl Therefore, it is necessary to see th church clerk is chosen very carefull The following is a list of the clerks Grimsley church from the early 1800' 1976:

?-1901:	B. L. Dail
1901-1909:	J. J. Hughes
1909-1911:	J. R. Phillips
1913:	Alice Dail
1914:	Teresa Harper
*1915-1951:	B. T. Dail
*1952-1966:	Jimmie Lee Jones
1967:	Janice Lamm
1967-1970:	Mary Taylor
1970-1973:	Carole Burress
1973-	Imogene Wood[24]

*Clerks who have served for more tha ten years.

While the church grows spiritually there is also a necessity for growth of th church building. In the history o Grimsley church there are three buildin programs that are of great significance These three building programs ar outlined as follows:

First Program, 1951-1956: 1951 auditorium built; 1952, new pews place

inchurch and stained glass windows
wi memorial plaques installed; 1954,
cabet placed in the middle and side
ales and in the pulpit; 1956, doors
in alled in Sunday school rooms.

Second Program, 1961-1970: 1961,
wg annexed to the church; 1964,
outside bathroom disposed of; 1966,
flr in annex covered; 1967, railing put
around front steps; 1970, new church
monument erected.

Third Program, 1972-1976: 1972,
nursery established in church; 1973,
intercom system installed, baptistry
installed with curtain and painting of the
Jordan River, and church building brick
veneered; 1976, entire church carpeted,
new ceiling with recessed lights in-
stalled, and inside of church painted.[25]

Thus concludes the history of the
Grimsley Free Will Baptist Church.
According to available documented
sources, Grimsley is at least 225 years
old, being established in the period
between 1727 and 1752.[26] The church
stands today where it stood probably
over two hundred years ago as a
"preaching point," if not as an
organized church. This record proves
Grimsley to be a bicentennial landmark to
Greene County, to the nation, and
certainly to the Free Will Baptist
Denomination. During the celebration of
the bicentennial, one must not forget to
pay tribute to such a historical landmark.
Everyone should be grateful to America's
forefathers who made it possible for the
Christian community to share religious
freedom in a place of worship. Therefore,
in the confusion of such bicentennial
celebration, one must not forget to look
to **One** mightier than man and give
thanks for what He has made possible
through America's forefathers.

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17 Patricia Moore, p. 13.
18 Harrison and Barfield, p. 53.
19 Charles Crossfield Ware, p. 80.
20 Dr. William Davidson, p. 208.
21 B. T. Dail, Clerk, Church Minutes, April 13, 1918.
22 Mrs. Ruth Jones, interviewed by Miss Wood, February, 1976.
23 Church Minutes, 1892-1976, donated by Mr. Bruce Dail and Mrs. Imogene Wood.
24 Church Minutes, 1892-1976.
25 Church Minutes, 1892-1976.
26 Harrison and Barifeld, p. 53.



EASTER SYMBOLS

by
Mary Lou Hooks



Easter is the most important holy day of the Christian religion. Without the crucifixion of Christ and His resurrection we would not have the assurance of an everlasting life.

Some symbols of Easter are the Cross, the lamb, lights, eggs, and rabbits.

The **Cross** represents the crucifixion of Jesus Christ. It is the symbol of Christ's victory over death. People in many parts of the world eat special cakes called **hot cross buns** during the Easter season. Each cake has a cross of icing on its crust. The Greeks and Portuguese eat a specially baked round flat **Easter loaf** marked with a cross and decorated with Easter eggs.

The figure of a **lamb** is symbolic of Jesus—the Jews sacrificed a lamb, called a paschal lamb, during their traditional Passover ceremony in the temple in Jerusalem. In John 1:29, he speaks of Jesus as ". . . the lamb of God, which taketh away the sin of the world."

Lights, candles and bonfires, mark Easter celebrations in some lands. Roman Catholics and some Lutheran churches put out all of the lights in their churches on Good Friday. They relight candles on Easter Eve to symbolize the resurrection of Jesus.

In many parts of northern and central Europe people burn bonfires on hilltops. They gather around and sing Easter hymns.

Eggs represent the new life that returns to nature about Eastertime. The custom of exchanging eggs began in ancient times. The ancient Egyptians and Persians often dyed eggs in spring colors and gave them to their friends as gifts. The Persians believed that the earth had hatched from a giant egg.

Early Christians of Mesopotamia were the first to use colored eggs for Easter. In some European countries, people colored eggs red to represent the joy of the resurrection. In England, friends often wrote messages and dates on the eggs they exchanged. Elaborate candy eggs with a window in one end and tiny scenes inside were popular gifts in the 1800's. Children today often find chocolate eggs or cardboard eggs filled with candy on Easter morning.

The belief that an **Easter bunny** brings Easter eggs to children is thought to have had its origin in Germany. Legend has it that a poor woman dyed some eggs during a famine, and hid them in a nest as an Easter gift for her children. Just as the children discovered the nest, a big rabbit leaped away. The story spread that the rabbit had brought the Easter eggs.

In ancient Egypt the **rabbit** symbolized birth. Some ancient peoples considered it a symbol of the moon. It may later have become an Easter symbol because the moon determines the date of Easter.



SUNDAY, APRIL 18

Scripture Reading—1 Corinthians 6:14

"IF EASTER BE NOT TRUE!"

If Easter be not true,
Then all the lilies low must lie,
The Flanders poppies fade and die;
The spring must lose her fairest bloom,
For Christ were still within the tomb—
If Easter be not true.

If Easter be not true,
Then faith must mount on broken wings,
Then hope no more immortal spring,
Then hope must lose her mighty urge,
Life prove a phantom, death a dirge—
If Easter be not true.

If Easter be not true—
But it is true, and Christ is risen!
And mortal spirit from its prison
Of sin and death with Him may rise!
Worthwhile the struggle sure the prize,
Since Easter, aye, is true!

—Henry H. Barstow

PRAYER THOUGHT

Blessed words, Christ is risen! We have a living Saviour and we have no need to fear death.

MONDAY, APRIL 19

Scripture Reading—Galatians 6:14

AFTER

After the crosses—a crown of life;
After weeping—a song;
After the night of sorrow—a bright and glorious dawn.
After the longing—reality;
After wand'ring—the way;
After the pain of parting—the glad reunion day.

—Eda A. Reid

PRAYER THOUGHT

Our salvation is more joyous for the burdens and sorrows of life. It is our shining hope in a sin-filled, lustful world.

TUESDAY, APRIL 20

Scripture Reading—Galatians 5:24

LORD, SHOW THY HANDS, THY FEET!

Lord, when I am weary with toiling,
And burdensome seem thy commands,
If my load should lead to complaining,
Lord, show me thy hands
Thy nail-pierced hands, thy cross-torn hands,
My Saviour, show me thy hands.

—Selected

PRAYER THOUGHT

Jesus not only died in our steads, but He died in an exemplary manner. Who among us would worry about our enemies with our dying breaths.

WEDNESDAY, APRIL 21

Scripture Reading—James 1:12

LESSONS OF THE YEAR

So the heart from the hardest trial
Gains the purest joy of all,
And the lips that have tasted sadness
The sweetest songs that fall.

Then as joy comes after sorrow,
And love's the reward of pain,
So after earth is heaven,
And out of our loss is gain.

—Selected

PRAYER THOUGHT

How can one enjoy life to the fullest until he has felt the remorse of sadness and trial?

THURSDAY, APRIL 22

Scripture Reading—Psalm 8:3

TOMORROW

God is in every tomorrow,
Therefore I live for today,
Certain of finding at sunrise
Guidance and strength for the way;
Power for each moment of weakness,
Hope for each moment of pain,
Comfort for every sorrow
Sunshine and joy after rain.
God is in every tomorrow,
Life with its changes may come;
He is behind and before me;
While in the distance shines Hom
Home—where no thought of tomorr
Ever can shadow my brow;
Home—in the presence of Jesus
Through all eternity—now.

—Selec

PRAYER THOUGHT

Jesus not only promises us hope eternal life; He also promises comfort and strength for each day.

FRIDAY, APRIL 23

Scripture Reading—Hebrews 12:

WHICH CHRIST?

A very learned man once said t
little girl who believed in the L
Jesus: "My poor little girl, you do
know whom you believe in. The
have been many christs. In which
them do you believe?" "I know whi
one I believe in," replied the child.
believe in the Christ who rose fr
the dead."—Selected

PRAYER THOUGHT

Do we really know the Christ whom we profess belief? Pray that may thoroughly read and study o Bibles and become familiar with H as He progressed through situations.

SATURDAY, APRIL 24

Scripture Reading—John 11:26

CHRIST IS RISEN!

Oh, we see Him in the springtime,
When each bud and leaf and flowe
Bursting from its deathlike sleeping
Speaks of resurrection power!
When all nature wakes in gladness,
Birds sing out their tuneful lays,
And the earth, bedecked wi
blossoms,
Joins in its Creator's praise.

—Pentecostal Evangeli

PRAYER THOUGHT

Resurrected life! What a wonderf phrase. We need not despair for v have a living God and a future ma bright with the promise of eternal li with our Saviour.

(Devotions used by permission *Knight's Master Book of New lustrations*, Eerdmans Press.)



QUESTIONS and ANSWERS

Conducted by J. P. BARROW
Route 1, Box 475,
LaGrange, North Carolina 28551

Question: Why was the Sabbath changed from the seventh to the first day of the week?

Answer: Such a change has not, as of now taken place, and there is no biblical indication that such will ever take place. The Lord Jesus Christ arose from the dead on the first day of the week and His followers, filled with the Holy Spirit, began meeting on that day of the week in commemoration of that event. With a very limited exception, His followers have continued to meet on the first day of the week in commemoration of Christ's resurrection.

Of course, Satan who met with total defeat at the Cross and the empty tomb, was not going to have things rest or run smoothly for the church. Even though he was defeated, he would not acknowledge it in anyway; therefore, he stirred up confusion over times, places, material things, days, etc.

Jesus had said, ". . . upon this rock (himself the rock of ages—the stone the builders rejected) I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18). None of us who are biblically informed Christians believe Satan will see this happening without, through his wiles, confuse us and make it as difficult as he can for us. (See and compare Matthew 16:13-19; Matthew 7:25; 1 Corinthians 10:4; Romans 9:33; 1 Peter 2:6-8; Luke 6:46-49.)

We go to the Scriptures again and find that confusion concerning those days came into the church before the death of some of the apostles. Here is some of what one apostle said in trying to correct this confusion: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks" (Romans 14:5, 6); "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years" (Galatians 4:9, 10); "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind" (Colossians 2:16-18).

The Seventh Day Adventists of today seem to be in line with those of old—some of the Judaizers of the apostles' day. None are allowed to eat pork and all of them are supposed to observe the seventh day in the same strictness. The Mormons have similar requirements in their practices, and I have been told they sometimes baptize a living person expecting it to be a means of saving one that is dead. The Catholics bow to the images that are supposed to represent Christ and His disciples. In the dark ages some of the so-called Christians worshiped angels.

We, in the church, are to worship the triune God: God the Father, God the Son, and God the Holy Ghost. This our God alone are we to serve according to the rules that are given in the New Testament. Baptism, the Lord's Supper, and Feet Washing are the only symbols we are given to observe.

The Holy Spirit used a Christian Jew to say to the Gentile believers in Christ: ". . . we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. . . . For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well" (Acts 15:20, 28, 29). (Read Acts 15:13-32.)

When one has read the New Testament teaching on the subject he well sees that the church is not a renewed Judaism, but the body of Christ which when completed, He will come in the air and bring every member back in a glorified form and unite with it. "Now ye are the body of Christ, and members in particular" (1 Corinthians 12:27).

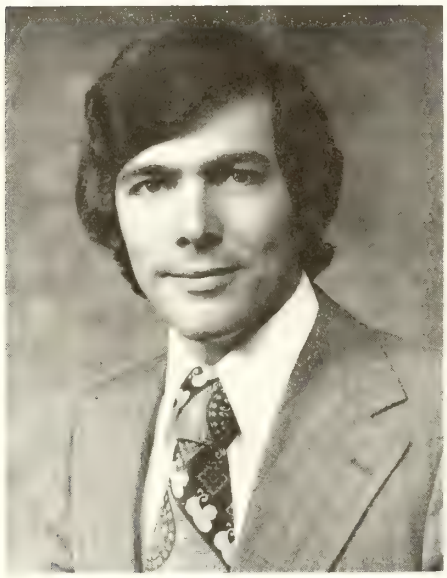
George H. Sandison writes on a similar subject as follows in his book, **1000 Difficult Bible Questions Answered**, page 382:

"There is no command recorded, and probably none was given to change, but the change was made in celebration of Christ's rising from the dead. At the first great council of the Church, when the question was discussed whether the Gentile converts should be required to obey the Jewish law, it was decided that only four observances should be required of them. (See Acts 15.) The observance of the Jewish Sabbath was not one of the four, and the Gentile Christians do not appear to have ever kept it. The Rabbis had made it ridiculous by a host of absurd regulations about what a man might, or might not, do on that day. Christ was frequently accused of breaking the Sabbath. The Jewish observance was most vexatious and onerous, and the Apostles very wisely did not attempt to bring the Gentiles under the bondage. The writings of the early Fathers show that very early in the Christian era, if not in Apostolic times, the first day of the week was uniformly the day of religious meeting and abstinence from secular labor, thus celebrating the new Creation as the Jewish Sabbath celebrated the old. Several incidental allusions in the Acts show that even in Apostolic times, the custom was prevalent. But we do not observe Sunday as the Sabbath. It is seldom a day of rest to the earnest Christian, but of holy activity in his Master's service."

News and Notes

of Denominational Interest

John Williams to Conduct Saint Mary's Revival



Saint Mary's Free Will Baptist Church, Route 3, Kenly, announces its spring revival beginning April 19, and continuing through April 23. Services will begin each evening at 8 p. m. Special music will be rendered each evening. Everyone is cordially invited to attend.

The Rev. John Williams will be the guest speaker for these services. Mr. Williams is currently pastoring Milbournie Free Will Baptist Church near Wilson. The pastor, the Rev. Leslie Hawley will assist in the services.

Friendship Revival for the Week, April 18-23

Revival services will be held at Friendship Original Free Will Baptist Church of Route 1, Middlesex, in Johnston County, in the Emit Community, beginning Sunday night, April 18, and going through Friday night, April 23. Services will begin each night at 8 p. m.

The Rev. Joe Gerald will be the visiting evangelist for this revival. Mr. Gerald is a former pastor of Friendship and is now at a home mission church at Hope Mills.

The Rev. Dwight Chapman, pastor of the church, and members of the church invite everyone to come and hear this man of God.

Revival and Homecoming At Cape Colony Mission

Revival services are scheduled for the Cape Colony Free Will Baptist Mission, Edenton, for the week of April 19-23. The visiting minister will be the Rev. John Melancon. Services will begin each evening at 7:30 with the pastor, the Rev. John Sexton, assisting. Special music will also be rendered each evening. The public is cordially invited to attend.

On Sunday, April 25, the Cape Colony mission will have its first homecoming. Everyone is also invited to attend and enjoy the worship and fellowship together.

Bethany Church Schedules Pre-Easter Revival

The Bethany Free Will Baptist Church, Route 1, Winterville, has scheduled a Pre-Easter revival April 14-16. Services will begin each night at 7:30 with special music, and the pastor, the Rev. Bobby R. Taylor, bringing the messages.

The pastor and the congregation welcome all visitors who have the opportunity to attend.

Norman Ard to Conduct Ayden Revival

The Rev. Norman Ard, pastor of Christian Chapel Free Will Baptist Church of Pink Hill, will be the visiting minister for revival services at the Ayden Free Will Baptist Church the week of April 26-30, beginning nightly at 7:45. Mr. Ard will be assisted by the pastor, the Rev. C. H. Overman. Each service will feature special music, along with good gospel preaching. The public is cordially invited to attend.

Spring Revival at Cabin Church

Revival is scheduled to begin Monc night, April 19, at the Cabin Free V Baptist Church, Route 1, Beulaville, a continue through Friday evening. Pra rooms will open at 7:15, followed w the revival services at 7:30. The Re Bobby Bazen, pastor of the Black Ja church near Greenville, will be the gue minister. He will be assisted by t pastor, the Rev. William Littleton. T pastor and the church membersh extend a cordial invitation to everyone.

Annual Easter Sunrise Service At the Ormondsville Church

The annual Easter sunrise service w be held this year at the Ormondsville Fr Will Baptist Church, Route 1, Ayde This annual service is sponsored by th woman's auxiliary of the church and th adult choir. The service will begin 5:30 a. m., Easter Sunday, Ap 18. This year the adult choir presenting the cantata, "Peter and th Resurrection." The narration will b done by Mr. W. A. "Pete" Beamo assistant superintendent of the Sunda school. Immediately following th cantata, the pastor, the Rev. Clifton Ric will conduct the usual communic service.

Following this service the woman auxiliary will serve a continental breal fast in the church's recreation buildin The public is cordially invited to attend.

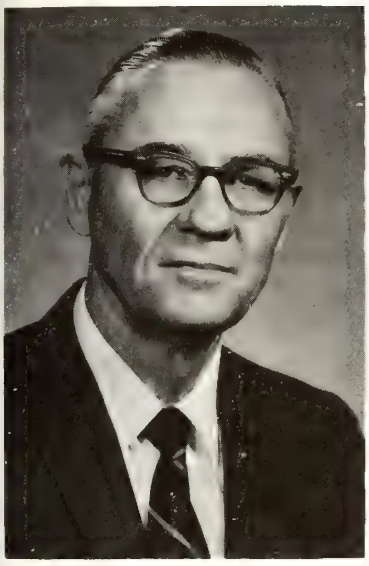
Owen's Chapel Revival April 18-24

Revival services will be held at th Owen's Chapel Free Will Baptis Church, Route 3, Elm City, the week o April 18-24. Services will begin nightl at 7:30 with the Rev. Frank Thompson o Johnson City, Tennessee, as the gues evangelist. He will be assisted by th pastor, the Rev. A. J. Scarboro. Th public is invited to attend.

Spring Revival at Sneads Ferry Church

Revival services are scheduled fo Sneads Ferry Free Will Baptist Churc for the week of April 19-24, beginnin each evening at 7:30. The visitin evangelist will be the Rev. Andrew Hill o Deep Run. The Rev. O. B. Taylor, th pastor, will be assisting in the services He and the church congregation invit everyone to attend.

Hickory Grove Church Plans Revival



The Hickory Grove Free Will Baptist Church announces its plans for a spring revival for the week of April 19-24. The church is located on Highway 33, four miles east of Bethel. The guest speaker for the services will be the Rev. C. L. Patrick who is currently pastoring the Free Union church near Walstonburg. Services will begin each evening at 7:45, with special music being rendered as a part of each service. The pastor, the Rev. Hubert Burress, will assist in the services. The pastor and the congregation will welcome your presence during the week.

Spring Revival to Begin At Holly Springs Church

Holly Springs Free Will Baptist Church located on the Nine Mile Road, Newport, will begin its spring revival Monday evening, April 26, which will continue through Friday evening, April 30. The services will begin at 7:30 each evening. The Rev. Noah Brown, pastor of the Faith Church of Morehead City, will be the guest speaker for the week. There will also be special singing each night. The pastor, the Rev. J. B. Starnes, and the congregation extend a warm welcome to each one to attend.

Bethel Revival Scheduled For the Week of April 19-24

Revival services will be held at the Bethel Free Will Baptist Church near Four Oaks the week of April 19-24, beginning each evening at 7:30. The visiting minister will be the Rev. Billy Nowell, pastor of the Pleasant Grove church near Erwin. The public is invited to attend these services.

Rose of Sharon Revival In Progress this Week

Revival services are in progress this week at the Rose of Sharon Free Will Baptist Church, Route 1, Robersonville, with the Rev. Gary Bailey of Ayden as the visiting evangelist. Services, which are beginning each evening at 7:30, will continue through Saturday night, April 17. The pastor, the Rev. Raymond Sasser, is assisting in the services which are featuring special music each evening. The public is invited to attend the remainder of these services.

Stony Hill Sunday School Launches "Fisher of Men" Contest

During the month of February the Rev. Davie Brinson, pastor of Stony Hill Free Will Baptist Church, Middlesex, launched a big campaign entitled "The Greatest Fisher of Men." Mr. Brinson put forth a challenge that the men of the church could bring more visitors to Sunday school during the month than the women. He stated that if the men failed to meet the requirement, the president of the woman's auxiliary would be allowed to cut the preacher's tie off.

As the month went on more and more visitors were brought into God's house of worship. However, when the final tally was made it showed that the women had come out ahead of the men. On the first Sunday in March the fun began as is shown in the pictures.



Above Joyce Matthews, president of the woman's auxiliary, is shown proudly clipping off part of the preacher's tie.



In this picture Wade Duke, superintendent of the Sunday school, is shown as he is given the opportunity to take another clipping off the preacher's tie, for the great motivation he had given the entire Sunday school.



Also shown is Mrs. Matthews presenting Mrs. Kay Manning a gift for being the "Greatest Fisher of Men," as she brought the greatest number of visitors to Sunday school.

"Thank God for women," stated Mr. Brinson.

Eddie Edwards to Conduct Saints Delight Revival

The Rev. Eddie Edwards will be guest evangelist for a series of revival services planned for the Saints Delight Free Will Baptist Church, Route 6, New Bern, April 19-24. Beginning each evening at 7:30, the services will feature special music, with the pastor, the Rev. Luther Swinson, assisting Mr. Edwards. A cordial invitation is issued to the public.

(Continued on Page 15)

MOUNT OLIVE COLLEGE HAPPENINGS

MOUNT OLIVE, NORTH CAROLINA

CASTELLOE DIRECTS SUMMER CAMP

"One of the outstanding aspects of Christian camping is teaching young people to appreciate God's creation and giving them the opportunity to live all experiences of life in a Christian atmosphere, allowing them to practice what they hear on Sunday everyday of the week," according to Miss Caroline Castelloe, the 1976 director of summer camp at Eagles Nest.

Originally from Windsor, North Carolina, Miss Castelloe came to Mount Olive College eleven years ago and has been a math professor there ever since. She earned her Bachelor of Science and Masters degrees from East Carolina University, Greenville.

Miss Castelloe attended Bible school as a student from the age of 6 months until the age of 14, when she taught her first class. From that time on she has participated as a teacher for all ages and has taught numerous study courses throughout the denomination.

"I particularly like what D. L. Moody once said after a revival," Miss Castelloe said. "He claimed he had just seen the conversion of two and one-half people. A lady remarked that it must have been two adults and one child, but Moody exclaimed, 'No, it was two children and one adult.' He said that children have their whole lives to live in service to God where an adult has the half that's left."

"That," Miss Castelloe said, "is the wonderful reward of working with beautiful budding children. God allows you to see the blossoming of a beautiful Christian life, in the nurturing and admonition of the Lord."

Miss Castelloe currently serves as advisor to The New Creations, traveling extensively with the gospel singing group. She also serves as advisor to the Student Government Association and the freshman class.

The Christian Music Festival held each May (this year on Saturday, May 1), has been under the leadership of Miss Castelloe since its inception. Weekly meetings begin in the fall so that students may pray and plan for its success.

There will be five individual weeks of camping, each week offering time for outdoor activities, sharing time, creative crafts, Bible study, and nature study, all individually supervised by adult leaders.

For more information, write or call Miss Caroline Castelloe at Mount Olive College, Mount Olive, North Carolina 28365; or dial (919) 658-2502.

MOC SUMMER SCHOOL SCHEDULE

Mount Olive College will offer three sessions of summer school this year. Session "A" begins June 7, going through June 25; session "B" from June 28 through July 16; and session "C" from July 19 through August 6.

All summer school classes are scheduled insofar as possible during the morning hours with no classes on Saturday.

Courses of study offered include Economics 151 and 152 (A, B, and C); Introduction to the Old Testament 101 (A and B); Introduction to the New Testament 102 (A); Religion of the Bible 103 (A); Religion in America 207 (B); Clinical Pastoral Care 211 (B and C); English Composition 101 (A); English Composition 102 (B); American Literature 203 (A); American Literature 204 (B); Public Speaking 205 (C); Intermediate Algebra 53 (A and B); Basic Concepts of Math 101 and 102 (A and B); College Algebra 103 (A and B); Trigonometry 104 (A and B); Principles of Biology 100 (A); General Zoology 102 (prerequisite Biology 100) (B); General Chemistry 201 (A); General Chemistry 202 (B); Health and Hygiene 203 (B); Golf 103 (A and B); Western Civilization 101 and 102 (A, B, and C); American History 201 and 202 (A, B, and C); North Carolina History 203 (A); International Politics 202 (A and B); Introduction to Sociology 201 (A and B); Social Problems 202 (B); Marriage and the Family 203 (A); and Introduction to Psychology 201 (B).

For more information, please contact Admissions, Mount Olive College, Mount Olive, North Carolina 28365; telephone (919) 658-2502.

WORRELL RECEIVES GE GRANT

Horace A. Worrell, a sophomore at Mount Olive College, has been chosen as one of fifty minority students in America to receive a grant from the General Electric Foundation under its "Engineering Scholarship Program for Minority Community College Graduates." Only one other student in the state of North Carolina was among the fifty students chosen nationally.

Selection of recipients was administered by the College Entrance Examination Board of New York.

Upon graduating from Mount Olive College in May, Worrell plans to continue his education at North Carolina State University and will pursue a major in mechanical engineering.

COMING EVENTS . . .

April 14—Cape Fear District Woman's Auxiliary Convention, Mount Olive College, Mount Olive, North Carolina

April 15—Albemarle District Woman's Auxiliary Convention, Free Union Free Will Baptist Church, Pinetown, North Carolina

April 24—North Carolina State Youth Fellowship Convention, Lucama High School, Lucama, North Carolina

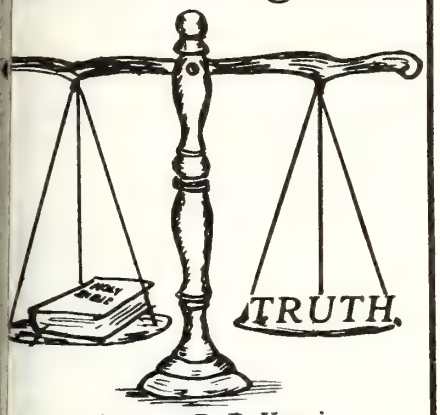
May 6—North Carolina State Woman's Auxiliary Convention, Memorial Chapel, Free Will Baptist Children's Home, Middlesex, North Carolina, with the Western District Serving as Host

May 14, 15—Prayer Retreat, Eagles Nest Retreat Center, Dudley, North Carolina

May 22—Founders' Day, Free Will Baptist Children's Home, Middlesex, North Carolina, 10:30 A. M., in Memorial Chapel, the Rev. Robert May, Guest Speaker

(Continued on Page 16)

The Unmitigated



by the Rev. R. P. Harris

Scriptural basis: "If I then, your Lord d Master, have washed your feet; ye o ought to wash one another's feet" ohn 13:14). Also read John 13:1-7.

The washing of the saints' feet is an dinance encouraging humility and iritual cleansing which the disciples d not yet learned. Jesus, performing e act, was teaching them how to mble themselves in obedience to His mmandments. Jesus had taught them e art of healing, trained them to do rsonal evangelism, had taught them e eloquence of speech, and had even ught them what to do in case of violent havior in men; but, through these complishments and activities, they had t yet learned the way of humility and iritual cleansing. So, through the act washing the disciples' feet He was aying, "Look fellows, this is what I ean." "He riseth from supper, and id aside his garments; and took a wel, and girded himself. After that he oureth water into a bason, and began to ash the disciples' feet, and to wipe em with the towel wherewith he was irded" (John 13:4, 5). In washing the isciples' feet He was setting the xample—an example they in turn hould practice with one another. "If I hen, your Lord and Master, have ashed your feet; ye also ought to wash ne another's feet" (v. 14).

Even in the act of setting the example, here was one disciple, Simon Peter, who ad not yet learned the truth. When Christ ade it clear that if he refused to let Him ash his feet, he could have no part with Him, Peter expressed a desire to be washed all over: ". . . not my feet only, but also my hands and my head" (v. 9). This also gave Jesus the opportunity to say, "If ye know these things, happy are ye if ye do them" (v. 17).

The ordinance of washing the saints' feet is never practiced in many, many churches across our land. Some of the old original churches and many denominations who previously practiced the ordinance do not consider it a necessary part of their religious experience and have eliminated it altogether. Some excuses offered are indeed ridiculous, and yet our church leaders ignore the fact that Christ said, ". . . If I wash thee not, thou hast no part with me" (v. 8). Our society is not interested in humility and a willingness to serve in the most humble and meaningful tasks. It is not convenient to provide the pans, towels, rooms, the water, and to set up quarters for both male and female members. It is not convenient to remove shoes, hose, and other items necessary to perform in this humble act of washing a brother's or sister's feet. Some resent washing feet because of the unsanitary conditions they might be confronted with. "Perish the idea," some could very easily say. But our Lord intended for His disciples to practice this ordinance so that they would always remember that ". . . The servant is not greater than his lord; neither he that is sent greater than he that sent him" (v. 16).

The time for the practice of this ordinance may be debated. I am confident that many churches do not practice the ordinance because they are not convinced that it is indeed required. Some have argued that the practice should be reduced to a one-time operation such as the baptism is practiced. I am convinced that the ordinance of washing the saints' feet should be practiced as often as is needed. It is very easy for some people to become so involved in making a living, socializing, and engaging in secular and world affairs that they forget to humble themselves in the service of helping in human affairs. The church should be able to set up a schedule suitable to the majority of members. The service could even be altered to accommodate those who are in very difficult working conditions. Our forefathers did well when they observed the ordinance regularly and scheduled it to take place immediately after the Lord's Supper, which followed the quarterly business meeting of the church.

Spiritual cleansing and dedication comes more by obedience than actual participation in the ordinance, but how can we obey if we ignore the Lord's commandment? If the disciples could have learned what Jesus meant some other way they still would be disobedient if the ordinance was not practiced. ". . . Behold, to obey is better than sacrifice, and to harken that the fat of rams" (1 Samuel 15:22) still holds in my book.

The minister or a deacon leads in removing his coat, shoes, and socks for the service. After this, water is poured in basins and towels are distributed. One brother will select a partner and they in turn will wash one another's feet. This procedure is continued until all have washed another's feet and all have had their own feet washed. This procedure is worked out by the women suitable to their needs. The deacons of the church usually arrange the basins, towels, and water ahead of time; and if the water needs to be heated it is done before hand. When the whole ordinance has been completed, the deacons in turn collect the basins, wash them, and someone is designated to take the towels home with them to be laundered.

One other thing I might mention: the new candidates (converts) who take part in the ordinance for the first time will have a deacon or the minister wash their feet and they need not respond. This is a friendly and brotherly gesture which bonds love and appreciation for the new converts.

The entire service can be very impressive if carried out in sincerity and in humility. The singing of suitable and familiar hymns will also add to the beauty of the ordinance as the washing of feet goes on. After all have participated, the members (worshipers) return to the main assembly (sanctuary) where the minister will lead in a suitable hymn without the use of a musical instrument. Good hymns will terminate the ordinance with grace, love, and dignity. "Blest Be the Tie" and the "Doxology" are good hymns to close with. There will be no benediction as the pastor will say, "You are at liberty to go and may God bless you!"

CHURCH PEWS

Any church in need of church pews, solid oak, in excellent condition, please call 244-0162 at night or on weekends for further information. There are twenty-two pews for sale.

ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

For April 25



A CHRISTIAN FAMILY LIFE-STYLE

Lesson Text: Colossians 3:1-4, 18-20
Memory Verse: Colossians 3:14

I. INTRODUCTION

A. Last Sunday's lesson completed a lengthly but most delightful study in the Gospel of Matthew. Today we begin a new series of lessons on family issues and our approach to them. These lessons are intended to examine "the biblical principles that speak with timeless clarity to trends in the social system affecting family life."

All of that means we will study the things that affect our modern family life, both the good and the bad, and at the same time observe the various changes in our family life-style which we have seen within the past few years. Back of all this will be a look into what the Bible has to say about family life and the relationship of the family members to each other.

If our churches and country are great it is because we have great families, for we do not believe any country can survive without its families having their foundation in Christian principles. Nations that were once mighty have either disappeared or fallen in a second-rate category because the principles of Christian righteousness were abandoned. We should be aware also that what has happened once can happen again. With this in mind let us look into the matter of a Christian family life-style.—**The Bible Student (F. W. B.)**

II. HINTS THAT HELP

A. Last Sunday we studied about the resurrection life that is ours because of the resurrection of our Saviour. Today we see how this resurrection life should be used in one's life-style. Christianity is not a life-style; it is life itself.

B. Being a Christian has a negative side. There are some things that a Christian must not do. But Christianity also has a positive side. There are some things that we must do. All of this may be summed up in one word—love.

C. Righteousness comes from Christ. It is imputed to us when we are saved. But there is also an attained righteousness. This righteousness is not a negative thing of "don't." It is a positive thing.

D. The Scripture in this lesson is saying that the foundation of a good marriage and, therefore, of a good home is love. There are many things that one can do without and still have a home, but there is one essential—love.

E. Someone has said that in this age of electricity everything is run by switches except the children. We do not believe that this type of punishment is the answer to every problem that comes up with children. But neither do we believe that the Bible teaches that one should not use punishment for children. Children should be disciplined, regardless of how you do it.

—**The Bible Teacher (F. W. B.)**

III. ADDITIONAL TRUTHS

A. Ecology, concern for the physical environment, has but recently come into its own. It is a worthy science, central to which is the keeping of a proper balance or proper relationship in nature. But what about homeology which also depends on proper balance and proper relationships? Surely it is a subject that is in need of constant study. Nature can't be expected to function correctly when it is out of proper balance, and homes can't either. A giant step toward establishing proper family relationships will be taken when the laws of God for operating the home are recognized and honored by all the members of the family. Those laws are written in His Word.

God is vitally interested in the Christian home and family. He has left us some clear, essential guidelines for their stability. This lesson and the five following deal with such helps. We are

wise to use them.

Christian homes do not just happe they are planned—and the plans a carried out by Christian parent —**Standard Lesson Commentary**

B. We mortals often get confuse about our priorities. As children, we hav no real concept of our needs, but w know what we want. It may be a ne doll, an electric train, a new baseba glove, or a new dress. Even in ou adolescent and teen years it is often litt different, because we have not learned t tell the important from the trivial.

Maturity may come slowly to any o us, but none can really put his life i order without Jesus Christ. In Him w learn life's true values. If a man has bee inclined to think too little of his mora character, his family and home, or hi duties to others, everything come clearly into proper focus when he is practicing Christian. Basic directions fo setting our priorities in order rest wit Jesus' words, "Seek ye first th kingdom of God, and his rightousness and all these things shall be added unt you" (Matthew 6:33).—Selected

C. Dr. Walter, the great physicia and minister of Kansas City, once asked to be allowed to minister to the prisoner in his city. He was refused this per mission. He wanted so badly to let the prisoners know that God loved them tha he figured out a way to tell them. He had some small mirrors made. On the backside he had printed John 3:16, and these words, "If you want to know who it is that God loves, look on the othe side."—Selected

D. In today's texts we see three good exchanges which Christians can make. They can leave earthly concerns behind in favor of heavenly concerns. Their behavior should not be sinful but virtuous. Family relationships are characterized by love, not hatred. Life within God's family should be reflected within the church and within the home.—Selected



STORIES

for our youth



MIKE'S EASTER LILY

Katherine Bevis

MIKE sat in his room. He shook his piggy bank and watched coins as they dropped onto his desk.

When the last coin had dropped out, Mike carefully placed the bank in its place on the shelf above his desk.

He began counting his pennies, nickels, and dimes: "Five, ten, fifteen, twenty. . . ." As Mike counted his savings to the last coin, he called out to his mother, "Oh, Mother, I can get an Easter lily. I have $2.50—just the amount I need for that beautiful lily in Mr. Scott's flower shop."

"I didn't know you were saving your money for an Easter lily," said Mother as she walked into Mike's room.

"Well, you see, our teacher asked us several weeks ago to try to bring an Easter lily to put in the church on Easter Sunday morning," said Mike. "I was afraid I wouldn't have enough money to get that real pretty one. But now I can. Oh, Mother! I'm so glad. May I go right now and get it, please? I want you to see what a pretty lily it is."

"Yes, dear," smiled Mother, "but remember, be careful."

As Mike was passing Mrs. Jones's house, he could see her sitting in her wheel chair, looking out the window. She waved to Mike, and he waved back.

Poor Mrs. Jones, thought Mike, as he hurried on to the shop. She hasn't been to church for a long, long time. Why, she won't even get to see all the pretty Easter lilies tomorrow. She might not see even one.

Mike had reached the shop now. All he could think of was the pretty lily he was going to carry down the aisle at church tomorrow and place on the altar. Of course, many of the others in his class would do the same, but none could be prettier than the one he was buying.

Now Mike started home. Carefully he carried his precious plant.

Mrs. Jones had wheeled herself out on the porch. When she saw Mike, she called out, "Why, Mike, what a beautiful Easter lily! I know the church will be pretty tomorrow with all its lovely flowers. How I wish I could go."

All at once Mike felt a big lump in his throat. He stopped still on the walk. "Mrs. Jones," said Mike, as he walked up to the porch, "I have been thinking about your not being able to go to church and about all the pretty Easter lilies that will be on the altar tomorrow. I want you to have one, so I bought this for you. And Mrs. Jones, I want you to know I saved the money all by myself to buy it."

Tears were now streaming down Mrs. Jones's face. "Oh, Mike," she said, "surely the Lord must have told you to do this. You have brightened my Easter for me. I have so missed being in church. You are the first person to bring me an Easter lily since I have been too crippled to get out and see all the pretty Easter flowers. Mike, dear, may God bless you for this."

Now Mike was running home. God was already blessing him. The lump was gone from his throat. He felt so good deep down inside. Running into the house, he exclaimed, "Oh, Mother, I am already having a happy Easter! There will be plenty of flowers at the church tomorrow, so I gave Mrs. Jones my Easter lily."

"Mike," said Mother, hugging him tightly, "you have pleased Jesus much more than if you were to walk down the aisle tomorrow with your lily."

—Selected

About Happy Easter

by Kitty Miller

EASTER is one of the happiest times of the year. After the sorrow of our Lord's suffering and death, His resurrection on Easter Sunday brings us hope to start all over again, as well as joy and love.

Did you ever hear the story of Anne Frank? Anne was a young Jewish girl who lived in Holland. She and her family—father, mother, and sister—were forced to go into hiding to escape the Nazis during World War II. For two years they lived in an attic—whispering and tiptoeing around so that no one would hear them. Food and clothing were smuggled in by friends.

During these years Anne kept a diary. In it she described all the fears and hopes and dreams she could tell no one. Despite all the fears and troubles she lived with everyday. Anne wrote, "I still believe that people are really good at heart." One day her family was discovered and taken to a concentration camp. Anne, her mother, and her sister died there. After the war was over, Anne's father found her diary and had it published. Today it is a favorite book among young people.

Anne never gave up hope. And we, too, must never give up hope. We must put all our hope and trust in the Lord.

"Easter joy?" a twelve-year-old girl said. "I'd be a lot happier if I got a new Easter outfit this year. All my friends got new clothes for Easter."

Clothes are important to a twelve-year-old girl, but not important enough to spoil the joy of Easter.

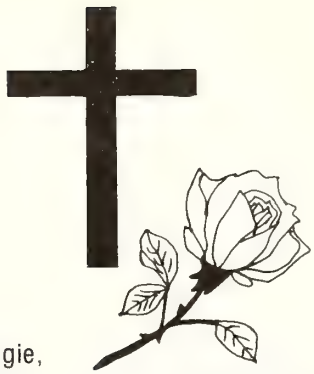
"I hope I get three candy baskets this year," a nine-year-old boy said: "One at home and one from each of my grandmothers."

Want to know a secret? Want to know what will make you happier than hoping for three candy baskets? The secret is this: Think of something you can give to your grandmothers—or make for them.

Sure, wearing new clothes and getting candy baskets give us pleasure. But the real joy is in Christ, and in believing that He loves us enough to suffer and die for us.

And what about love? One of the most precious gifts you'll ever get in your whole lifetime is love—the love of Jesus and of your parents, family, relatives, and friends. Isn't it a wonderful feeling to know that you're loved just because you're you? Isn't it a wonderful feeling to know that someone cares about you every minute of the day?

Happy Easter!



Special Moments

Dear Maggie,

One of my special moments happened about 21 years ago when I was a patient at Duke Hospital, Durham, I had just found out I had cancer. I was lying there one night worried and sleepless. All at once it was as though the face of one of my dear Christian friends appeared beside my bed. She spoke and said, ''I am praying for you.''

What makes it so special was that same weekend I went home for a few days. I went to church on Saturday night. When I saw this friend, I told her what had happened, on what night, and at what time. She said, ''I was praying for you at that time.'' She said she had awakened at that time and was thinking of me. She had slipped out of her bed, down on her knees, and prayed for me at that exact time.

I shall never forget that experience. It will always be a special moment for me.

ON
Kenly, N. C.

''. . . pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much'' (James 5:16).

''. . . all things, whatsoever ye shall ask in prayer, believing, ye shall receive'' (Matthew 21:22).

The column needs your response, too. You may share a Christian experience by simply writing a short letter to the column.

Maggie

MISSIONS

HOME MISSIONS AND CHURCH EXTENSION

by Taylor Hill
Director-Treasurer

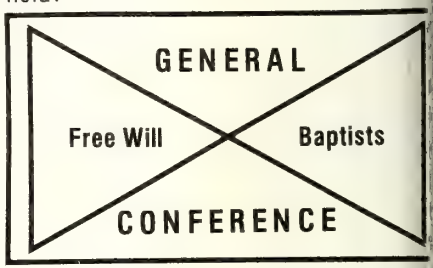
Beloved, we are indeed thankful for the interest that has been shown in Home Missions and Church Extension. We understand and accept the fact that this is God's business, and we are only trying to do our part in fulfilling the Great Commission here in America. Many souls are being reached and it is obvious that the success of this work will have a vital role in the expansion and strength of our denomination in future generations.

Listed below you will find condensed information about the ten missions we are now endorsing here in North Carolina:

1. **Victory Mission,** Hope Mills: Attendance, within the fifties; new building underway; pastor, Joe Gerald, 6143 Lexington Drive, Hope Mills, North Carolina 28348; phone, 424-0617.
2. **Westwood Hills,** Henderson: Attendance, within the teens; owns place of worship; pastor, Stanley Slaughter, Route 3, Box 112, Henderson, North Carolina 27536; phone, 492-7861.
3. **West Hillsborough,** Hillsborough: Attendance, within the twenties; owns place of worship; pastor, Grayson Spencer, Route 2, Box 216, Trinity, North Carolina 27370; phone, 431-3081.
4. **Faith,** Leland: Attendance, within the thirties; owns place of worship; pastor, Paul Brown, Route 4, Box 154, Rockingham, North Carolina 28379; phone, 895-4634.
5. **Heritage,** Charlotte: Attendance, within the twenties; owns building site; pastor, Wayne Watson, 6110 Honeysuckle Lane, Charlotte, North Carolina 28212; phone, 568-0159.
6. **Catalpa,** Fayetteville: Attendance, within the fifties; owns place of worship; pastor, Alton Howard, P. O. Box 64125, Fayetteville, North Carolina 28306; phone, 483-3475.
7. **Free Spirit,** Wilson: Attendance, within the sixties; looking property; pastor, Dale Albertson, E 185, Black Creek, North Caroli 27813; phone, 291-5331.
8. **Cape Colony,** Edenton: Atte dance, within the thirties; looking f property; pastor, Johnnie Sexto Route 1, Box 254, Plymouth, Nor Carolina 27962; phone, 793-2782.
9. **Freedom,** Lumberton: Attendanc within the thirties; owns buildi site; pastor, Lewis Sprouse, P. Box 816, Bladenboro, North Carolir 28320; phone, 863-4298.
10. **Roanoke Rapids,** Roanoke Rapid Attendance, within the fifties; ow place of worship; pastor, Wil Lewis, 301 Pinecrest Avenu Roanoke Rapids, North Caroli 27870; phone, 537-6653.

Howard Scott and Deborah Pittman a our youth evangelists. They are availat for weekend engagements. Conta Howard Scott at Route 3, Kenly, Nor Carolina 27542; phone, 284-3473.

We are always interested in hearir from ministers who are interested going to work on the home missio field.



The General Conference recent mailed out letters to the ministers of th denomination but a number of these we returned to the conference's secreta because of insufficient addresses. If yo name appears on the list below, or if yc might know the correct address of person or persons listed, please noti the secretary in writing as soon a possible. The ministers whose letters we returned are as follows: Lee Curry, Tor Maynard, Gardner Jones, Walt Childers, Reese Brown, J. J. Pucket David Thurston, Thomas Smith, Jes R. Smith, Robert Cox, Ira D. Waller, G. Smith, Paul Clayton, Steve Englis W. L. Bronson, C. L. Millen, Fran Grubbs, and Jerome Jenrette.

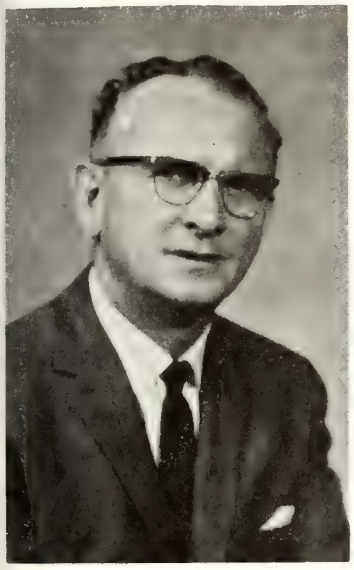
Your cooperation in this matter will b greatly appreciated.

Respectfully submitte
Harry A. Jones
P. O. Box 1105
Grifton, N. C. 28530

NEWS AND NOTES

(Continued from Page 9)

Rivenbark to Conduct Highland Pines Services



The Rev. Fred A. Rivenbark of Durham will serve as guest evangelist for revival services at the Highland Pines Free Will Baptist Church, Hamlet, scheduled for the week of April 19-24. Services will begin nightly at 7 o'clock. The pastor of the church, the Rev. Fred Johnson, will be assisting in the services. Special music will be provided by local and visiting groups. The pastor and the church congregation extend a cordial invitation to the public to be in attendance.

Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rosebud Free Will Baptist Church, Route 4, Wilson, is in need of a pastor. Any interested minister may contact Mr. Floyd Wiggs Jr., Route 4, Wilson, North Carolina 27893; telephone, 237-6248.

Jesse Bryan Caton Jr. has recently been licensed to preach God's Word and to share what Jesus Christ has done for him personally. He is available for youth revivals and supply work within the bounds of Original Free Will Baptist churches. He may be contacted at the following addresses: Mount Olive College, Row 1, Box 23, Mount Olive, North Carolina 28365; telephone, 658-9622 or 658-9132 or at Route 3, Box 306-C, Raleigh, North Carolina 27603; telephone, 772-5739.

Mr. Caton's home is Wooten's Chapel F. W. B. Church, Route 3, Raleigh.

The Rev. Edgar Benton states that he is now available for full-time or part-time pastoral duties. He is a member of the Western Conference in good standing. Any church that desires his service may contact him by writing to Route 1, Fremont, North Carolina 27830; telephone, 242-5283.

WE COULD NOT HAVE HAD OUR FREEDOM IF NOT FOR CALVARY!

Bill Roberts
Sherron Acres Church
Durham, N. C.

You can ask the men of history
How our country came to be,
And they'd all begin to tell you
How those pilgrims sailed the sea.
How they search for God and freedom,
And their family and their friends;
But I believe that our freedom came,
Before our country began!

I believe that it started
At a place called Calvary;
Where a man called Jesus Christ walked up
And died for you and me.
Not to take from those brave pilgrims,
But I'm sure that they'd agree;
We could not have had our freedom
If not for Calvary!

Now we take so much for granted,
And say our country cannot fall;
But we cannot keep our liberty
Unless God has our all.
We must see the way He planned it,
And live our lives for Him each day;
Then we'll always have that freedom 'til
The Lord takes us away!

CHILDREN'S HOME

(Continued from Page 3)

ATTENTION AUXILIARIES

Springtime is here and it's time to buy spring clothing for the children at the Children's Home.

If your auxiliary has not gotten your spring clothing money in yet, please send it right away.

May God bless each of you at this Easter season.

In Christ,
Gladys Weeks
State Benevolence Chairman

(Continued on Page 16

Selfishness at Easter? Never?

(Continued from Page 2)

have so little to spare"? We really mean, *"I have none to share."* Oh no, we aren't selfish—unless stinginess is a synonym!

How about the ones of us acquainted with grief and who speak of Sorrow as a constant companion? When she visits another, somehow we are able to offer galvanized assurances that all things happen for the best, but we seldom do anything of a personal nature to help the burdened one carry his load. A touch of the hand, the meeting of the eyes, a pat on the back, a smile could mean so much—but, woe be unto us. We haven't the time. We don't feel equal to the "task." How utterly miserable we should be, because of our short memories, if nothing else! But oh, we're not selfish! We just don't know what to do. God help us. . . .

This discourse could become a protracted speech, a tirade of such length that one would tire of reading it and our efforts would overwhelm us because of despair of trying and overwhelm the readers because of too much of nothing being gained in the reading. Therefore, we shall bring our pen to halt for now, begging the indulgence of each of you who may find some slight interest in our reasoning. Consider this one thought, if none other: This Easter, sing the glorious songs of resurrection in sincerity and offer the message of "He Lives" as earnestly as possible—not from pretense, but from real desire (otherwise, silence is preferable).

Above all else, consider the *selfless* example of the Saviour and cast off the *selfish* clothes forever! (Possibly the greatest of our personal sins is self-centeredness, a close companion to selfishness; and, too many of us—this writer included—possess too much of self and too little of the Lord.)

Sometimes the songs are so oversung and the messages so overpreached that we neglect to concentrate on the real, personal meaning of Easter: *selflessness*. Let this year be different, please, and make selflessness both a *definite and definitive* aspect of your living.

Less of self at Easter (and at all times) and more of Christ! Okay?

LIBRARY
[illegible] University
DURHAM, N. C. 27706

Children's Home

(Continued from Page 15)

EASTER EGG HUNT

On Sunday afternoon, April 4, the young people of Aspen Grove Free Will Baptist Church and the pastor and his wife, the Rev. and Mrs. Hubert Burress, of Fountain, visited the Children's Home and treated our children to an Easter Egg Hunt and refreshments. Money was hid in with the eggs which added to the excitement of finding them. We appreciate this church that remembers the Children's Home each Easter with an egg hunt and party!

COOK-OUT

The Young Adult Sunday School Class of Sandy Plain Free Will Baptist Church of Pink Hill visited the Children's Home on Sunday, April 4. A cook-out sponsored by the class was enjoyed by all! After the delicious meal, it was a blessing having the folks from Sandy Plain join us in the Memorial Chapel while the Linestone Trio presented special music. The service closed with a baptismal service in which eight of our boys and girls were baptized by the Rev. Davie Brinson.

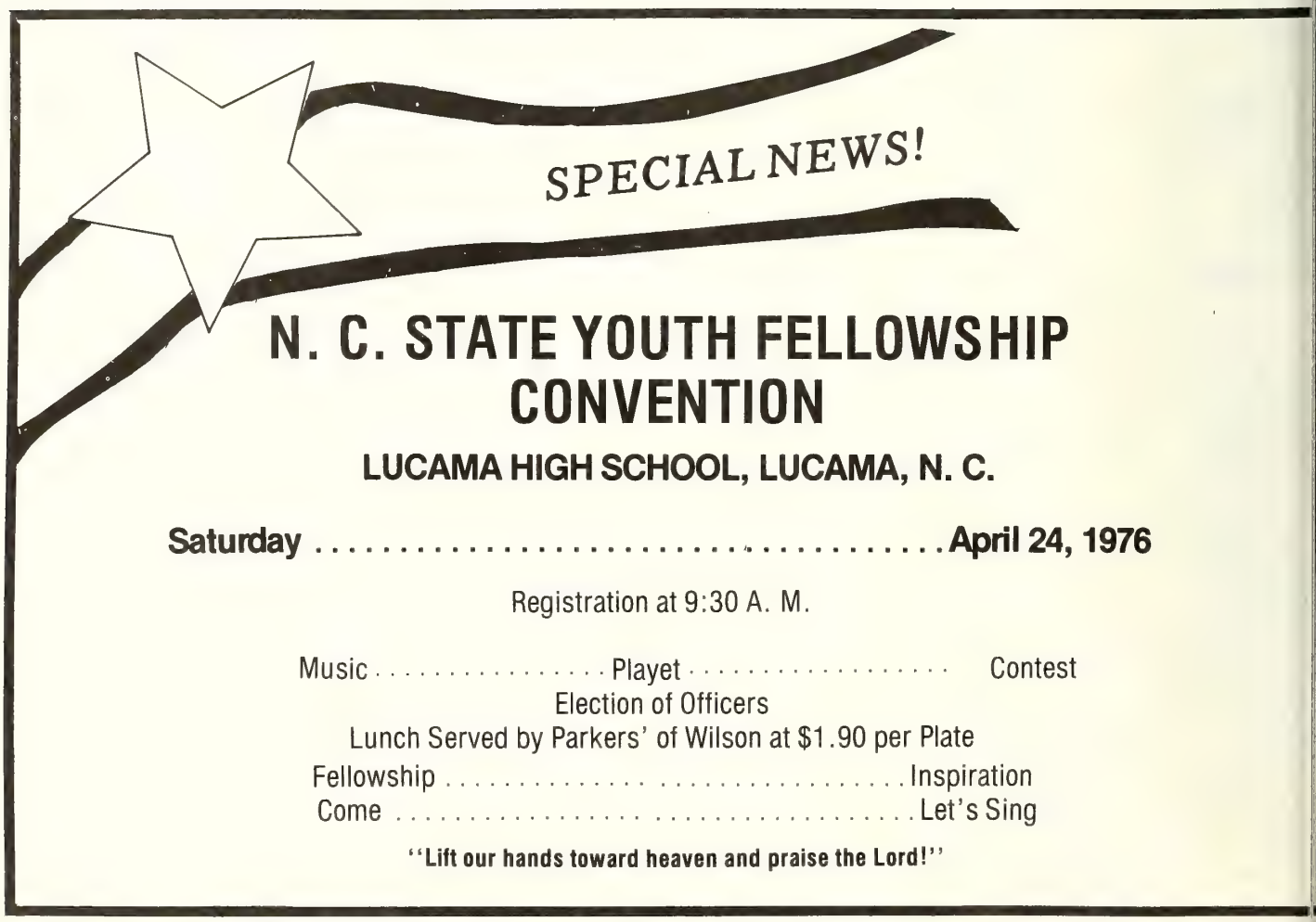
CHILDREN ATTEND FIRE PREVENTION AND SAFETY PROGRAM

The Middlesex Volunteer Fire Department sponsored a Fire Prevention and Safety Course for the local fifth and sixth grade school children. The classes met for five consecutive Tuesday nights. Certificates were awarded to those participants who attended a minimum of three classes. The classes were taught by members of the fire department. Each class covered a different area of prevention with films and class periments being used as teaching ai We had fourteen students that recei certificates for their participation in t project. **State Cottage:** Roy Speig Roger Worley, Allen Johnson, Jim Speight, and Tim Mills; **Deans Cotta** Audrey Worley, Romona Hopkins, Mo Garris, and Angie Nichols; **Albema Cottage:** Todd Crawford, Donald Sass Steve Nichols, Mitch Joyner, and Del Gay. We are very proud of these childr for the interest they showed in t community project.

Coming Events . . .

(Continued from Page 10)

June 28-30—General Conference Original Free Will Baptists, First F Will Baptist Church of Durham, Nc Carolina



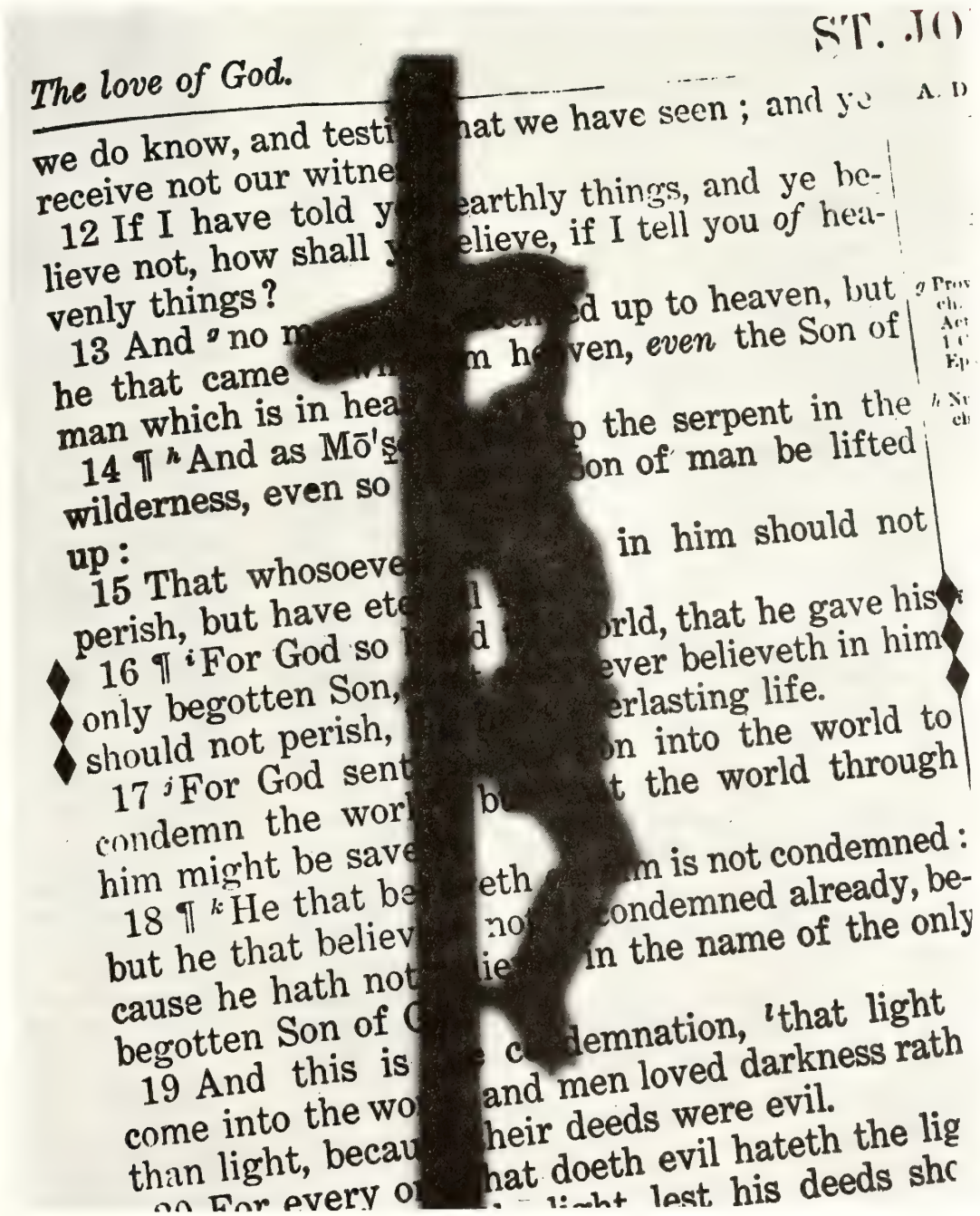
the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 21, 1976

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DURHAM, N. C.



It took only one Christ to die to save a world of millions.

EDITORIAL...

It Takes Only One

Guest Editorial by Joyce Proctor Beaman

The number "one" is the smallest unit of numerical measure. Yet, it may, in many respects, be considered the largest, for it often represents the highest, the greatest, the best! This little number is truly a paradox: if we have one penny, generally we feel that we do not have much; if our team is "number one," we feel that it is tops.

One makes a difference. Consider these:

1. It takes only one word, spoken to a young person, to change his destiny.
2. One step, one gesture, or one word, "forgive," to rebuild a marriage.
3. One quiet word to calm a mob.
4. One move in the right direction, at the right moment, to save a life.

On the other hand, consider these:

1. It takes only one hastily-spoken, careless, profane word to tarnish a personality.
2. One inconsiderate, bitter person to create enough confusion, frustration, and misunderstanding to split a church.
3. One thoughtless act to ruin a character.
4. One angry bullet to snatch away a life.
5. One careless driver to maim innocent bodies for life.
6. One button pushed by a maniac to destroy a civilization.

In 1692, nineteen people lost their lives by being burned at the stake in the Salem witchcraft trials because of the foolishness of one young girl, Ann Putnam, who accused women of being witches. She stirred people, through a West Indian named Tituba, to believe that the accused women were actually witches.

According to a recent sermon by the Rev. Billy Graham, one mechanical defect caused 346 people to lose their lives in a plane crash in France.

Recently, in a hospital in our state, a young woman with serious facial injuries lay on a narrow operating table where she was given a piece of gauze to wipe the blood as she watched the other injured persons as they were brought into the emergency room—broken, bleeding, and screaming. It takes only one person to change all that!

Animals awaiting slaughter at slaughter houses suffer from hunger, thirst, and crowding. It takes only one person to change such as this!

On March 25, 1976, the front page headline of the WILSON DAILY TIMES was "1975 Crime Rate Rose 9 Percent." This change in the crime rate began with one person.

Consider for a moment, the blessings of such people as Abraham, Moses, Joseph, and Paul; of people like the Revs. Billy Graham, Billy Sunday, and Albert Schweitzer; of doctors, nurses, and teachers; of friends; of mothers, daddies, and countless others. One person makes a difference!

Most important of all:

1. It took only one God to give His only begotten Son.
2. One Christ Jesus to die to save a world of millions.
3. One idea, "love," put into action, to change a world.
4. One act, "faithfulness," to reap a destiny.
5. One word, "well-done," to find an eternity.

Cover Photo by Harold M. Lamber



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MRS. QUEENIE CLARK HONORED AT BLACK JACK CHURCH



On Sunday, March 7, 1976, during he morning worship service at the Black ack Free Will Baptist Church near reenville, the woman's auxiliary paid ibute to Mrs. Queenie Clark by resenting to her family the **Open Bible ward** and **Pin** in her memory. Following his, was the unveiling of her portrait resented to the church as a memorial by he Queenie Clark Sunday School Class.

Mrs. Doris Jean Hudson, who had ompiled a beautiful and touching escription of Mrs. Queenie's life and hurch work, spoke on behalf of the oman's auxiliary. She explained that he award was given annually to a ember for outstanding service in the hurch. She said that certain qualities uch as "Christian service, devotion, aithfulness, and dedication" were ecessary in order for one to be a ecipient of such an award. "All of these ualities," she said, "describe the oman in whose memory we present this ward today."

Continuing, Mrs. Hudson gave a brief ccount of Mrs. Queenie's life. She was orn on August 18, 1900, the daughter f Johnnie and Harriet Sutton. She ttended school at Tarka Hill and Black ack. On December 11, 1918, Mrs. ueenie was married to Nathaniel Anson Clark, better known as "Nap." She and her husband had two children: a son, John Astor; and a daughter, Mary Elizabeth. In 1944, she moved to Greenville. Mrs. Queenie and her husband strove to make a Christian home for their children and to make all who visited in it feel welcomed, including visiting ministers. She and her husband became very active in the church during the early years of their married life. They cleaned the church when carbide lights were in use. In the 1930's Mrs. Queenie fully committed her life to the service of the Lord when she organized the first league of the church and became president of it.

Interested in the youth of our church, she organized the Missionary Society which later became the Queenie Clark Circle. This society gave the curtain which is used in front of the Baptistry in our church. She held almost every office in the woman's auxiliary at Black Jack, and in 1940-41 she was treasurer of the State Woman's Auxiliary Convention. Not only was Mrs. Queenie active in the Bible school, but she taught Sunday school for over 50 years. She spoke in services at Cragmont and stirred the hearts of those who heard her. A prayerful woman of great faith, Mrs. Queenie expressed in her diary the greatest desire of her life, "To walk with the Lord everyday."

In her closing remarks, Mrs. Hudson said, "The Lord called 'Ma' Queenie home, December 7. Someone has said that most great people make headlines in newspapers and on TV, but 'Ma' Queenie made her headlines in the hearts of those who knew and loved her."

Mrs. Leona Mills, an auxiliary member, presented the award and pin to Mrs. Queenie's daughter, Mrs. Mary Elizabeth Boyd.

Following this presentation, Mrs. Alice Elks, president of the Queenie Clark Sunday School Class, presided while Mary Elizabeth unveiled her mother's portrait which was to be placed as a memorial in the Queenie Clark Classroom.

In summation, Mrs. Alice Elks read the following poem, written by Mrs. Elizabeth Boyd:

"Ma" Queenie

To know "Ma" Queenie was to love her,
For we know she was God sent:
Full of love, good deeds, and compassion
As God's witness, everywhere she went.

Her heart and her home were opened to all
Who stopped for a visit or a telephone call.
No matter how big the problem seemed to be,
She'd always seemed to understand, you'd see;
And with wisdom in her soft voice, you'd hear;
"Let's talk to God, my child, and have no fear."

She was loved not in our church alone,
Because everywhere she went she was well known.
Her life was a symbol for others to see
That living close to God was the best place to be.

While very young she joined Black Jack church,
And there the Scriptures she began to search
For guidance and leadership that only God could give;
For as a child of God, she wanted to live.

For the many years she worked for her Lord,
It was her desire to do and give all she could afford;
And as our teacher and leader, we'll always remember,
As she guided us with loving care so sweet and tender.

There was something special about "Ma" Queenie:
Her loving smile, her joy, and her contentment.
This she shared with all who came her way;
"May God bless and keep you," we'd oft hear her pray.

We know that God loved her very much,
And we, her family and church, loved her too.
She was always ready with the many helpful things
Her kind hands always found to do.

She often said she studied more the hours just before day
With no noise to distract her in the slightest sort of way.
She'd talk to God and mediate as His precious Book she read;
Then she'd lie down and rest awhile before getting out of bed.

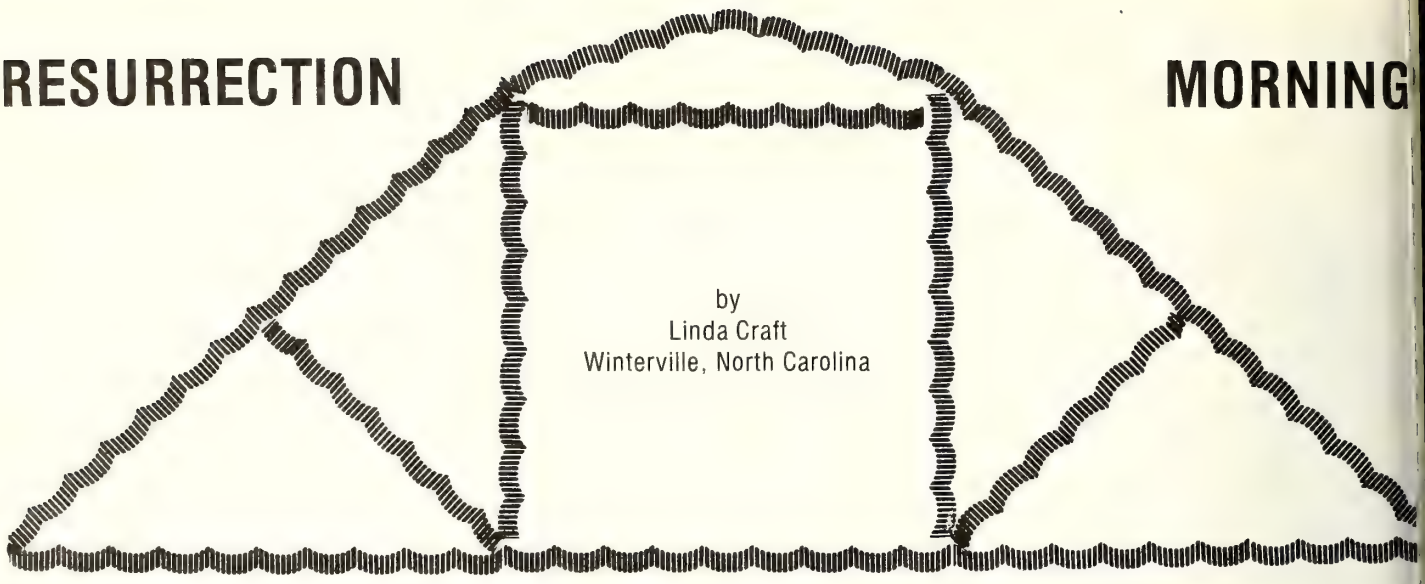
How typical it was in her last years here to live,
To be on her knees, her thanks to God to give;
And to talk with her Master, the way to prepare,
For her heavenly journey on the wings of a prayer.

Her life here is now a beautiful memory—
Her absence is felt in silent grief;
But we know she now walks in God's beautiful garden
Amid His beautiful sunshine and perfect peace.

In words we cannot express our love and how we miss "Ma" Queenie,
For only God knows what is in our hearts;
But we pray now that someday we'll again be united
When from this sinful world we also shall depart.

Respectfully submitted,
Ernestine Forrest, Corresponding Secretary
Black Jack Woman's Auxiliary

RESURRECTION MORNING



by
Linda Craft
Winterville, North Carolina

''DAVID,'' I murmured sleepily as I searched for my husband's warmth.

I realized he had already risen from the bed and without cause I felt oddly alone. My ears heard no blaring radio, and no strong fragrance of coffee filled the house.

He must have just risen I guessed, as I relaxed against the soft pillows.

My hand traced the flowered sheets and stopped suddenly as I felt a small round object. I quickly identified the metal ring as my husband's wedding band. I toyed with it a moment before I brought it from beneath the covers to study it. I made a mental note to remind David to have his ring adjusted at the jewelers.

I tossed back the blankets which suddenly become too warm under the early morning sun.

''Dave, honey, I'm up,'' I called.

I waited a moment for his reply, but the house was devoid of sound.

I reached for my robe and hurried through the house.

''Dave, come on, now,'' I pleaded.

I drew back the kitchen curtains. Both cars stood ridgedly against the white-gold dawn.

An uneasiness passed over me. Where had Dave gone?

I grabbed the phone and shakily dailed my mother-in-law's number. No answer.

''Dave's gone for a walk,'' I told myself. ''He'll be back. He will! He will!''

I sat and watched the sun emerge above the shadowy green pines.

I felt a growing panic rise in me. The tiny alarm clock beside our bed seemed oddly to deafen the still quiet house.

''Enough of this,'' I told myself angrily, and quickly dressed.

I switched the radio on and inwardly turned off the monotonous newscaster.

I heard him say, ''Missing'' and ''Reports coming in from all over the world,'' but paid little attention. More words began to filter my thoughts, and I began to listen.

''All military facilities are on 'red alert.' Now we switch to our correspondent in Washington. 'Tom, could you tell us what exactly is happening?'

'' 'Jack, things are in a turmoil. It is reported that some members of Congress are calling for an immediate declaration of war. Military officials are saying this new assault of the Communist nations has had a staggering toll in American lives. It is not immediately known just how this tragedy occurred. Jack, I say ''Communists,'' but it is unclear just who is behind this plot. Some officials are saying the Red Chinese, while others are blaming the Russians. The President is on the hot line to the Kremlin. It seems the Communist block nations are finding the same problem. Over.'

''That, ladies and gentlemen, was Tom Anderson in Washington. Again, I repeat, 'Please stay in your homes! Do not leave your premises!' ''

I froze in disbelief. What had happened? War? Where was David? Where was my husband?

There was a sharp knock at the door and I jumped. Thinking it was David, I rushed to the door.

''Lady, is anyone missing?'' a National Guardsman asked.

''What?'' I questioned him. ''What you mean, 'missing'?''

The young guardsman cleared h throat, ''The state is taking a census the population to see just how many we taken.''

''Taken? Where? Who?'' I cried.

''Please answer the question,'' I said as he grew more impatient.

I shook my head, ''David, n husband, but he. . . .''

''One here, Sir,'' the guardsma called to a uniformed officer.

''Your arm band,'' I asked witho knowing why, ''what does it mean?''

The guardsman smiled and wa pleased to give his reply, ''All la enforcement officials are required wear them.''

Strange, I thought, as I looked to h new red arm patch where the number 666 were boldly written. Why did I fin that so important now?

''Lady,'' the officer said, ''did yo see anything or hear anything during th night?''

I shook my head, still confused an growing more alarmed by the moment.

''Where's my husband?'' demanded.

''We don't know. People all over th country are missing. We are unsure as t whether there has been a 'Commie' pl or even an invasion from outerspace, bu people are missing.''

I wanted to laugh, I wanted to cry, bu I was too numb to do either.

''Please, what is going on?'' begged.

''Try to be calm,'' the officer a tempted to assure me. ''We're going t get to the bottom of this.''

With that both men turned and left.

In a blur of tears, I watched them drive away.

What had happened? Where was David? Of course, I thought, as an idea suddenly came to me, David had gone to help. He was more than likely at a community center now. But where? The church—he would have gone to the church!

Thinking how foolish I was, I quickly washed my face. I would go to David. I would go to the church.

Outside the house the air was still and quiet. The sky was cloudless, and the new day's sun was still rising upward.

The first strangeness I noticed was the absence of life. An occasional dog was rummaging through someone's trash pile, but no other sign of life was evident.

Almost to the church I found Mr. Grey's milk truck smashed headlong into a telephone pole. Quickly I examined the truck that belonged to the Sunday school superintendent. I saw no blood or evidence that he had been injured.

He's been taken to the hospital, I guessed, and hurried on to the church, more concerned about finding David.

I breathed a sigh of relief when I found several cars parked neatly in front of the white church.

As I drew closer, the sound of a woman's sobs consumed the stillness.

"David!" I screamed at the church. In fast steps I climbed the stairway and burst in.

The church was a dull gray except where the light seeped in.

"David!" I cried. "David!"

No one paid attention to me. No one was hurt or injured, but the pews were almost filled with people I had not seen at church before.

I walked slowly into the aisle.

"David?"

Suddenly a flood of light poured into the church, and I found myself under the shadow of the Cross.

A fear that crept into my mind became an instant reality. Somewhere in the church I heard the piercing scream of a woman. Hands were around me, and in horror, I realized I was that woman.

"Stop it! Stop it!" a man's voice shouted, just before I felt the sharp sting of his hand against my face.

In choked sobs I pleaded, "Where is everyone? Where has everyone gone? Is it a holiday? What day is it?"

His sad gray eyes filled with moisture.

"It's Resurrection Morning," he said emotionless.

I sank to my knees. Voices all around me.

"Please won't you come? . . . Just as I am, without one plea, . . . The end is near . . . Jesus loves you . . . He died for you . . . Accept Christ as your Saviour . . . The King is coming!"

Above their voices I heard a familiar one plead. It was David's.

"Dana, Christ died for you; accept Him," David pleaded.

Numb and chilled with terror, I rose to face the Cross I had all these years rejected. I knew the future now, and I became dead inside. David was with the Lord he had served for so many years and I was with the fate I had chosen.

Small drops of my own moisture fell to my now praying hands. I recalled my hands at other times—clenched and angry at David's constant pleas and warnings, my fingers white and colorless as they dug into the pew, holding me back from the short walk to the altar of Christ.

"Jesus! I accept you now!" I screamed as I jumped to my feet.

The old gentleman brought me back to my seat, and I laid my head against his shoulder unable to stop my tears of regret. Nothing would help me now. I had thought I had time.

"You'll all have to leave," a voice thundered at the back of the church.

I turned and before me stood a militiaman wearing the red patch with the number 666.

Dead inside, with my future sealed, I walked passed his demon-like grin.

It had begun.

A LETTER TO AMERICA

Dear Americans,

Our country will be 200 years old this year, and it makes me proud to know I belong to this celebration. America has come this far, and I'm sure she will go a lot farther.

Through endless wars and battles, internal strife and conflict, economical failures, social embarrassments, political declination, and external demoralization, she has still survived and is still a beautiful place.

But during this bicentennial festivity let us not get caught up totally in the factor of reliving past history, in our bright oriented costumes, or in painting red, white, and blue stripes upon "our" chests.

Let us not be strangled by the enthusiasm of celebrating just America's birthday. Let us not give Washington and Lincoln all the praise for making this opportunity possible.

Let us not be captured by our pride and boastful ways as we have done in the past. Let us not be captivated only by wine and song during this unique ceremony. Let us not overlook the One that made all this possible.

But let us give the praise and honor where it respectively belongs. Let us raise ole glory to the sky, turn our eyes toward heaven, join hands and minds together, raise our voices to the Man who not only made America possible, but who made life everlasting, and shout: "God Bless America, the Beautiful!"

Sincerely,
Marcia Lane Toler

(Miss Toler, the daughter of Mr. and Mrs. Charles T. Toler of Princeton, is a sophmore at Mount Olive College. The Tolers are members of Riverside Free Will Baptist Church.)

GOLDSBORO YOUTH HELP HOME MISSIONS

The youth of the First Free Will Baptist Church of Goldsboro recently presented to the Rev. Taylor Hill, secretary-treasurer of the Home Missions and Church Extension Department, a check in the amount of $171.50. The youth said that they felt the need and urge to do something special to help the cause of home missions, so they raised the money by selling popcorn.

At the presentation, their smiling faces were clear evidence that God had already rewarded them for their sincere effort. Mr. Hill told them that he was happy for them because God always blesses people who are bearing good fruit by helping others. All the youth who were involved are members of the YFA, AFC, or Cherubs. The chairman of the youth department of the Goldsboro church is Dorothy Pate, assisted by Charlotte Malpass, Margie Bailey, Carol Franks, Marie Glenn, Hazel Casey, and Mary Bailey. The woman's auxiliary of the church, with Mrs. Laney Pierce as president, has also pledged to give $25 per month to home missions.

The pastor of the Goldsboro church is the Rev. Earl Glenn.



SUNDAY, APRIL 25
Scripture Reading—Psalm 104:24

THE BIBLE—THERE IT STANDS!

Where childhood needs a standard
Or youth a beacon light,
Where sorrow sighs for comfort
Or weakness longs for might,
Bring forth the Holy Bible,
The Bible! There it stands!
Resolving all life's problems
And meeting its demands.
—James M. Gray

PRAYER THOUGHT

Our Bibles stand and wait for us to take the time to do ourselves a favor and receive many unthought of blessings which are revealed within its covers.

MONDAY, APRIL 26
Scripture Reading—Psalm 136:5

GOD KNOWS HIS BUSINESS!

There were three children in the home, one of whom was much younger than the others. A terrific storm came up and the two older ones were greatly frightened and cried very hard. The little fellow paid no attention to the storm and finally said to them: "Oh, stop your bawlin'! Don't you s'pose God knows His business?"

The small boy realized that God can take care of you just as well in a storm as when the sun shines.—Selected

PRAYER THOUGHT

God has promised to take care of us; yet we worry and shed tears which attest our disbelief.

TUESDAY, APRIL 27
Scripture Reading—Galatians 6:6

THE UNFINISHED TASK

Though our task is not to bring all the world to Christ, our task is unquestionably to bring Christ to all the world.

PRAYER THOUGHT

When we have a sincere love for our fellowman we want him to learn of God and His salvation.

WEDNESDAY, APRIL 28
Scripture Reading—Luke 12:20

DEATH IN LIFE

He always said he would retire
When he had made a million clear,
And so he toiled into the dusk
From day to day, from year to year.

At last he put his ledgers up
And laid his stock reports aside—
But when he started out to live
He found he had already died!
—*Earnest Worker*

PRAYER THOUGHT

To be dead while yet among the living is indeed pitiful. Earnestly pray that we shall remain alert to God's pleas and not adhere only to ourselves.

THURSDAY, APRIL 29
Scripture Reading—Psalm 49:16, 17

ONE THING HE NEEDED

At the dinner table of one of the well-known millionaries who had done much for the public good, discussion turned upon the value of prayer. The millionaire said he did not believe in it. He had everything he wished for, so there was no need for him to pray for any favors. The principal of a Scottish university, who was present, said, "There is one thing that you might pray for." "What is that?" "You might pray for humility." Whatever our possessions, we shall be all the happier if we pray for the humble spirit which can thank God for His mercies.—Selected

PRAYER THOUGHT

When we become too high and mighty to remember our almighty God, then we are in the final throes of despair and ultimate destruction.

FRIDAY, APRIL 30
Scripture Reading—Luke 14:14

THERE IS A TIME!

There is a time, we know not when,
A place we know not where,
That marks the destiny of men
To glory or despair.

There is a line by us unseen,
That crosses every path:
The hidden boundary between
God's patience and His wrath.

The answer from the skies is sent:
Ye who from God depart,
While it is called today, repent
And harden not your heart.
—Selected

PRAYER THOUGHT

It is said that there is a time and a place for everything. Jesus is all knowing and we must follow Him in faith.

SATURDAY, MAY 1
Scripture Reading—Ephesians 4:11

WHAT MISSIONARIES HAVE DONE:

1. Every book in the New Testament was written by a foreign missionary.
2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.
3. Every Epistle in the New Testament that was written to a church was written to a foreign missionary church.
4. The disciples were called Christians first in a foreign missionary community.
5. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.
6. The only one among the twelve apostles who did not become a missionary became a traitor.
7. The problems which arose in the early church were largely questions of missionary procedure.
8. According to the apostles missionary service is the highest expression of Christian life.

—Selected

PRAYER THOUGHT

Our missions in life are to do our Lord's biding. He told His disciples and all true Christians are His disciples, that they were to spread His gospel.

(Devotions used by permission of *Knight's Master Book of New Illustrations*, Eerdmans Press.)



QUESTIONS and ANSWERS

Conducted by J. P. BARROW
Route 1, Box 475,
LaGrange, North Carolina 28551

Question: Have those, other than eople we know, because of their loyalty Jesus corroborated the Christian stimony as to the merits of Christ?

Answer: Yes! Pilate, we are told, hen he had weighed the evidence, ought by Jesus' enemies: ''. . . he new that for envy they had delivered m'' (Matthew 27:18). Then we are also vare of Pilate's wife's opinion: ''When e was set down on the judgment seat, s wife sent unto him, saying, Have ou nothing to do with that just man: for nave suffered many things this day in a eam because of him. . . . When Pilate aw that he could prevail nothing, but at rather a tumult was made, he took ater, and washed his hands before the ultitude, saying, I am innocent of the lood of this just person: see ye to it'' Matthew 27:19, 24).

Then there were thieves crucified hen Jesus was, one on one side and e other on the other side of Jesus, who ined the hecklers: ''The thieves also, hich were crucified with him, cast the ame in his teeth'' (Matthew 27:44). ne of the malefactors later changed his pinion, as told in Luke 23:39-43: ''. . . ne of the malefactors which were anged railed on him, saying, If thou be hrist, save thyself and us. But the other nswering rebuked him, saying, Dost not hou fear God, seeing thou art in the ame condemnation? And we indeed stly; for we receive the due reward of ur deeds: but this man hath done lothing amiss. And he said unto Jesus, ord, remember me when thou comest nto thy kingdom. And Jesus said unto im, Verily I say unto thee, To day shalt hou be with me in paradise.''

The soldiers were among Jesus' eriders; but when God visited the scene f the crucifixion with earthquake and larkness, the head or leader of the 100 oldiers, changed his opinion. Here's what is said of them before the manifestation: ''. . . the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the king of the Jews, save thyself'' (Luke 23:36, 37). Here is what follows the judgment or manifestation: ''Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man'' (Luke 23:47). Then the whole audience agreed, ''. . . all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned'' (Luke 23:48).

While all this was happening among Jesus' enemies and executioners, His friends, being terrified, ''stood afar off.'' ''. . . all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things'' (Luke 23:49).

Officers, sent to arrest Jesus before His time to be betrayed into the hands of the Gentiles had come, gave their testimony that was in keeping with Jesus' claim and with that of His true disciples: ''. . . some of them would have taken him; but no man laid hands on him. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man'' (John 7:44-46). When rightly considered by any at anytime, ''He charms the savage beast.''

George H. Sandison made a study of the secular testimony in Jesus' behalf. He says on page 254 in his book, **1000 Difficult Bible Questions Answered:**

''Napoleon Bonaparte expressed the following view of Jesus: 'I know men, and I tell you Jesus Christ was not a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. That resemblance does not exist. There is between Christianity and other religions the distance of infinity. Alexander, Caesar, Charlemagne, and myself founded empires. But on what did we rest the creations of our genius? Upon sheer force, Jesus Christ alone founded his empire upon love; and at this hour millions of men will die for him. In every other existence but that of Christ how many imperfections! From the first day to the last he is the same; majestic and simple, infinitely firm and infinitely gentle. He proposes to our faith a series of mysteries and commands with authority that we should believe them, giving no other reason than those tremendous words: ''I am God.'' '

'' 'Jesus is the most perfect of all men that have yet appeared,' said Ralph Waldo Emerson; and Thomas Carlyle wrote of him, 'Jesus is our divinest symbol. Higher has the human thought not yet reached. A symbol of quite perennial, infinite character: whose significance will ever demand to be anew inquired and anew made manifest.' Lord Byron paid this tribute: 'If ever man was God, or God man, Jesus Christ was both.'

''Rousseau, greatest in his line, writes as follows: 'Can it be possible that the same personage whose history the Scriptures contain should be a mere man? Where is the man, where the philosopher, who could so live and so die without weakness and without ostentation? When Plato describes his imaginary righteous man, loaded with all the punishments of guilt, yet meriting the highest rewards of virtue, he exactly describes the character of Jesus Christ. What an infinite disproportion between the Son of Saphronisius and the Son of Mary. Socrates dies with honor, surrounded by his disciples listening to the most tender words—the easiest death that one could wish to die. Jesus dies in pain, dishonor, mockery, the object of universal cursing—the most horrible death that one could fear. At the receipt of the cup of poison, Socrates blesses him who could not give it to him without tears; Jesus, while suffering the sharpest pains, prays for his most bitter enemies. If Socrates lived and died like a philosopher, Jesus lived and died like a God.' Benjamin Disraeli, mighty and honest Jew, pays this tribute to our Lord: 'The wildest dreams of their rabbis have

(Continued on Page 15)

News and Notes

of Denominational Interest

Christian Home Sunday School Reports Progress

The Sunday School of Christian Home Free Will Baptist Church, Blountstown, Florida, reports progress and would like to see the following pictures published with the idea of increasing the subscription list within the church. The Rev. James C. Pelt is pastor of the church.



Pictured above is the Woman's Sunday School Bible Class of the Sunday school.



This picture shows the Men's Sunday School Bible Class of the Christian Home church.

The LeFevres in Concert At First Church, Wilson

The LeFevres from Atlanta, Georgia, will be featured in concert Wednesday night, April 28, at 7:30, at the First Free Will Baptist Church in Wilson.

The LeFevre name is one of the oldest in gospel music. Although there have been many changes in the group since those first days when they began as The LeFevre Trio, they are still dedicated to reaching people for Christ through gospel music.

They have helped to make popular such songs as "Stepping on the Clouds," "When My Feet Touch the Streets of Glory," "Thank You, Lord, for Your Blessings on Me," and "He'll Hold to My Hand."

There is no admission charge, and the pastor, the Rev. Clyde W. Cox, extends an invitation to all to come for this service.

Upcoming Spring Revival For Rosebud Church

Rosebud Free Will Baptist Church announces its spring revival to be held the week of April 26—May 1. Services will begin nightly at eight o'clock with prayer rooms at 7:45. The visiting evangelist will be the Rev. Everette Harper of Deep Run. There will be special singing each evening, with the pastor, the Rev. Douglas Skinner, assisting Mr. Harper.

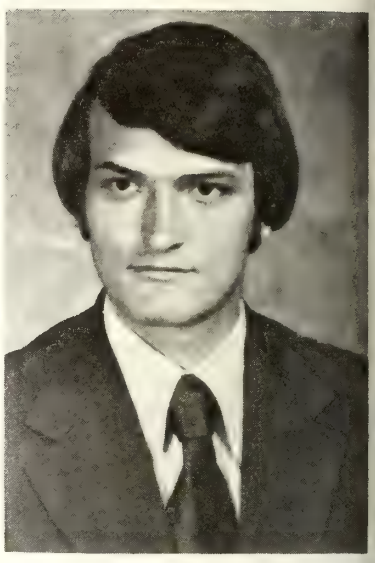
The Rosebud church is located five miles north of Wilson near Firestone, one-half mile off Highway 301. The pastor and the congregation cordially invite the public to attend.

Union Chapel Revival In Progress

Revival services are in progress this week at the Union Chapel Free Will Baptist Church, Route 1, Middlesex, with the Rev. Lester Duncan as the guest minister. Services are beginning at 7:30 each evening with prayer rooms, with the revival beginning at 7:45. The pastor, the Rev. W. E. Parrish, is assisting in the services which are featuring special singing each evening. The public is invited to attend the remainder of the revival.

On Sunday, April 25, following revival, Union Chapel church will serve its annual homecoming. A wa welcome is extended to all to attend.

Revival and Homecoming At Plymouth Church



The First Free Will Baptist Church Plymouth announces its spring revival f the week of April 26-30. Services w begin each evening at 7:30 with the Re Marvin Waters of Pinetown as the gue speaker. Special music is planned f each service with the pastor, the Re Floyd Burkey, assisting Mr. Waters. Th public is cordially invited to attend.

On Sunday, May 2, following th revival, the Plymouth church will obser its homecoming. Following the mornin worship hour, a picnic lunch will b served on the church grounds. This w be followed with an afternoon son service. Everyone is also invited to atter this annual service and enjoy the worsh and Christian fellowship.

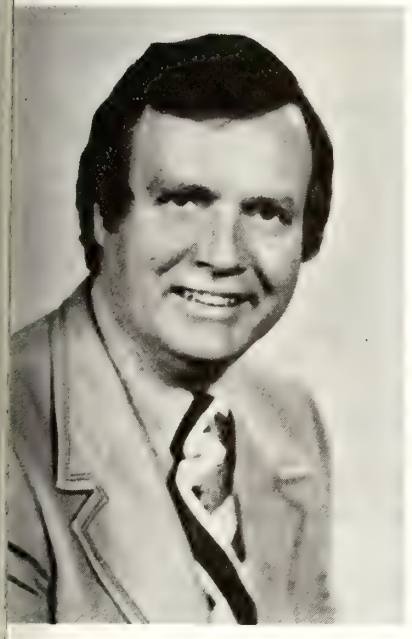
Central Layman's League Weekend Revival

A weekend revival is being sponsor by the Central District Layman's Leag for Thursday, Friday, and Saturd evening, April 22-24. The services w begin each evening at eight o'clock a will be held at the following churche April 22, Piney Grove Free Will Bapti Church, Route 1, Greenville; April 2 Bethany Free Will Baptist Church, Rou 1, Winterville; April 24, Tarboro Fir Free Will Baptist Church, 112 Ho Lodge Street, Tarboro.

Mr. Henry P. Beaman, secretar

treasurer of the league, states: "Won't you please make a very special effort to attend these services, and invite someone to come with you. Our attendance has not been too good the past few years, so won't you help this be a better revival by praying, witnessing, and being there yourself. This is not just a layman's revival, but also for the public. Everyone is cordially invited to attend."

Bennett to Conduct Coney Creek Revival



Dr. William L. Bennett, pastor of the First Baptist Church of Fort Smith, Arkansas, will be the evangelist at Coney Creek Free Will Baptist Church near Goldsboro, April 26-29. The Rev. C. Bowen is pastor.

Dr. Bennett is a graduate of Wake Forest University and received his M. D., M. A., and Ph. D degrees from Duke University, and his Th.D degree from New Orleans Baptist Theological Seminary. Among the churches he has served is Calvary Baptist Church of Durham. The church of which he is now pastor has a membership of about 6,000, largely due to the intensive evangelistic emphasis of his ministry.

Mr. Bowen states, "The evangelist is no stranger to Free Will Baptists of North Carolina, having spoken twice at our state foreign mission conferences under the auspices of the North Carolina Board of Foreign Missions. He is author of several books, his latest being **Come Alive—the Roman Road to Renewal.**"

Special singers will include Jimmy Wooten of Goldsboro and the Master's Three of Living Waters Free Will Baptist Church, Pikeville. An invitation is extended to all for the services which will begin at 7:30 each night.

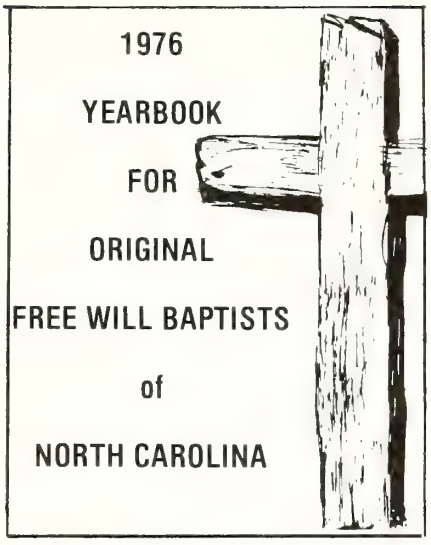
First Church, Goldsboro Revival April 26-30

The First Free Will Baptist Church of Goldsboro announces its spring revival for the week of April 26-30. The guest minister will be the Rev. Jack Mayo, assisted by the pastor, the Rev. Earl Glenn. Services will begin nightly at 7:30 with good gospel preaching and special music. The public is cordially invited to attend.

Cragmont Treasurer's Report For March, 1976

Mrs. A. B. Chandler, P. O. Box 298, Oriental, North Carolina 28571, treasurer for Cragmont Assembly, Inc., Black Mountain, reports as follows for the month of March, 1976:

Balance Brought Forward March 1, 1976		$ 2,633.08
Receipts		
Churches	$ 685.13	
Sunday Schools	48.38	
Julia Matthews Bible Class	50.00	
Local YFA's	122.64	
Western District YFA	150.00	
Sunday School Convention	6.00	
Union Meetings	101.89	
State League Convention	668.32	
Individuals	95.00	
Total Receipts		1,927.36
Total for Which to Account		4,560.44
Disbursements		
Operational Expenses	$ 328.44	
1967 Chevrolet Van	637.00	
First Citizens Bank (Transfer of Funds to Main Building Account)	1,075.42	
Total Disbursements		2,040.86
Balance on Hand April 1, 1976		$ 2,519.58
Earmarked Funds		
General Savings		$10,874.47
Main Building Fund (Savings)		8,085.85
Chapel (Savings)		3,298.63
Pool (Savings)		306.07
General Fund		2,519.58
Total		$25,084.60



For the first time in the history of our denomination we now have a yearbook. It contains a complete church directory. It lists the location of your church, name and address of your pastor, as well as names and addresses of many of your officers.

The book contains 288 pages of information. Its publication was approved by all the conferences. It is believed you will consider it as an important book in your personal or church group library. The cost is only $2.95.

The book also contains the minutes of our four state bodies, as well as the minutes of our conferences. It also presents a calendar of activities for this year, and a statistical table of our churches, with important facts and figures.

This yearbook may be purchased at the **Ayden Bible and Bookstore**, 811 North Lee Street, Ayden, North Carolina 28513, or any of its branch stores at Smithfield, New Bern, and Wilson.

Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rock Springs Free Will Baptist Church, Route 1, Bailey, is in need of a pastor beginning July 1, 1976. Any minister in good standing with his conference and who is interested in serving this church, please contact Mr. Oscar Whitley, Route 1, Bailey, North Carolina 27807; telephone 235-3479.

Free Will Baptist Children's Home

MIDDLESEX, NORTH CAROLINA 27557

"A Christian Home for Boys and Girls"

MEMORIAL CHAPEL SPRING REVIVAL

Memorial Chapel spring revival was conducted by the Rev. C. L. Patrick, March 29 through April 2. Brother Patrick did an outstanding job for the Lord. He had three messages each night: a bird story about Wington for the little children, an object lesson related to his message topic, and the scriptural message from God's Word.

The Holy Spirit was prevalent and evident during this ministry, for by the end of the week there were eight new converts and twenty rededications.

Our hearts are filled with thanks and praise that God will continue this spiritual awakening into a movement in many hearts and lives that will bring glorification to His name and to the Children's Home.

Our thanks go also to Brother Patrick and the many singing groups that made this revival such a great blessing.

RELIGIOUS CONTRIBUTIONS FOR MARCH, 1976

Albemarle Conference

Corinth	$ 10.00
Gum Neck	50.00
Hickory Chapel	123.00
Malachi's Chapel	100.00
Mt. Tabor	31.54
S. S. Convention	49.50
Union Meeting	15.90
Sidney	50.00
Sound Side	50.00
Total	$479.94

Blue Ridge Association

[illegible]dar Hill	$ 37.59

Cape Fear Conference

Catalpa	$ 10.00
Goldsboro, First	25.00
Hopewell	100.00
Johnston Union	12.00
Lee's Chapel	30.00
Saint Mary's Grove	5.00
Shady Grove	164.78
Smyrna	65.00
Tee's Chapel	237.55
Total	$628.33

Central Conference

Aspen Grove	$ 296.50
Ayden	55.00
Bethany	34.27
Black Jack	73.26
Community	50.00
Daniels Chapel	300.00
Dilda's Grove	329.35
Edgewood	5.00
Elm Grove	100.00
Free Union	328.81
Friendship	63.52
Greenville, First	10.00
Gum Swamp	55.00
Harrell's Chapel	120.00
Hickory Grove	15.00
Hugo	100.00
King's Cross Road	200.00
Little Creek	110.00
Second Union	8.99
Layman's League	146.31
Fourth Union	220.86
Ormondsville	63.00
Owen's Chapel	50.00
Peace	78.50
Reedy Branch	243.34
Rose Hill	116.74
Spring Branch	110.00
Sweet Gum Grove	225.00
Tarboro	400.00
Winterville	135.40
Total	$4,067.85

Eastern Conference

Antioch	$ 50.00
Core Creek	117.00
Crab Point	15.00
Daly's Chapel	60.00
Deep Run	160.00
Dublin Grove	168.58
Friendship	30.51
Holly Springs	100.00
Jackson Heights	195.68
Kinston, First	70.00
Lanier's Chapel	10.00
Moseley's Creek	100.00
Mt. Zion (Onslow)	55.48
Mt. Zion (Pamlico)	100.00
Auxiliary District	179.18
Eula Jones	5.00
Fifth S. S. Convention	49.00
Third Union Meeting	57.50
New Bethlehem	25.74
New Haven	39.03
Oak Grove	80.00
Oriental	33.94
Pearsall's Chapel	101.82
Pilgrim's Rest	5.00
Sandy Plain	425.95
Sarecta	4.00
Snow Hill	5.00
Sound View	220.00
Spring Hope	50.00
St. Mary's	300.00
Trent	55.40
Wintergreen	11.60
Total	$2,780.44

Pee Dee Association

Beaverdam	$ 525.00
Cypress Creek	51.7[illegible]
Emerson	50.00
Mt. Olive	25.00
Union Meeting	143.94
Oak Grove	75.00
Total	$ 870.65

Piedmont Conference

Highland Pines	$ 15.00
Mt. Olive	120.00
Total	$ 135.00

Rockfish Conference

Conference	$ 13.25

Western Conference

Barnes Hill	$ 10.00
Branch Chapel	61.64
Calvary	375.00
Elwood Lane	28.10
Everett's Chapel	103.0[illegible]
Friendship	200.00
Kenly	385.00
Little Rock	205.00
Marsh Swamp	30.00
Milbournie	83.00
New Sandy Hill	50.00
People's Chapel	225.00
Pine Level	146.1[illegible]
Piney Grove	150.00
Pleasant Grove	10.00
Pleasant Hill	67.8[illegible]
Rains Cross Road	100.00
Rosebud	5.00
Sherron Acres	300.00
Spring Hill	100.00
St. Mary's	30.00
Union Chapel	32.50
Union Grove	55.00
Total	$2,752.34

Other States

Bim, W. Va.	$ 10.00
Laurel City, W. Va.	82.9[illegible]
Flint, Michigan	120.00
Total	$ 302.9[illegible]

Total Religious Contributions	$12,068.3[illegible]

Memorial Gifts for March, 1976

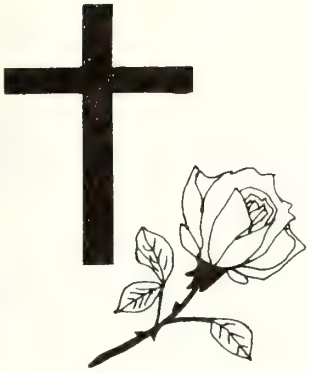
Memorial gifts for the Children's Home for March 1976, totaled $25, and were given as follows:

Elbert Wallace by Mr. and Mrs. Charles King.

Mrs. J. W. Harrell by Mrs. Mary M. Stokes.

Davie Moore by Mrs. Mary M. Stokes.





Special Moments

The following was written by a lady in remembrance of her husband. She saved a the ribbons from the wreaths of flowers from his grave. Since then she has made r children and some grandchildren beautiful arrangements of roses, which are eply treasured.

By special request:

ROSES MADE OF RIBBONS FROM THE WREATHS OF FLOWERS

As I sat making petals for roses from the ribbons of the flowers, these thoughts me to mind:

In the song, **Just a Rose Will Do,**
They are in remembrance for me and you.
The colors are so beautiful: red, white, pink, and yellow—
All so mellow.
Purple, orchid, brown, and gold—
A beautiful memory to behold.

The petals finished and when the roses are completed, a beautiful arrangement minds us of a life completed that left many memories behind. There are ''Special oments'' for all to remember.

The Lord, who gives us hope, also gives us reward and a home with Him and our ved ones.

N
ew Bern

Readers, the column needs **your** responses. I am certain there are many of you ho have considered writing. Share an experience with fellow Christians now.

Maggie

The Unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: ''. . . we are buried ith him by baptism into death: that like s Christ was raised up from the dead by he glory of the Father, even so we also hould walk in newness of life'' (Romans :4).

Baptism is a sacred ordinance of the hurch signifying a death, burial, and esurrection. It is also used as a symbol or cleansing, purification, and consecration. The baptism ritual carries with it a solemn and consecrated dedication to a holy and righteous life under God.

The baptism ordinance in this explication will concern itself with the baptism of believers rather than a rite for the baptism and dedication of infants. First, I want us to look at some things a penitent believer has before he is baptized. The act of baptism comes after the sinner's sins have been take away. ''So then faith cometh by hearing, and hearing by the word of God'' (Romans 10:17). A person is not a subject of baptism until his sins by faith are forgiven. The Lord himself is the only One who can forgive sins. When He says, ''. . . thy sins be forgiven thee'' (Matthew 9:2), you may rest assured that remission of sins has been made. Healing and faith bring salvation. Jesus heals because we have faith; therefore, faith is necessary. The penitent believer, then, is saved before he is a fit subject for baptism. The question may be asked, ''Why bother to be baptized at all, then?'' It is very simple: Jesus requires and demands that it be done. You cannot be disobedient to Christ and expect Him to ''prepare a place for you'' in heaven, in the Father's house.

The penitent believer has remission of sins and he has eternal life (John 3:16); he is not condemned (John 3:17, 18) and is wholly and completely justified in the sight of God. The penitent believer has been cleansed and the Holy Spirit has become a permanent resident in his heart and life. God is on the throne of the believer and has become Lord of all. We as believers have become the temples of the Holy Spirit and He dwells in His temple. God (the Holy Spirit) dwells in all the rooms of our house. He is known and respected in all the acts, conversations, and relationships with others in our lives.

The believer has the love of God in his heart, (Romans 5:1, 5), and faith alone has put it there. We can also believe that the believer is now a child of God and a member of God's divine household. Being a child of God also means that he has absolutely a pure heart which Matthew 5:8 confirms, ''Blessed are the pure in heart: for they shall see God.''

The baptism of a penitent believer accomplishes three things: He has died to sin, he has been buried, and he has been resurrected. He is now a new person in Christ. The old sinful life has been done unto the death—a death which can no longer hold the soul or control it. Old things have passed away, and, behold, all things are become new. Signs of the new relationship with God become more and more evident. The things once hated are now loved, and the things once loved are now hated. The saved person is now serving the Lord and dwells in the light and law of God.

Baptists believe the symbol to be better portrayed by immersing the believer in water as this method depicts a complete separation from the old life and the reappearance depicts a fresh, new, and resurrected life. When one dies to self, sin, and ungodliness are buried (separated from all ungodliness) and he is raised and resurrected into a new life of peace and prosperity. Jesus and the disciples taught this and, if for no other

(Continued on Page 15)



FAITH AND FAMILIES ON THE MOVE

Lesson Text: Hebrews 11:1, 8-16
Memory Verse: Hebrews 11:8

I. INTRODUCTION

Our lesson text for today's study is taken from the Epistle to the Hebrews. Though there are some who express doubts concerning the usually accepted view that this epistle was written by Paul, its intrinsic value and place in the canon of Scripture has never been seriously doubted. The purpose of the book, or epistle, even to the casual reader is apparent. It was written for the purpose of showing the superiority of the revelation of God in Christ to that of any revelation which had preceded it or is likely to follow it. It is commonly believed that it was written for the purpose of influencing a group of Jewish believers, who, under severe persecution, were contemplating the desertion of Christianity and a return to Judaism.

That portion of the epistle which furnishes the material for our lesson text deals with the experiences of Abraham, his family, his heirs, and their response by faith to the call of God in their lives. This is all very appropriate; for this eleventh chapter has often been termed "The Great Faith Chapter of the Bible," and Abraham is known to Jew, to Christian, and even to Moslems as "The Father of the Faithful."—**The Senior Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. We live in a very mobile society. It has been estimated that twenty percent of the people in this country average moving once each year. This has a tendency to be upsetting. It cuts ties and causes many people to leave God and the church out of their lives. Today, we study about the importance of keeping the faith wherever we go.

B. Faith can be a very disturbing thing. Abraham's faith caused him to leave his family and his home country. If our faith does not disturb some of the old things in our lives, we may well question its validity.

C. Because of their faith in His promises, God gave to Abraham and Sarah a son when according to nature it was impossible for them to bear a son. Only faith can make the promises of God real in our lives today.

D. If we want to be true to God, we must keep our minds off the "old things" that were left behind when we became Christian. The best way to do this is to keep them occupied with the good things. Let us be careful to do this.

—**The Bible Teacher (F. W. B.)**

III. ADDITIONAL TRUTHS

A. In thousands of homes a number of years ago a certain motto was common:

"Christ is the Head of this house,
The Unseen Guest at every meal,
The Silent Listener to every conversation."

In those days, humanly speaking, the husband was the head of the home. But with the emancipation and enfranchisement of woman, man's sovereignty in the home is open to question. "I'm going to be president of this new firm," said a bridegroom shortly after the wedding. "That's all right with me," said the bride, "and I'll be the treasurer." So the battle was on. There is only one absolute solution to the problem and that is to make Christ the head of the house. When this is done in all sincerity, and Christ's presence is always felt, there will be no question as to the home being a happy one.

This is true of the so-called home on the move today. Never in our lifetime have we seen as much moving from one area to another as families are doing today. Millions of mobile-type homes are bought and sold. Thousands of families are being transferred from one busin area to another every year. Children frequently uprooted from their school church life, in some instances as m as three times a year or more. The question is, What is all this doing to faith of these people? How is it affect their spiritual life? Perhaps we can f the answers in the story of one gr migrant and his home: Abraham.—**T Advanced Quarterly (F. W. B.)**

B. Literature is filled with mer attempts to picture in writing a perf society. Plato wrote of such a society his **Republic**; More gave us **Utop** Hilton introduced **Shangri-la**; and the could go on. But all of them were f titious, and not one of us would actua care to exchange our lives here for any the fictional places entirely.

Men have been no one more su cessful in producing an ideal society th in writing about it, though many ha tried it. We are being factual, r pessimistic, when we suggest that t end will never be accomplished human effort. In simple fact, the bett country is the work of the Creator, n the creature.

Both Abraham and Sarah had a re sense of their purpose and destiny in lif they wanted to please God. It would n have mattered where God had sent ther or what He had asked them to do. The faith was grounded unshakably in Hir and their lives were fully under H direction.

We desperately need a similar sense purpose and destiny in this hour. matters much less **where** we live tha **how** we live. If we, like the patriarchs believe the future is altogether in God' hands, we might move about as ofte and as far as did Paul, and our fait would only be made more secure. Ou need is to give greater heed to God tha geography; to building Christian home than air-conditioned houses; to Christia growth than combatting cra grass.—**Standard Lesson Commenta mentary**

CHURCH PEWS

Any church in need of church pews, solid oak, in excellent condition, please call 244-0162 at night or on weekends for further information. There are twenty-two pews for sale.

STORIES for our youth



"Love Thy Neighbor"

PADDY MOORE sat swinging back and forth in his swing neath a big sycamore tree. He was ting for Jack Dorsey, a new boy in the mmunity, to be far down the street ore he, himself, started to school.

Paddy went regularly to Sunday ool. He knew a great many Bible ses by heart. He knew very well that should love his neighbor—but he just **uldn't** make himself love Jack Dorsey.

Jack was a bad boy. Yesterday he had en the new red cap belonging to Billy, ddy's little brother, and had thrown it o the creek which the boys and girls d to cross on the way to and from hool. Maybe Jack hadn't meant to p it. Maybe a tiny puff of wind had ked it from Jack's fingers. Yet, the p had dropped with a splash into the ter.

The worst part of it was that Jack dn't seemed to care. He had cried, You won't catch me wading in that ek for any old cap!" He looked very pleasant.

Billy had stood on the narrow bridge er the creek and howled. Paddy had d to rescue the cap; and when he lifted dripping, from its ducking, Jack had n away.

Today Billy couldn't wear the cap. It d shrunk, and the bill had fallen to eces, which is what often happens to et caps. The creek wasn't deep and the idge over it wasn't high, but the chilly ater had given Paddy a slight cold.

No, he just wouldn't love Jack.

By this time Jack was on the bridge, d so Paddy left his swing to start to hool, too. Jack would be at school by e time Paddy reached the bridge.

Then to Paddy's surprise and nhappiness, Jack didn't move on. He stayed on the bridge as if pretending to look at something in the water.

"He's waiting to make me sorry because I saved Billy's cap," thought Paddy. "But I'm not afraid," and he kept walking toward Jack.

When he reached the bridge, Jack said, "So you got the cap! Well, I'm not going to let you get by here," and he stretched his arms from railing to railing, for the bridge was just as wide as the walk, and Jack was big for his age.

"Let me go," Paddy tried to push Jack's thick arm aside. "We'll be late for school if we don't hurry."

"That's just what I want," cried Jack, and he stuck out his foot as Paddy tried to pass. Paddy stumbled and fell, and in falling, accidentally knocked Jack's feet from under him. Down he fell, too.

A moment after Jack fell, Paddy heard a splash in the water. Jack must have heard it, too, for he jumped to his feet crying, "My knife! The one Uncle Hugh sent me!"

Suddenly Paddy felt sorry for him. He jumped to his feet, too, and looked over the railing of the bridge. There, among the silvery minnows flashing about, lay a tiny knife. Its side made of bits of lovely rainbow-colored shells shone brightly. He could understand why Jack didn't wish to lose such a pretty thing.

"You can get it," suggested Paddy. "The water isn't deep."

Jack looked dreadfully frightened as he stuttered, "I—I can—can't."

Right then Paddy knew why Jack couldn't get the knife, and why he hadn't tried to rescue Billy's cap yesterday. Jack was afraid of water! Even if Paddy wouldn't love Jack, he could at least help him.

"I'll get it for you," Paddy said, as he ran around the edge of the bridge, took off his sneakers and socks, and waded into the clear, cool water. In less than a minute he had the tiny knife and was wiping it dry on his handkerchief.

"It's certainly a beauty," he told Jack, who was standing on the creek bank waiting for it.

When Paddy handed it to him, Jack said, "It's the only treasure I have. Thanks," and started to walk away.

"Wait!" cried Paddy. "Wait till I get my socks and sneakers on."

Jack waited, all the while wiping and blowing on his treasure to make it perfectly dry.

"I'm ready, now," exclaimed Paddy. "We must hurry!"

"I want to say something before we go on," Jack told him. "This is the first time anyone has been kind to me since I've come to your school. Thanks, and I'm sorry I was mean to you today and to Billy yesterday. I'll try to make things right with Billy. Maybe"—he said it very slowly—"I'll give him my knife."

"No! Don't!" cried Paddy. "I'll tell you what. I'll give Billy a ball of mine he wants if you will come to Sunday school with me next Sunday."

Jack certainly looked surprised, and they passed three houses before he said, "I'll do it! Let's run!"—Junior Pupil

RETIREMENT HOMES NOTICE

In anticipation that the first duplex apartment at the Retirement Homes will be ready for occupancy about July 1, the committee is ready to start receiving applications for admission. All persons interested in making application should write to Retirement Homes and request application forms. The proper address is Free Will Baptist Retirement Homes, P. O. Box 250, Middlesex, North Carolina 27557.

A CHALLENGE

To any church that is interested in reaching out to the lost to win them to Jesus and help the church to grow and is willing to work with a pastor to this end, I extend my invitation to contact me and offer a challenge. Let's do something for the Lord. It will take a bit of planning, a lot of hard work, and much dedication and prayer. If you are this kind of people and want to do something for Jesus, I challenge you to contact me by writing Route 2, Box 340, Grifton, North Carolina 28530, or phone 524-5186 after 5 p. m.

Yours in His service,
Ray Harrison Jr.

MOUNT OLIVE COLLEGE HAPPENINGS

MOUNT OLIVE, NORTH CAROLINA

MOUNT OLIVE COLLEGE STUDENTS LEARN ABOUT HOME MISSIONS



Shown standing is the Rev. Taylor Hill, Director and Treasurer of the Home Mission Board of the North Carolina State Convention of Free Will Baptists, as he discussed the work of the board with students enrolled in the course on "The Free Will Baptist Church" at Mount Olive College. In addition to the regularly enrolled students, a number of visitors were present for this special presentation.

The course on The Free Will Baptist Church is offered each year as a means of acquainting students with the history, beliefs, government, and program of Free Will Baptists.

MEMORIAL GIFTS TO MOUNT OLIVE COLLEGE

The following memorial gifts to Mount Olive College during the month of March totaled $306.35. These gifts do not include gifts to the College Library.

In Memory Of

Mrs. Mozelle Bennett by James A. Cowan, Thibodaux, Louisiana.

Mrs. Sallie Ann Bridges by Mr. and Mrs. Charles M. Parker, Pinetown.

Dr. W. H. Crumpler by Mrs. Arlene G. Talton and Kathy, Mount Olive.

Mr. George Dail by Celia Hart Garris Woman's Auxiliary, Ayden Free Will Baptist Church, Ayden.

Mr. Everett Davis by James A. Cowan, Thibodaux, Louisiana.

Mrs. Mae Garner by the Rev. and Mrs. Sheldon Howard, Mount Olive.

Mrs. Estelle Gay by Howell Swamp Woman's Auxiliary, Walstonburg.

Mrs. Sadie Glaser by Mr. and Mrs. Paul Burroughs, New Bern.

Mrs. Isabel Grady by Mr. and Mrs. Rolland P. Callahan, Pink Hill, and Miss Thelma Dilday, Albertson.

Mr. William H. Hardy by Mrs. Worrell's Office Practice Class, Mount Olive College, Mount Olive; Mrs. James Worrell, Goldsboro; Mr. and Mrs. Harold Herring Sr., LaGrange; and Miss Pamela R. Wood, Mount Olive.

Mrs. Sadie Ipock Hargett by Mr. and Mrs. Daniel W. Fagg Jr., Batesville, Arizona.

Mrs. Rosalie Denny Harrell by Mr. Douglas Carl Abrams, Greenville, South Carolina.

Mr. Thad Hart by Mr. and Mrs. Luther Hart Jr., Altamonte Springs, Florida; Mr. and Mrs. Charles E. Housner, Waretown, New Jersey; Pittman Bible Class, Ayden Free Will Baptist Church; Mrs. Celia Hart Garris; Mr. and Mrs. E. L. Hill; and Mr. and Mrs. David Davenport, Ayden.

Mrs. Lena Mae Pearson Herndon by Mr. and Mrs. James B. Hunt, Lucama.

Mr. Otis Hill by Mrs. Daisy Simpson and Mr. and Mrs. James B. Hunt, Lucama.

Mr. Uriah Joyner by Mrs. Carrie P. Herring, Mount Olive.

Mrs. Katherine Lewis by Gary Fenton Barefoot; Mr. and Mrs. John C. Carrere Sr., John Jr., and Tim; and Miss Pamela Wood, Mount Olive.

Mrs. Lessie Mozingo Little by Mr. and Mrs. Douglas Stocks.

Mr. William Liverman by Mr. and Mrs. Clayton Early; Laura Wiggins Bible Class, Hickory Chapel Free Will Baptist Church; Miss Thelma Dilday, Miss Mary Lou Dilday, and Mr. Lloyd Dilday, Ahoskie.

Mr. Robert Massengill by Mrs. Flonnie W. Creech, Princeton.

Mrs. C. H. Overman Sr. by Mr. and Mrs. James B. Hunt, Lucama.

Mrs. Kitsey Parker by Mr. and Mrs. John Westbrook, Mr. and Mrs. George Potts, Mr. and Mrs. James Holmes, and Mr. and Mrs. Ellsworth Sutton, Mount Olive.

Mr. Mossett T. Parsons by Mr. and Mrs. Robert H. Humphreys, Norfolk, Virginia; Mrs. Wilhelmina J. Petrillo, Clearwater, Florida; Mr. and Mrs. Thomas G. Price, Smithfield; and Mrs. Mary Lou Jackson, Clinton.

Mrs. Troy Pate Sr. by Mrs. Flonnie W. Creech, Princeton.

Mr. W. Jennings Price by Miss Leah McGlohon, Winterville.

Mr. Floyd Robbins by Mr. and Mrs. Harold Herring Sr., LaGrange, and Mr. and Mrs. Harold Herring, Mount Olive.

Mrs. Daisy Rolison by Mrs. Pannie M. Rhod Beulaville; Mr. and Mrs. Rolland Callahan; Mr. Mrs. Weils Thomas; and the Rev. and Mrs. S. Smith, Beulaville.

Mr. Jack Rollins Selby Jr. by Mount Olive Coll Alumni Association, Mount Olive.

Mr. Norwood Vinson by Donald and Garrett Walk LaGrange; Newlon Overman; Mrs. Ethel Walker; family of Buddy Walker; and the family of Ray Walk Mount Olive.

Mr. Elbert Wallace by Miss Cathy Wallace, Mo Olive.

Mrs. Mittie H. Wheeler by Woman's Auxilia Howell Swamp Free Will Baptist Church, Walst burg.

Mr. Thomas H. Wilson by Harvey, Marie, and Ar Whitford, Vanceboro; and Mr. and Mrs. Bobby Ackiss, Goldsboro.

In Honor Of

Miss Kimberly Joy Guzman by Mount Olive Colle Alumni Association, Mount Olive.

Winfred Glynne Harris by Mr. and Mrs. Print Winfred Harris, College Park, Georgia.

Mr. and Mrs. Fred Lewis by Mr. and Mrs. Willi H. Smith, Mount Olive.

John Kyle Smith by Mount Olive College Alur Association, Mount Olive.

The Rev. and Mrs. S. A. Smith by Mr. and Mrs. A. Jones, Mr. and Mrs. Ernest C. Grady, and Mr. a Mrs. Jimmy O. Summerlin, Kenansville; and Mr. a Mrs. William H. Smith and family, Mount Olive.

CHRISTIAN MUSIC FESTIVAL MAY 1



The Singing Samaritans (picture above) is one of nine groups that will b participating in the Christian Mus Festival to be held at Eagles Ne Conference Center on Saturday, May 1.

The other groups that are on th program are: The Foundations Pikeville, The Good News Quartet Durham, The Master's of Rocky Moun The Melody Makers of Greenville, Th Miles Family of Pink Hill, The Presco Family of Grantsboro, The VanGuar Brothers of Mount Olive, and The Youn World Singers of Vanceboro. Also ap pearing on the program will be Th Mount Olive Singers and The Ne Creations of Mount Olive College.

he program will begin at 9 a. m. and continue until 6 p. m. This is a day set aside for the purpose of praising the Lord through songs, testimonies, and Christian fellowship. There is no admission charge for this event and the public is invited.

Lunch will be catered by Wilber's Barbecue of Goldsboro at a cost of $2 per plate. Lunch tickets will be on sale from 9 a. m. until 11 a. m.

Make your plans now to attend this event and receive the blessings that God has for you.

THE UNMITIGATED TRUTH

(Continued from Page 11)

reason but for obedience, it is sufficient for our confirmation and salvation.

The ordinance of baptism bridges the gap between the old life of sin and the new life in Christ. I cannot think of a better way to do this than the way suggested by Christ and practiced by the disciples. ''. . . Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned'' (Mark 16:15, 16). The minister who qualifies to lead this service must be a born-again, spiritual believer who has proven himself in behavior and conduct. He must be clothed with authority from his church and from the Bible. He must be a regular ordained minister and in good standing with the local church and conference. The laws of the land honor his credentials and will back him up as he performs this ordinance under God.

A baptismal service is conducted in a manner as set forth in the ritual recommended by the church fathers of the particular denomination to which the minister belongs. Baptists believe that immersion is the Bible way and this is how it is done. There may be exceptions in the case of illness or inability physically to be baptized. Many other denominations sprinkle holy water on the believer, and still others pour holy water on their heads. Give it some thought and research the Scriptures and you will find the right method and will be satisfied. Amen.

COMING EVENTS . . .

April 24—North Carolina State Youth Fellowship Convention, Lucama High School, Lucama, North Carolina

May 6—North Carolina State Woman's Auxiliary Convention, Memorial Chapel, Free Will Baptist Children's Home, Middlesex, North Carolina, with the Western District Serving as Host

May 14, 15—Prayer Retreat, Eagles Nest Retreat Center, Dudley, North Carolina

May 22—Founders' Day, Free Will Baptist Children's Home, Middlesex, North Carolina, 10:30 A. M., in Memorial Chapel, the Rev. Robert May, Guest Speaker

June 28-30—General Conference of Original Free Will Baptists, First Free Will Baptist Church of Durham, North Carolina

QUESTIONS & ANSWERS

(Continued from Page 7)

been far exceeded. Has not Jesus conquered Europe and changed its name to Christendom? All countries that refuse the cross wither, and the time will come when the vast countries and countless myriads of America and Australia, looking upon Europe as Europe now looks upon Greece, and wondering how so small a space could have achieved such great deeds, will find music in the songs of Zion and solace in the parables of Galilee.' ''



Our Church Auxiliaries

ATTENTION, AUXILIARIES!

The Eastern District Woman's Auxiliary Convention voted to sponsor a Vandemere Woman's Conference July 5-10, at Camp Vandemere.

Camp Vandemere is owned by the Eastern Conference. It has a great ministry to offer to the people of the Free Will Baptist Denomination. It is located on the water and has a program of Christian fellowship designed to bring people closer to Christ. The Woman's Conference fee is $35 per person, including the $5 registration fee. Send your name, address, age, and registration fee to Mrs. Happy Taylor, Director-Registrar, Route 1, Box 109, Deep Run, North Carolina 28525.

INSTALLATION OF PEE DEE DISTRICT AUXILIARY OFFICERS



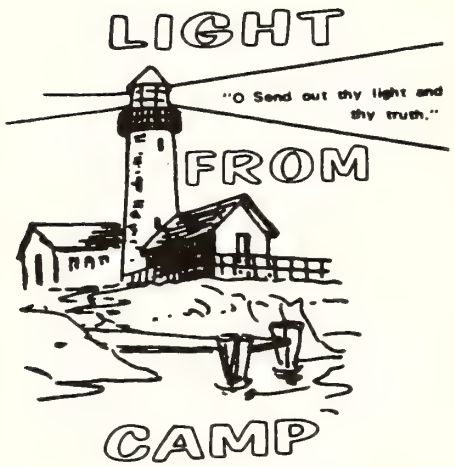
The Pee Dee District Woman's Auxiliary Spring Convention was held Saturday, April 3, at the White Oak Free Will Baptist Church, Bladenboro. The convention's theme was ''Faith's Achievements,'' with Scripture taken from Hebrews 11.

The morning session began with presentations given by Mrs. A. B. Chandler, treasurer of Cragmont Assembly; Mrs. Ruby Hancock, president of the State Woman's Auxiliary Convention; Mr. Russell Duncan, director of admissions of Mount Olive College; and the Rev. Joseph Ingram, foreign missions director.

During the afternoon business session Mrs. Marybelle Pait, installation officer, proceeded with the installation of officers. They are (front row, right to left) as follows: Mrs. Huldah Jernigan Kinlaw, president; Mrs. Kathleen Davis, vice-president; Mrs. Shelby Edwards, secretary; and, Mrs. Avary Brisson, treasurer. (Back row, left to right): Mrs. Nancy Hardee, youth chairman; Mrs. Katie Duncan, program-prayer chairman; and, Mrs. Barbara Bryan, corresponding secretary. Officers not in the picture are Mrs. Clyde Mercer, missions chairman; Mrs. Dorothy Godwin, study course chairman; Mrs. Edith Pope, benevolence chairman; and, Mrs. Hattie Bright, field secretary.

Respectfully submitted,
Mrs. Barbara Bryan
Corresponding Secretary

LIBRARY
DURHAM, N. C. 27705



WHY SEND MY CHILD TO CAMP VANDEMERE?

Camp Vandemere offers a unique camping experience! The camp is a nonprofit organization which is owned and operated by the Eastern Conference of Free Will Baptists.

The camp exists only because it offers a program that will meet the needs of every child. The conference believes that a camping experience can offer opportunities of growth and development that the church, school, and community programs (even the home) cannot.

Camp Vandemere strives to help the child grow mentally, physically, emotionally, and spiritually. It does this through a carefully planned and highly active program.

The conference sees Camp Vandemere as a means of presenting opportunities for Christian learning, growth, and guidance that cannot be achieved elsewhere in the church's program of Christian education. Through a Christ-centered camping ministry, the camper is exposed to growing experiences that touch all areas of his life. His physical, mental, social, and spiritual world can be enriched, enabling him to become a contributing member of the body of Christ. Christ and self can be discovered through camping.

"And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1:25). Just as the Lord sought to escape from the press of a demanding, needy, and explosive world, to be refreshed and revived through a retreat to solitude, the youth also need to find time to be alone. The aloneness that is enjoyed and sought for is to be found at your camp—Camp Vandemere. The retreat atmosphere is yours to experience as you reverently stand on the banks of the Bay River at Vandemere, or sit under the canopy of pine trees.

The facilities and programs of Camp Vandemere are offered to you and you family in order that you might have unique worship experience and th opportunity for relaxation, recreation and fellowship.

The following application blanks ar for your use if you plan to spend a wee at Camp Vandemere this summer, or your church would like to spend a day o overnight retreat. Please clip the prope blank and mail to the Rev. Ralp Sumner, P. O. Box 445, Bridgeton, Nort Carolina 28519.

Please do not write here.

Date Received _____

Date Acknowledged _____

Camp Week _____ , Balance Due _____

Camp Fee: $35. A deposit of $5 is required along with application and the balance upon arrival.

Name of Camper _____

Address _____

Phone No. _____ , Age _____ , Sex _____

Birth Date _____ , Grade Completed _____ ,Week Desired _____

Check in Time: 11 a. m., Monday; Check out Time: 11 a. m., Saturday.

I give my permission for my child to participate in all activities at camp except those noted: _____

_____

Signed _____
(Parent or Guardian)

I or (We) _____

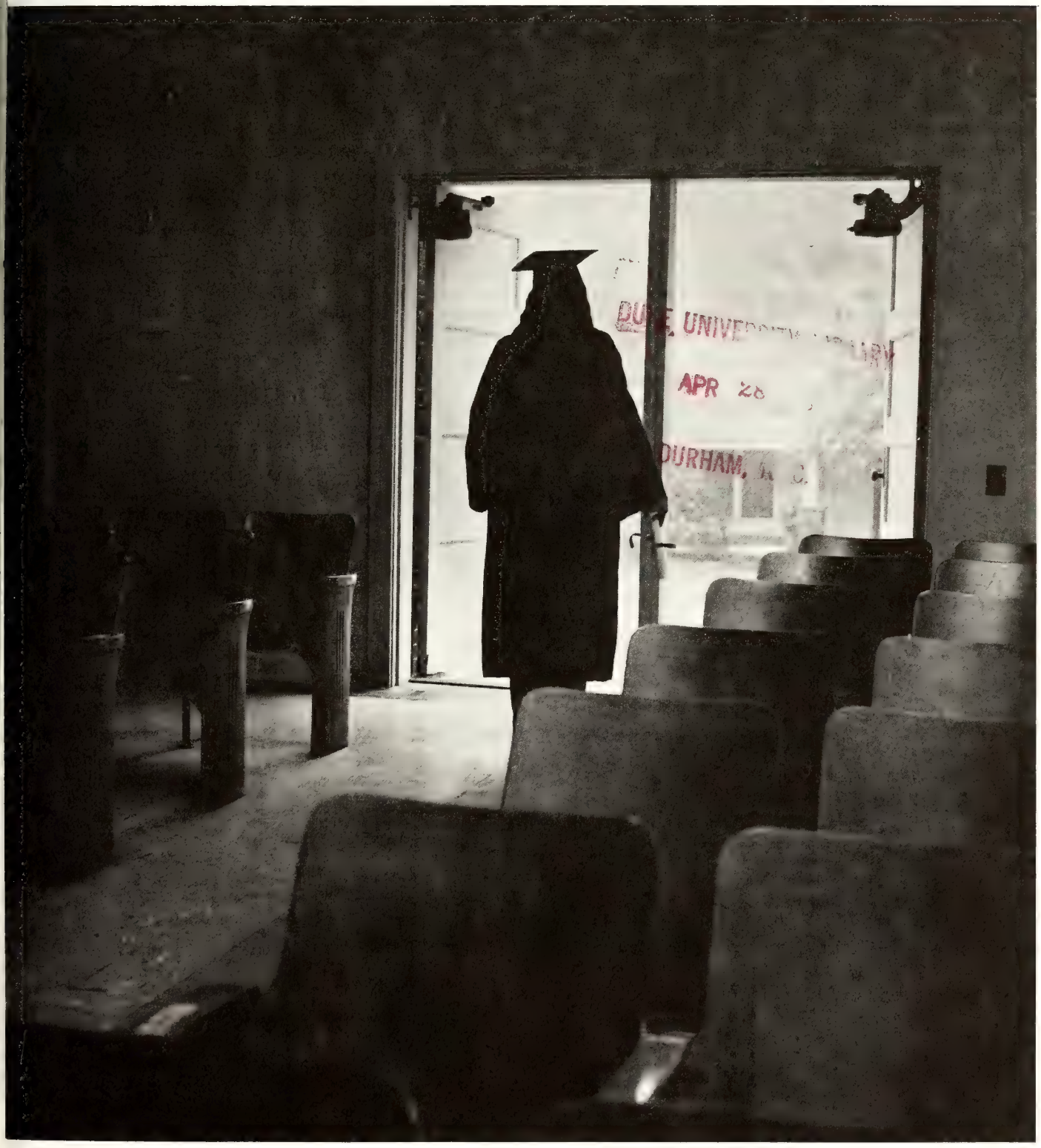
of _____ Church

wish to hereby apply for use of the picnic area _____ , dorm and kitchen/dining room _____ , Gillikin house _____, others _____ , at Camp Vandemere, Inc., Vandemere, North Carolina, for _____ date.

Overnight Retreat:
Gillikin house, family of six, $15 per 24 hours; each additional person, $1 each.
Camper space, $3 per day; tent space, $3 per day.
Kitchen/dining room and dorm use, $10 per day, per person, including three meals.

the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 28, 1976



"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" [2 Timothy 2:15].

EDITORIAL...

What, Then, Is an Education?

Guest Editorial by Joyce Proctor Beaman

In a few days, thousands of young people will graduate from the high schools and colleges of our land. It is a time of joy and of achievement.

Solomon valued wisdom above all things. "Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get understanding" (Proverbs 4:7). Yet, it was not a formal education or knowledge or facts that Solomon sought, but understanding through a perceptive mind that enabled him to think wisely and deeply. It is true that reading, thinking, listening, and learning help to discipline and to train the human mind for thought and depth of understanding; but learning without common sense and love almost always produces an unbecoming personality and character.

The Bible warns against pride, snobbery, and conceit—the "educated fool," as we often hear it expressed: ". . . it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? . . . hath not God made foolish the wisdom of the world?" (1 Corinthians 1:19, 20). Also, "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of the world is foolishness with God. . . . And again, The Lord knoweth the thoughts of the wise, that they are vain" (1 Corinthians 3:18-20).

Over 200 verses of Scripture refer to the word "wisdom." Will you agree with me that Solomon would have said that wisdom is knowing the will of God and doing it? "Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee" (Proverbs 4:5,6).

Beyond the Bible, and yet coinciding with it, Albert Edward Wiggam, in THE MARKS OF AN EDUCATED MAN, lists these qualities of the truly educated person:

1. He cultivates an open mind.
2. He listens to the man who knows.
3. He never laughs at new ideas.
4. He knows the secret of getting along with other people.
5. He cultivates the habit of success.
6. He knows that as a man thinketh, so is he.
7. He knows that popular notions are almost always wrong.
8. He doesn't fall for or follow magic.
9. He links himself with a great cause.
10. He builds an ambitious picture to fit his abilities.
11. He always tries to feel the emotion that he ought to feel.
12. He keeps busy at his highest natural level in order to be happy, useful, and good.
13. He knows that it is never too late to learn.
14. He never loses faith in the man that he might have been.
15. He achieves the masteries that make him a world citizen.
17. He cultivates the love of the beautiful.
18. He lives a great religious life.

Louisa Mae Alcott wrote: "There is virtue in country houses, fields, gardens, orchards, streams, and groves; in rustic recreation and plain manners that neither cities nor universities enjoy."

Maybe the answer lies in the thought that it takes it all—Bible, books, school, knowledge, living, and loving—all that we can learn and find and do and be to truly love God and others sincerely and purely.

Again, we turn to our Perfect Example: ". . . Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52).

The challenge is always with us: "So teach us to number our days, that we may apply our hearts unto wisdom" (Psalm 90:12).



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ETERNAL LIFE: MYTH, HOPE, OR TRUTH

W. Burkette Raper
Mount Olive, North Carolina

WHEN we are healthy, our relationships with others are good, our undertakings are successful, and we feel that we would like to stay here forever. But even if we live to be old we are not on this earth long. Although our bodies are a miraculous creation by God, they nevertheless contain the seed for their death.

After death, then what? This question is not only among the oldest but the most pervasive in human experience, for what we believe about death largely determines what we believe about life. Here I am inseparable from a body that, regardless of how strong and healthy it is today and in spite of all I can do to care for it, is designed to last only a limited number of years. Is the totality of my life what I do during these brief years or does my life transcend the span of my physical existence?

Some of us live with the hope of **eternal life**; others imprison themselves within the boundaries of human intellect and conclude that we cannot depend upon what we cannot prove; and others regard **eternal life** as a **truth** on which to build their lives on earth. The position we take becomes the reference point by which we live.

Eternal Life: A Myth?

A myth is a view that depends, not on fact, but on our effort to find meaning and purpose in human experience. To regard **eternal life** as a myth is to say: "There is no scientific evidence of life after death, but since man needs such a belief he has formulated views on immortality."

Those who take this position hold that in reality there is no life after death—that **eternal life** is like an imaginary life raft which some people need to navigate upon the seas of this life.

People who disclaim belief in **eternal life** are not thereby morally corrupt, intellectually inferior, nor antagonistic to good. On the contrary, most of them are honest, hard-working, and compassionate toward the needs of others and are responsible citizens.

Their problem is that they limit life to what their minds can prove; and, since **eternal life** is a concept which transcends their rational powers, they can find no place for it in their view of life.

If the power of man is the measure of life, then **eternal life** is but a myth.

Eternal Life: A Hope

All religions have at their core a promise of salvation which is designed to prepare its adherents for some form of life after death. Some religions teach reincarnation: the belief that we come back to earth in a different form, depending upon how we lived during the previous life. The early American Indians viewed life after death as a happy hunting ground, and so they sometimes killed a man's horse and buried it with him so he would have it in the next life.

Many Christians regard **eternal life** as a **hope,** perhaps their greatest hope. When life on earth is hard, our bodies become painful and our defeats overshadow our victories, the hope for **eternal life** grows stronger, but for a large number, **eternal life** remains only a hope.

This position leads us to view life on earth as a certainty; but while we hope there is life beyond death, we are not sure. The result is that we anchor ourselves to this life; we pay homage to belief in **eternal life,** but we do not invest much of ourselves in it. Of this view Paul wrote, "If in this life only we have hope in Christ, we are of all men most miserable" (1 Corinthians 15:19).

Eternal Life: Truth

The central message of the New Testament is that the eternal God, Creator of heaven and earth, has brought life and immortality to the human race through His Son, Jesus Christ. It is for this reason that the story of Jesus—the gospel—is "good news."

The Christian meaning of Easter is that God, in the person of Jesus Christ, has overcome death and offers to every human being the gift of **eternal life.** From the Christian point of view there is no dichotomy (separation) between life on earth and life after our physical death. **Eternal life** is God's gift through Jesus Christ, which begins here and now on earth, and it never ends. Physical death has no power over it.

The culminating experience of Jesus was His resurrection, His victory over human evil and physical death, and without this victory there would be no Easter, no gospel, no church, and the human race would be without **eternal life.** Jesus said it: ". . . this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3).

The salvation which Christianity proclaims is the life of Christ in those who believe in Him. ". . . these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31).

For the Christian, **eternal life** is more than a hope—it is the truth on which we stake our lives on earth, and to which we commit all that we have and all that we are. It is a truth too big to depend for its validity on the ability of a finite human mind to prove it, for it is the truth of God.

It is about this truth that the New Testament speaks: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (1 John 5:13).

CHRISTIAN EDUCATION: MY PERSPECTIVE

by the Rev. DeWayne Eakes

(The following two-part sermon was delivered by the Rev. DeWayne Eakes at the Third Eastern District Sunday School Convention on April 3, 1976, at the First Free Will Baptist Church in Kinston. Some felt that the sermon was very good and deserved to be read by all Free Will Baptists. Permission was given by Mr. Eakes to have the message printed in "The Free Will Baptist."—The Rev. Bill Futch, Pastor of the Kinston Church.)

EMPHASIS on Christian education may be late coming, but praise God, it is finally here! The Rev. L. E. Ballard has spent many years working toward this emphasis. Today we are seeing more and better efforts toward Christian education taking shape within our denomination. We are seeing efforts toward better training for ministers in their "education for the ministry." We are seeing our State Sunday School Convention moving us in a very positive and much needed direction of improving our standard of Christian education in the local church school. I am personally enthused with this emphasis. The admonition, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the work of truth" (2 Timothy 2:15), is applicable to striving for sound Christian education practices.

Richard Baxter, author of **The Reformed Pastor,** wrote in 1650: "All Christians are the Disciples or scholars of Christ: the Church is His school, we are His ushers: the Bible is His grammar: thus it is we must be daily teaching them."[1] Christian education is both a matter of training pastors and teachers and the nurture of every lay person which the local church has within its influence as a stewardship trust from God. "Reconciliation is one of the key words for understanding the purpose of the Christian ministry, which belongs to the laity as to the clergy."[2] If we are to experience "reviving" and "renewal" of faith and life within the church, more than fervent preaching, glowing testimony, and inspiring singing is required. Undergirding all of this must be solid, well-informed instruction, especially in the church school, which I feel is the auxiliary of the church which is of primary importance! If reconciliation is to be accomplished then effective communication is required. "Communication of the Gospel is of course, the chief function of Christian Education."[3] A good beginning for a definition of Christian education for me is the following: "Christian Education is the attempt . . . to participate in and to guide the changes which take place in persons in their relationships with God, with the Church, with other persons, with the physical world and with one's self."[4]

In light of these statements, I would like to share with you my perspective or some of my ideas about Christian education as it applies to us in our local church settings. There are three general areas, which overlap, that I wish to speak of. There is "The Area of Knowledge or the Content of Christian Education"; Skills or Methodology for Christian Education"; and "Human Personality and Spiritual Development in Regards to Christian Education."

I. THE ASSIMILATION OF KNOWLEDGE AS AN ELEMENT OF CHRISTIAN EDUCATION

To speak of education is to talk about receiving and sharing knowledge so that both the teacher and student are stimulated to think, learn, and make application of that knowledge. We are speaking here essentially of the intellectual content of Christian education. A good place to begin discussion is how the church sees itself in fulfilling its mission of redemption and reconciliation through Christian education.

The church is a community of persons (believers). It is expressed by the fellowship, life-style, or the quality of life that proclaims itself to be the church. Because the church is the church it is continually faced with the problems and responsibilities of "renewing its s understanding." The church is "Covenant People"; that is, the pe of the New Covenant, sealed by redemptive life, death, and resurrec of Christ. A part of our Covenant God, as the church, means a cons examination and renewal of our pract to insure adequate Christian educat The church is a body of people profess the Christian faith and particip in the world. Our faith is our prepara to experience the "Abundant Life" n Thus a heavy responsibility for Chris education emerges. Instead of "get us ready to leave," Christian educa must help us prepare to **live.** May learn from the "Priestly Prayer" of J 17:11 and 13: ". . . now I am no mor the world, but these are in the world, I come to thee. Holy Father, k through thine own name these wh thou hast given me, that they may one, as we are. . . . these things I sp in the world, that they might have my fulfilled in themselves." The **now** where we are in the church!

A vital concern of the content Christian education is theology. Theol is defined as "the study of God, nature and attributes, His relations man and the universe." Every man talks about God, man, sin, gra forgiveness, the creation, and so forth a theologian. The only question is, "H good a theologian do we want become?" The committee drawing The Report on Sunday School Impro ment, recognizing this, included **Introduction to Original Free Will B tists,** as a part of the recommen study program. Here is a brief stud the theology and history of our chu As Dr. John Eddins, professor Southeastern Seminary in Wake For stated: "Never before in the histor the church have so many rejec Christianity without knowing what i they are rejecting; and never before h so many accepted Christianity with knowing what they are accepting." must ask and discover why we believ we do if the gospel message is reall serious a business as we say it is!

History is also a vital part of our fa It has been said that without a sens history we are doomed to repeat mistakes of the past. We, as a peopl faith, stand to gain much from an derstanding of our denominati history and the history of the Chris

...it.

...hristian education must help us to ... ways in which we can respond ...ningfully to our present situations. ... calls for social and ethical ap-...tions of the teachings of Christ. This ...ns in areas of human relationships, ...omics, government, and in every ... of life we must learn to make the ...stian affirmation meaningful. The ...hings of Christ were revolutionary ...ng His lifetime and they are now ...n we apply them. Matthew 22:37-39 ... prime example: ''. . . Thou shalt love ...Lord thy God with all thy heart, and ... all thy soul, and with all thy mind. ... is the first and great commandment. ... the second is like unto it, Thou shalt ... thy neighbour as thyself.''

...he intellectual task of Christian ...cation is to give and receive ...wledge and show us ways of making ... Christian faith work for us now! ...nge through Christian education is a ...dual, stable, and necessary process if ... are to ''grow in the grace and ...wledge of Jesus Christ our Lord.''

THE MASTERY OF SKILLS OR METHODOLOGY IS AN IMPORTANT ELEMENT OF CHRISTIAN EDUCATION

...Ve realize that the gaining of ...wledge is fruitless to our goal of ...istian education unless it is passed ...to others. How the teaching process is ...ried out does greatly effect the quality ...Christian education. We need to learn ...ne lessons from the public education ...stems as to methodogy and adapt them ... our use and develop our own ...hniques. Even good content can be ...ffective if poorly presented. A ...diocre lesson can be much improved ... using the most effective technique or ...thod of presentation. The books, **Blue ...nt for Teaching** and **The Seven Laws ... Teaching**, are concerned with im-...oving the techniques of presentation ...d more effective communication of the ...sson. Their use as outlined in ''The ...port on Sunday School Improvement'' ...ll prove beneficial to any program of ...ristian education in the church school.

...David J. Ernsberger, **Reviving the Local Church** ...iladelphia, Pa. 19129: Fortress Press, 1969) p. 7.
...Reul L. Howe, **Man's Need and God's Action** ...enwich: Seabury Press, 1953) p. 46.
...Ernsberger, **Reviving the Local Church.**
...Lewis J. Sherrill, **The Gift of Power** (New York: ...cMillan, 1955) p. 82.

(Continued Next Issue)

THE YOUNG AND FAITHFUL

by Benjie Bryan

I would like to start by saying that young people are today's tomorrow. They hold the key to the future. What I am saying is that our young people will grow. Some will follow in their parents' footsteps, some will become government officials, some big businessmen, and some not so big. Also some will be workers and some professional athletics. But all will be facing problems throughout their lives.

We are growing up in a world of poverty, sickness, starvation, sin, and selfishness; however, with your help and God's help, I feel sure we can face and solve these problems.

I approve of the way parents have disciplined, taught, brought up, helped, and given their love to us. But we still have problems and have to seek advice from Mother and Father, or a brother or sister. However, with all this help, some of our youth have turned to drugs and alcohol, with very few turning to God.

Statistics show that drugs and alcohol are the two greatest problems among our youth today, and all our young people will be faced with these problems. All will be tempted by these killers, and some will not be able to cope with them. But we can survive and conquer these problems if we put our faith and trust in God. No problem can be solved with a bottle or a needle.

Now let us take a look at some Scripture where faith has stood the test. In John 6:8-13, the little boy in the story did not hesitate to sacrifice his lunch because he had faith in God. Jesus took his lunch of five loaves of bread and two small fishes and fed five thousand. Would you, today, give your lunch to Jesus that He might feed a multitude, or would you be selfish and keep it for yourself?

We find in 1 Samuel 17:47-51 that David was called on to fight the Philistine giant. How many of you would have answered the call? Some would not want to get their hands dirty. Others would want someone else do it for them. I fear that we have very few who would turn to God for faith and be courageous enough to slay the giant.

In Luke 2:42-52 we find Jesus at the age of twelve setting an example for us. You remember how His parents found Him in the temple among the doctors, teachers, and priests, expressing Himself. How many youth would be found doing this in our day?

Then in Daniel 6:16-23 Daniel proved to be a faithful and brave servant of God. How would Daniel have stayed in the lions' den had it not been for God's love for him and his faith in God? Would you have remained calm and faithful? Would you ''dare to be a Daniel''?

We read in Exodus, Chapters 9 and 10, of the Children of Israel being held in Egyptian bondage by Pharaoh. Here we find that the israelites had faith and loved the Lord during the period of plagues; and in turn, the Lord delivered them from bondage and later led their descendants into the Promised Land.

If we have faith God can care for us much better. He loves us and knows what is best for us. Believe me, God wants us to have faith in Him.

Ask yourself the question, ''What have I done to help my community, my church, or even myself?'' We must not stop being faithful or true to our God. If our nation is to stand tall and have its banner wave high, we, as a church, must wave our banner—the banner of **truth**, **love**, and **faithfulness.** Let us not forget that our youth of today will lead tomorrow's battles.

As a young person I see the challenge and then the reward that life has to offer. I am truly thankful for the privilege to try to earn that reward, even though many times I fail to show my thanks.

Today, I, along with the youth in our church, present to you a challenge; and that challenge is to start right now, today, to live a life in faithful service to God.

(The above message was delivered by Benjie Bryan on Youth Sunday, April 4, at Robert's Grove Free Will Baptist Church, Route 1, Dunn. Benjie is fourteen years old and in the eighth grade at Mingo School. He is a member of the YFA of the church and the son of the Rev. and Mrs. A. B. Bryan.)

Question: Is it possible for one to be truly kind and not be a Christian?

Answer: I believe it is. Of course, no one need to depend upon one's remaining kind and generous throughout life that has not experienced the new birth. However, I have known some that from all outward appearance seemed to appear to be kind and generous. I remember two men (one lived about a mile and the other less than a half mile from where I spent most of my childhood days) that never, so far as I know, made a profession of being a Christian until very late in life. But these men were the kindest and most helpful neighbors I have ever lived near.

Neither of these neighbors lived to be 70 years old. One made a profession and was baptized a short time before he died. I do not know if the other did, but both appeared to me as ideals in kindness and being helpful to neighbors in special times of need.

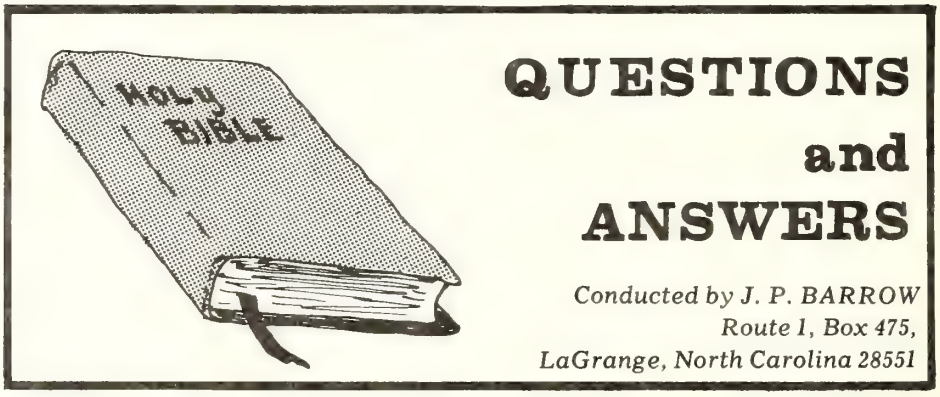
The Bible portrays Hiram, king of Tyre, living when David was king of Israel, as being kind and generous to David. ''. . . Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house'' (2 Samuel 5:11). Hiram showed kindness to Solomon also. ''. . . it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the LORD this day, which hath given unto David a wise son over this great people. And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir . . . And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stonesquarers: so they prepared timber and stones to build the house'' (1 Kings 5:7, 8, 17, 18); ''So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place Baal-perazim. And when they had left their gods there, David gave a commandment, and they were burned with fire'' (1 Chronicles 14:11, 12).

Even though Hiram was kind and generous we have no account given concerning his ever being converted to Judaism which, of course, would have needed to be done before he forsook his idols. Jezebel, the heathen queen that became Ahab's wife, came from Phenicia and was one of the most wicked of all heathen queens, but was married to Ahab, the man in authority over God's people, Israel.

Here is what George H. Sandison says in answering a similar question on Page 164 in his book, **1000 Difficult Bible Questions Answered:**

''We must not judge others, especially on general principles, and where we do not know the facts. There are many people who, while not professing Christianity, are yet full of sympathy for those in suffering. Kindness and generous helpfulness were prominent features of Christ's teachings while here on earth. He taught his followers to love one another and to cultivate the spirit of kindness to all who came within their influence and who needed help. He regarded any kindness shown to the needy, the sick, the prisoners, the destitute as done to himself, and, equally, any indifference shown to the sufferers he condemned in the wor 'Inasmuch as ye have not done it to least of these, ye did it not unto m There was nothing in his language convery the lesson that kindness wa be confined exclusively to those w were of the faith. His own love and p went out to the whole world. When case is that of a believing brother w needs our help such a one has a dou claim upon our practical sympathy being a member of the household Christ.''

Many people have been brought un conviction and have made sweep reforms after hearing or reading Go Word, but were never converted. '' son, give me thine heart, and let th eyes observe my ways'' (Prove 23:26); ''Trust in the LORD with all th heart; and lean not unto thine o understanding. In all thy wa acknowledge him, and he shall direct



QUESTIONS and ANSWERS

Conducted by J. P. BARROW
Route 1, Box 475,
LaGrange, North Carolina 28551

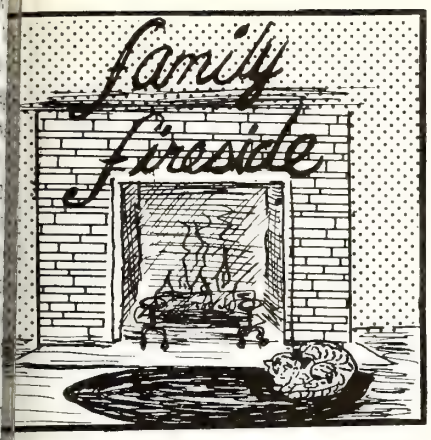
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SUNDAY, MAY 2
Scripture Reading—Luke 6:35

I KNOW SOMETHING
GOOD ABOUT YOU

Wouldn't this world be better
If folks whom we meet would say,
"I know something good about you,"
And treat you just that way?

Wouldn't it be splendid,
If each handshake, good and true,
Carried with it this assurance:
"I know something good about you"?

Wouldn't our days be sweeter,
If we praised the good we see;
For there is a lot of goodness,
In the worst of you and me.

—*Church of Christ Advocate*

PRAYER THOUGHT

We are so very eager to find the faults of our fellowmen. Let us not enjoy unkind gossip, rumors, and disparaging remarks.

MONDAY, MAY 3
Scripture Reading—James 1:17

ONE TALENT

It seems my only talent
Is neither big nor rare,
Just to listen and encourage
And to fill a vacant chair.

But all the gifted people
Could not so brightly shine,
Were it not those who use
A talent such as mine!

—*Christian Observer*

PRAYER THOUGHT

The gift of being a good listener not only gives gifted persons an audience, but it also gives comfort to many who desperately need to talk to someone and cannot afford a psychiatrist.

TUESDAY, MAY 4
Scripture Reading—Isaiah 61:1

NO COMPETITION

A group of clergymen were discussing whether or not they ought to invite Dwight L. Moody to their city. The success of the famed evangelist was brought to the attention of the men.

One unimpressed minister commented, "Does Mr. Moody have a monopoly on the Holy Ghost?"

Another man quietly replied, "No, but the Holy Ghost seems to have a monopoly on Mr. Moody."—*The Chaplain*

PRAYER THOUGHT

Would that the Holy Ghost could have a monopoly on our souls. Perhaps we have blocked all entrances and stationed guards of disbelief and despair.

WEDNESDAY, MAY 5
Scripture Reading—2 Timothy 2:22

"NO ECSTACY, NO
FIERY BAPTISM,—BUT!"

"The Holy Spirit enters the heart, in His fullness, that can boast of nothing but an aching void. Maybe, no ecstacy, no rushing mighty wind, no fiery baptism, but nevertheless, 'the Lord whom ye seek shall suddenly come to His temple.' It is not striving after faith, but resting in the faithful One!"—Hudson Taylor

PRAYER THOUGHT

The Holy Spirit, which is the spirit of Jesus, comes to us, much as Jesus came to the world years ago. It comes in a quiet, unobtrusive way to fill our souls with hope and love.

THURSDAY, MAY 6
Scripture Reading—Proverbs 10:1

MOTHER TO SON

Remember, the world is quick with its blame,
If shadows or stain ever darken your name.
"Like mother, like son," is a saying so true—
The world will judge largely of mother by you.

Be yours then, the task—if task it shall be—
To force the proud world to do homage to me,
Be sure it will say, when its verdict you've won:
"She reaped as she sowed: lo, this is her son."

—Selected

PRAYER THOUGHT

How many of our children could call their mothers, blessed? Keep in mind that it is never too late to try to make amends.

FRIDAY, MAY 7
Scripture Reading—Ecclesiastes 3:11

"HE HATH MADE
EVERYTHING BEAUTIFUL!"

"When God invented beauty
He made such lovely things!
My happy heart is soaring
With every bird that wings.

"He gave us for our pleasure
Each lovely flower that blows,
Then added for good measure
The perfume of the rose.

"He knows the singing rapture
That comes with each new spring—
Oh, when God gave us beauty
He made a wondrous thing!"

—*Heaven's Garden*

PRAYER THOUGHT

There is much beauty in life. We fill our hearts and minds with so much hatred and distrust that there is very little room left for the beauty to filter through.

SATURDAY, MAY 8
Scripture Reading—Psalm 78:5, 6

EARLY TRAINING

"The place to begin training your child is in the high chair; the electric chair is too late."—The Hon. Burton Turkus, Assistant Dist. Atty. N. Y.

PRAYER THOUGHT

The drudgery of rearing children is greatly outweighed by the accomplishment of achieving in the formation of one of God's greatest gifts.

(Devotions used by permission of *Knight's Master Book of New Illustrations*, Eerdmans Press.)



AUXILIARY AND YOUTH HELP HOME MISSIONS

The Woman's Auxiliary of the First Free Will Baptist Church of Durham held a special home missions service on Tuesday, April 13. The service was very inspiring with several testimonies and special music by the church choir.



Mrs. Gerry Byrd, woman's auxiliary missions chairman, presents to the Rev. Taylor Hill, Home Missions Director, a check for $200. Angie Byrd and Chad Hudson also gives to Mr. Hill $8 that was raised by the children of the cnurch.

Mr. Hill gave a short presentation and showed slide pictures of the various work of the Home Missions Board.



Mrs. Maxine Cox, president of the Durham Woman's Auxiliary, is shown presenting a pounding to the Rev. and Mrs. Slaughter of the Westwood Hills mission of Henderson.

There were other guests present including members of the West Hillsborough and Henderson missions, and members of the Sherron Acres church of Durham. The First church, Durham, has a beautiful new building and is moving ahead under the able leadership of their pastor, the Rev. M. E. Cox.

N. C. STATE WOMAN'S AUXILIARY CONVENTION

The North Carolina State Free Will Baptist Woman's Auxiliary Convention will convene in its forty-ninth annual session with the Free Will Baptist Children's Home, Middlesex, on Thursday, May 6. The convention is being sponsored by the Western District Auxiliary Convention.

The convention theme will be "Great God, Our King." The Scripture is taken from Psalm 9:1, 2: "I will praise thee, O LORD, with my whole heart; I will shew forth all thy marvellous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High." The scheduled program is as follows:

Morning Session

9:30—Advanced Registration
10:00—Hymn, "America"
—Invocation
—Morning Devotional, Mrs. Geneva Wilder
10:20—Welcome, Mrs. James Joyner
—Response, Mrs. Ivery Daughtry
10:25—Greeting, Mrs. Durwood W. Hancock
10:30—Recognition of Personalities
10:35—Business Session
10:45—Life Membership Award, Mrs. Myrtie Cartrett
10:55—Declamation, Directed by Mrs. David W. Hansley
—Recognition of Essay Winners
11:15—Morning Worship:
Hymn, "O Worship the King"
Offering
Special Music, Mount Olive Singers
Convention Message, Dr. W. Burkette Raper, President Mount Olive College
12:00—Lunch

Afternoon Session

1:00—Afternoon Devotional and Special Music, Children's Home Singers
1:20—Memorial Service
1:30—Miscellaneous Business
—Report of Committees
—Installation of Officers, Mrs. Frank L. Walston
2:30—Adjournment
—Benediction

OBITUARY

MRS. KATHLEEN HILL

On January 5, 1976, our dear Lord saw the need to take our dear sister Mrs. Kathleen Hill, home to be with Him.

Mrs. Hill was stricken about three months before her death and was aware that very little could be done for her illness. However, her suffering she could accept because she was a Christian person who knew the amount of suffering Jesus Christ went through to assure her a heavenly home.

In my years of knowing Kathleen as a neighbor, a church worker, and a friend, she was always faithful. She was very active in all phases of her church work, especially in our woman's auxiliary.

She is survived by her husband, Woodly Hill; four daughters, Mrs. Lois Blizzard, Mrs. Carolyn Turner, Mrs. Frances Casteen, and Miss Kay Hill; two sons, Harold and Lewis Hill.

Her family did everything humanly possible to make Kathleen's last three months more pleasant. They stayed by her side both day and night, taking shifts to comfort her. Friends and neighbors helped out, but no words can express the concern her family displayed during this trying time.

Christian Chapel Free Will Baptist Church near Pink Hill; the pastor, the Rev. Norman Ard; along with her family mourn her passing. But now she has the assurance of a home with no more suffering, heartaches, or earthly trials.

Respectfully submitted,
Priscilla Gray
Auxiliary President

MOUNT OLIVE COLLEGE HAPPENINGS

MOUNT OLIVE, NORTH CAROLINA

Mount Olive College Cordially Invites You
to the Commencement Worship Service
Sunday, May 2, 1976
in Rodgers Chapel, at 7 P. M.
Speaker: Dr. David B. Jenkins
Minister, First Presbyterian Church
Goldsboro, North Carolina

President's Reception Immediately Following
Graduation Friday, May 7, 1976, at 6:30 P. M.

CHRISTIAN MUSIC FESTIVAL FEATURES DIXIE MELODY BOYS

by Miss Caroline Castelloe

Dedicated, talented, exciting, refreshing, and uplifting are all terms that have been applied to the Dixie Melody Boys of Kinston. This group of dedicated Christian men have sung their way into the hearts of thousands all across the United States via television, radio, and concerts.

The Dixie Melody Boys is one of twelve groups that will be participating in the Christian Music Festival to be held at Eagles Nest Conference Center on Saturday, May 1.



Other groups on the program will include: The Foundations of Pikeville, The Good News Quartet of Durham, The Master's of Rocky Mount, The Melody Makers of Greenville, The Miles Family of Pink Hill, The Mount Olive Singers and The New Creations of Mount Olive College, The Prescott Family of Grantsboro, The Singing Samaritans of Wallace, The VanGuard Brothers of Mount Olive, and The Young World Singers of Vanceboro.

The program will begin at 9 a. m., and will continue until approximately 6 p. m. There is no admission charge and the public is invited. Lunch will be catered by Wilbur's Barbecue of Coldsboro at a cost of $2 per plate.

Make plans to join your Christian friends for this occasion.

HISTORICAL SOCIETY SPRING MEETING

The spring semiannual meeting of the Free Will Baptist Historical Society will be held Monday, May 3, at 1 p. m., in the Olive Room of the Mount Olive College cafeteria. Program chairman, Dr. Michael Pelt, has announced that the principal speaker will be Dr. Lawrence Goodwyn, director of the Oral History Program at Duke University.

All members of the society and other interested persons are invited to attend this meeting. The Free Will Baptist Historical Society was organized in 1974 to encourage, support, and disseminate research and writing on the history of the Free Will Baptists. The denomination in North Carolina began in the early eighteenth century as General Baptists from England and assumed the name Free Will Baptists in the latter part of the century.

ATTENTION! MINISTERS AND CHURCHES OF EASTERN CONFERENCE

To all ministers and churches of the Eastern Conference of Original Free Will Baptists of North Carolina:

This is to notify you that Rudy Shepard, having voluntarily surrendered his ordination credentials, is no longer a minister of the Eastern Conference; therefore, he is not approved for any ministerial service in the Eastern Conference or its member churches.

In Christ,
Bruce Dudley, Secretary
Eastern Conference
Examining Board

News and Notes

of Denominational Interest

Winterville FWB Church
Revival, May 3-7

The Winterville, North Carolina, Free Will Baptist Church has scheduled its spring revival for the week of May 3-7, beginning each evening at eight o'clock. The visiting speaker will be the Rev. Willis Wilson, pastor of the Reedy Branch Free Will Baptist Church near Winterville. The Rev. Jack Mayo, pastor of the Winterville church, will be assisting in the services which will feature good preaching and special music each evening. The public is cordially invited to attend.

Annual Homecoming Planned
For Core Creek Church

The annual homecoming of Core Creek Free Will Baptist Church of Cove City will be observed on Sunday, May 2. Following the homecoming message at the morning worship hour, a picnic lunch will be served by the church congregation. The pastor, the Rev. Melvin K. Everington, and the church membership invite all former pastors, members, and friends to come and worship with them on this occasion.

Homecoming and Revival at
Palmer Memorial Church

The Palmer Memorial Free Will Baptist Church of Garner will observe its annual homecoming on Sunday, May 2, beginning with Sunday school at 10 a. m. The Rev. R. W. Allman, a former pastor, will bring the homecoming message at the worship hour. Following a picnic lunch, an afternoon program of music has been planned. All former pastors and members, as well as visitors, are invited to share in this occasion.

On Monday night, May 3, revival services will begin at the Palmer Memorial church with the Rev. Arnold Price of Madison, West Virginia, as the guest evangelist. He will be assisted by the pastor, the Rev. Curtis Jones. The church membership and the pastor extend an invitation to everyone to attend these services. A nursery will be provided each evening for the convenience of those with small children.

Sweet Gum Grove Church
Ordains New Deacons

In a most impressive and sacred service on Sunday, April 4, Mr. Luther Davenport and Mr. Howard Briley were ordained as deacons of Sweet Gum Grove Free Will Baptist Church, Route 1, Stokes.

The Scripture given as an introductory to the services was taken from Mark 10:35-45; 1 Corinthians 12:28; and Ephesians 4:8, 11-16.

The pastor, the Rev. Frank Brinson, asked Mr. and Mrs. Davenport and Mr. and Mrs. Howard Briley to come forward and sit on the front pews of the church. The remaining deacons and their wives that were present were seated in the choir behind the pastor. After Mr. Brinson discussed the duties and qualifications of a deacon and his wife as taken from Acts 6:1-8; 1 Timothy 3:8-13; and Luke 12:35-40, he asked Mr. Davenport and Mr. Briley to come to the altar and kneel. The remaining deacons present: Messrs. Clarence Barnhill, Esper Futrell, B. B. Tetterton, Roy Worthington, and Sam Brown joined them at the altar, laying their hands on the new deacons after they had been anointed with oil. This was followed with a pastoral prayer of dedication. Then Mr. Barnhill read the charge to the new deacons.

After Mrs. Mae Briley and Mrs. Elizabeth Adams sang "Precious Lord, Take My Hand," as the ordination hymn, the congregation shook hands with the new deacons and their wives.

The church has two shut-in deacons: Mr. John Whichard and Mr. Johnnie Meeks.

Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rock Springs Free Will Baptist Church, Route 1, Bailey, is in need of a pastor beginning July 1, 1976. Any minister in good standing with his conference and who is interested in serving this church, please contact Mr. Oscar Whitley, Route 1, Bailey, North Carolina 27807; telephone 235-3479.

The Rev. Ed Fordham is leaving his pastorate at the Verona Free Will Baptist Church the last Sunday in June. He will be available for other pastoral duties the first Sunday in July. He would like to serve a half-time church or a small full-time work.

Under Mr. Fordham's pastorate at the Verona church an organ has been added to the sanctuary to be used for the worship of God. Also the church has built, from the ground up, a fellowship hall which is debt free. He would like to recommend this church to any pastor they may contact as being one of the most spiritual churches he has ever pastored.

Pulpit committees from churches looking for a pastor are welcome to visit the Verona church to hear Mr. Fordham, or he will bring a message in your church if desired. He may be contacted by writing 821 Chattawka Lane, New Bern, North Carolina 28560; telephone 637-9420.

The Rev. Swade Benson states that he is now available for full-time or part-time pastoral duties. He is a member in good standing of the Cape Fear Conference. Any church desiring his services may contact him by writing Route 1, Box 513, Clayton, North Carolina 27520; telephone 553-6206.

Free Will Baptist Children's Home

MIDDLESEX, NORTH CAROLINA 27557

"A Christian Home for Boys and Girls"

AN OPEN LETTER

"Founders' Day, Saturday, May 22"

ear Pastor:

The object of this letter is to remind ou and your congregation about our 6th anniversary celebration of Found- s' Day. The date is Saturday, May 22, nd our services will start at 10:30 a. m. Memorial Chapel. The guest speaker ill be the Rev. Robert May, pastor of ickory Chapel Free Will Baptist Church, lbemarle Conference, and president of ur State Convention. Lunch will be erved on the campus at the Home. In ie afternoon, the facilities will be pened for touring by our visitors. Also, ntertainment will be provided through ospel singing and outdoor recreation. his is an ideal opportunity for **all** Free Vill Baptists to visit the Children's ome, so please encourage your ongregation to do so.

For many years our State Convention as reserved May and November as hildren's Home Months within our hurches. Accordingly, we are asking ach church to observe Children's Home ay during their Worship services on Mother's Day, May 9. We have blank hurch bulletins if you'd like to use them or this special service. If you desire to se our bulletins, please let me know the umber of copies desired and the mailing ddress.

In addition to using our bulletins for our Mother's Day/Children's Home Day ervice, we are requesting that each hurch receive a special love offering for the Home. This offering will be in honor of our mothers and the important role they have fulfilled in providing this Christian Home for these unfortunate children. They are unfortunate because some are without mothers, some without fathers, some without both, and some have parents who have **rejected** or **forsaken** them. During the Founders' Day services on May 22, there will be a place on the program for your church to present your love offering to the Home. If your church is unable to be represented on Founders' Day, please mail in your offering in time to arrive by May 22. We especially need your offering this year if our services to children are to continually improve.

In summary, I am asking you to do four things for our Home: First, let me know how many church bulletins you want; second, share the contents of this letter with your congregation; third, receive a special love offering and offer prayer for the Children's Home on Sunday, May 9; fourth, come and present your offering to us on Founders' Day, May 22.

I earnestly thank each of you so very much for your faithful support in the past. Each time you pray, include us in your prayers, for we are dependent upon God for direction and guidance. I know that God can and will provide our needs and I believe that He has chosen you as His instrument.

In His service,
Sam Weeks
Executive Director

COMING EVENTS . . .

May 6—North Carolina State Woman's Auxiliary Convention, Memorial Chapel, Free Will Baptist Children's Home, Middlesex, North Carolina, with the Western District Serving as Host

May 14, 15—Prayer Retreat, Eagles Nest Retreat Center, Dudley, North Carolina

May 15—Central District Youth Fellowship, Free Will Baptist Children's Home, Middlesex, North Carolina, beginning at 2 P. M. with Song Service, followed with Picnic

May 22—Founders' Day, Free Will Baptist Children's Home, Middlesex, North Carolina, 10:30 A. M., in Memorial Chapel, the Rev. Robert May, Guest Speaker

June 28-30—General Conference of Original Free Will Baptists, First Free Will Baptist Church of Durham, North Carolina

WHO?

by
Ruth Langley Newsome

Who writes the melody
For the whispering trees?
Who writes the lullaby
Wafted by the breeze?

Who writes the song
The babbling brooks sing?
Who writes the music
For birds in early spring?

Who paints the sunset
In such brilliant hue?
Who paints the sparkle
On the morning's early dew?

Who paints the faces
On the pansies so bright?
Who paints the rainbow
A golden bridge of light?

Who? No one but God
Could create with a word,
And then say, "Very, very good"
Of all He saw and heard.



LIVING IN THE CHRISTIAN FAMILY

Lesson Text: Ephesians 5:21—6:4
Memory Verse: 1 Peter 3:8

I. INTRODUCTION

The greatness of family life depends upon the kind of living in the home. Greatness cannot grow from small lives anymore than a huge oak tree can grow from a tiny reed by the river shore. As strong trees must have sufficient roots deep in the nurturing soil so must strong family life have its roots deep in the nurturing Spirit of God.

Of course, when we talk of family life it is understood that we mean the Christian family. Families of the world may be strong, as the world counts strength, and have to boast of; but no family of the world can match that which belongs to Christ.

What makes a family great?

A. Not luxuries and abundance of things, but strong and courageous family relationships.

B. Not all the sweet foods one can get, but sweet personalities that somehow reflect Jesus' Spirit.

C. Not big bank accounts, but big hearts.

D. Not the amount of money each member receives, but how it is used both for the good of the family and the glory of God.

E. Not how large the family is, but whether God lives in each heart.

F. Not what the family tree reveals, but what it is doing now and will do tomorrow.

G. Not where human personalities are supreme, but where God sits on the throne.

Can you name some other things that make great Christian families? What does our lesson suggest?—**The Bible Student (F. W. B.)**

II. HINTS THAT HELP

A. Of all the institutions in our way of life, the home is the oldest and the most important. Therefore, if one would improve any of the other institutions in our way of life, he must begin with the home. The home has certain relationships: husbands and wives, children and parents, brothers and sisters. How the members of the family fill their responsibilities in these relationships determines what kind of home it is. It is about these relationships that we study today.

B. The husband is to be the head of the household. Much argument has ensued over this statement. However, the question must not be decided by what anyone thinks, but by what the Bible teaches. The Bible teaches that the husband is the head of the family.

C. There are certain restrictions placed upon the father as the head of the household. First, he is to love the wife as he loves himself. This prevents any domination or mistreatment of the wife. Then he is not to provoke the children to wrath. This is for the protection of the child. If the father loves his wife and children as he should, he will have no problem with these safeguards.

D. Children should obey their parents. All kinds of rationalizations have been used to try to get around this, but the clear statement in the Bible stands. Again, if the parents are the kind of people that demand respect and the child loves the parents as he should, there will be no problem.

E. All that is said in the Bible about the relationships within the family may be summed up in one word—love. If the members of the family love the Lord and love one another as they should, the relationship will be what it ought to be.

—The Bible Teacher (F. W. B.)

III. ADDITIONAL TRUTHS

A. "An artist who wanted to paint the most beautiful picture in the world asked a pastor, 'What **is** the most beautiful thing in the world?' 'Faith,' said the pastor. 'You can see it in every church, find it at every altar.'

"The artist asked a young bride the same question. 'Love,' she replied. 'Love builds poverty into riches; sweetens tears; makes much of little. Without it there is no beauty.'

"A weary soldier said: 'Peace is the most beautiful thing in the world. War is the most ugly. Wherever you find peace, you find beauty.'

" 'Faith, Love, Peace! How can I paint them?' thought the artist. Entering his door he saw faith in the eyes of his children and love in the eyes of his wife. And there was peace that love and faith had built in that home. So he painted his picture of the most beautiful thing in the world, and when he had finished it, he called it 'Home.' "—Selected

B. P. H. Welshimer, one-time minister of the large First Christian Church in Canton, Ohio, was a man of deep family attachment. In fact he was noted for his loyalty to two institutions—the church and the home. His daughter, Mildred Philips, tells how this love for the church extended even to the church building. When leaving Canton, or upon returning, he would drive by the church just to be sure every brick was in place. When his children were away from home, so that they might be reminded regularly of his concern, he managed to write each one a personal letter each day. Such attachment to church and family helps explain the greatness of P. H.—Selected

C. During man's long history on earth, the family institution has encountered every conceivable situation and difficulty. Without question many families are a raging battlefield today due to the influences of modern society. In many homes the gap widens between parent and child and between husband and wife. God would have us close those gaps and restore the unity that He originally intended.

The Bible is still the world's best book on family life, giving examples of notable successes and failures. We do well to study it soberly to find the answers to current destructive influences. Only as the family works together for mutual growth toward the perfect goal of love and concern for each other can we expect the will of God to prevail in the home and in the broader arena of society.—**Standard Lesson Commentary**

STORIES for our youth



LITTLE BUZZ BOMB

Agnes Ranney

ONE WAY. DO NOT ENTER. WALK. DON'T WALK. KEEP OFF THE GRASS. NO BICYCLES. STOP.

"So many signs!" Colleen said as she waited for the light to turn green. Then she crossed the street and was on her way home once more.

This had been only her third day at Central School, for her family had come to the city just last week. Colleen found the big city school a little frightening. She longed for the country school she had left, and the big trees and open fields of her old home. Everyone was in a hurry here, the traffic noisy, the signs confusing.

I should be like Robert, Colleen went on to herself. He already knows most of the boys and girls in his class. He thinks city buses and elevators are fun. He's as much at home here as he was back in Maplewood.

Even God seems faraway here, Colleen thought as she went up to her room. She only half heard Robert climbing the stairs behind her.

Colleen had been so busy she had not taken time to see what could be seen from her window. Looking down now, Colleen saw a cement walk. There were a few shrubs next to the house and a strip of grass between it and the alley. Across the alley was a vacant lot, green with grass. There were flower beds bright with columbines and petunias. Also a large maple tree, so big its branches almost reached her window.

"Why, it's pretty!" Colleen said, throwing open the window.

"Pretty, maybe—but too small for a ball game," Robert said, behind her. "I wish—"

"Shh!" Colleen said, holding up her hand. There, just outside the window, was a hummingbird! It hovered in the sunshine, so near she could almost touch it. The sun on the feathers of its throat made them glitter like ruby-colored fire. For several seconds, it hung there. Then it was gone. But a moment later, Colleen saw it again, darting from blossom to blossom in the flower beds.

"Oh, it's beautiful!" she said.

"I never saw one so close," said Robert. "Why, there are two!" he exclaimed a moment later. Sure enough, a second hummingbird had joined the other one among the flowers.

"They're a pair," Colleen said. "Wouldn't it be fun if they built a nest where we could see it?"

Everyday after that, Colleen watched for the hummingbirds. She saw robins and sparrows, too, and once a crow. But the hummingbirds were her favorites. School was better now that she had something to look forward to at home.

Robert walked home with her one day, and they climbed the stairs together.

"I don't see the hummingbirds," Colleen said, looking over the vacant lot and the shrubs below. "Yes—there's one! On those pink flowers!"

A flash of color told them they were watching the little male bird. "I wonder—oh, look! There she is. I thought she was a twig!" They watched the bird dart away to join her mate.

Then Colleen looked back to the branch where the bird had been. "Robert—look!" she cried. There, just below the window, was a tiny nest. Inside were two bean-sized eggs. "I'd never have seen it if it hadn't been for the eggs," Colleen said. "Won't it be fun when they hatch?"

"I looked up hummingbirds at school," Robert said. "Their wings move seventy-five times a second. They weigh only a tenth of an ounce. And they can fly nonstop for five hundred miles!"

"Caw! Caw! Caw!" Colleen jumped, the noise was so close. There just above the hummingbird's nest was a crow. "Oh, look!" she cried. "He's going to eat the eggs! What can we do to prevent it?"

Then it struck—the little feathered buzz bomb. Zoom! The little male bird darted close to the crow's head. Zoom! He came back again, nearer. The crow shook his head. Zoom! This time a black feather left the crow's neck and floated away through the boughs.

The crow lifted his black wings, but not fast enough. The bird zoomed by again. His long sharp bill came much too close for the crow.

"Caw! Caw!" cried the crow as he leaped into the air. He looked clumsy and slow compared with the hummingbird. But he made good time as he flew away, the hummingbird zipping at him from this side and that as he flew.

"The eggs are safe now!" Robert said as he went to get his ball and bat.

How wonderful, Colleen thought, that God has made the hummingbirds in a way that could keep them safe. They have speed and great endurance. They have sharp beaks and the courage to fight off an enemy many times bigger than themselves.

Since God made all things. He made us, too, Colleen thought. He can keep us, wherever we are. If God can keep the birds here in the city, He can keep me, too.—**Guide for Juniors**

ATTENTION! SEMINARY-EUREKA COLLEGE ALUMNI

The annual meeting of the Alumni Association of the Free Will Baptist Seminary and Eureka College will be held in the Ayden Free Will Baptist Church at Ayden, Tuesday, May 11, beginning at 10 a. m. The Rev. L. E. Ballard, president of the association, urges the attendance of all former students of these two institutions of the past. Children and grandchildren of former students are also invited. The membership is becoming small, but last year's meeting was very well attended, and all agreed that we should continue the meetings as long as even a few are able to attend. The public in general is also invited to the meeting.

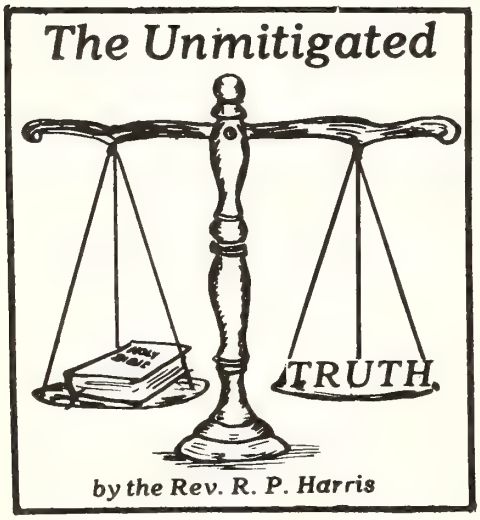
THE EPHESIANS WALK

by
Mrs. C. D. Clark

W	I	N	G	T	Y	L	T	C	E	P	S
A	D	O	C	O	W	O	R	T	H	Y	M
L	R	U	S	T	N	O	I	T	A	O	U
K	O	R	D	H	A	D	V	O	C	F	C
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T	A	N	O	W	H	I	R	E	I	L	C
N	A	O	T	L	S	E	L	N	G	H	K
I	V	N	I	O	B	V	O	I	I	T	L
T	Y	O	F	O	U	R	K	S	N	G	A
D	N	I	M	F	T	O	W	D	O	O	W
N	O	T	A	S	A	S	W	I	S	E	

In the puzzle above you have listed several of the walks mentioned in the Book of Ephesians. Start with No. 1 in the blank space in the lower righthand corner and draw arrows to the next letter until you have spelled out all the nine walks as listed below. The answer will appear in next week's issue of the "Baptist."

1. "Walk circumspectly" (5:15)
2. "Worthy of called vocation" (4:1)
3. "As children of light" (5:8)
4. "In good works" (2:10)
5. "In love" (5:2)
6. "Walk not according to this world's course" (2:2)
7. "Not in vanity of mind" (4:17)
8. "Not as fools" (5:15)
9. "But as wise" (5:15)



Scriptural basis: ". . . My grace is sufficient for thee: for my strength is made perfect in weakness. . . ." (2 Corinthians 12:9).

THE GRACE OF GOD

(Part 1)

But for the grace of God, the **planet earth** might be as drab and as lifeless as the moon. It matters not that there are many other kinds of life on the earth: vegetables, animals, fish, and birds to mention a few. These would have no purpose, no goals to reach, and nothing to accomplish because they were all made for the benefit of man. God could have allowed natural disasters and upheavals of every kind to reduce this earth to a burned-out destitute, barren, sterile, and absolutely lifeless mass. Bu God's grace, hallelujah, intervened an God **will** gather to Himself a people—peculiar people—for His ow possession. These people will populat the earth and reign with Christ thousand years, after which God will giv us a new heaven and a new earth for ou eternal heritage.

The grace of God is the **key** to survival So, what is the grace of God? It is th unmerited favor of God—the redemptio plan of God in saving sinners an sustaining them for eternity in a righ relationship with God. Man deserves t die and God has made provision for hir to do just that, but God has also arrange his redemption. God will have man fo Himself or He will destroy him in eterna destruction. There is no way Satan o any other being or power can buy, steal or come in possession of man—the rea man. Sin destroys the body but only Go can destroy the soul. The death of th soul is an everlasting disaster. Punish ment in this manner is torture an degradation and will never, never end.

According to our text God's grace i all-sufficient; it far exceeds any othe God-man relationship, and is mad perfect in weakness. The glory of thi grace is that God has made us accepte in the Beloved (see Ephesians 1:6). Go will not allow anyone to be saved who i not in Christ. The Jews and all othe religious aspirants can never enter th portals of glory unless and until they ar **accepted in the Beloved**. This means tha God has committed all things, both i heaven and on earth, to His Son, the Lord Jesus Christ. This emphasizes th sovereignty and the exceedingly gloriou richness of God's grace.

These facts bring to mind the grea need for every man to enter the inne sanctum of God's grace for it is there tha God delivers the soul and the soul i sustained in an holy and righ relationship with God and man. The sou that enters the holy chamber of God' grace is relieved of any responsibility fo sin and should not feel guilty for an shortcomings he might realize in bein totally committed unto holy living. Thi person is now absolutely in the hands o God, and God promises absolute amnest from all charges or guilt.

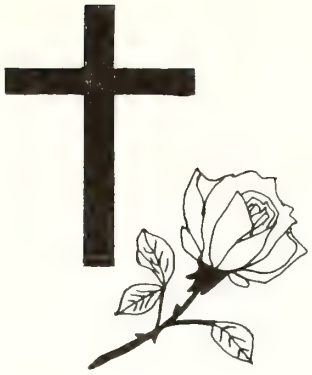
Since we now have some idea as t what the grace of God is and that God i the One who brought it down to man, le

consider a few of its benefits to man. rst, it means that God, in His all-wise ovidence, has hedged all men in—all en from Adam to the consummation of e ages have been categorized and are the grace of God contained for heaven hell. It is the grace of God that makes e difference between heaven and hell. provides a separation of the saints to aven from the sinners to hell. It is just at simple. God is the Judge and no an, demon or devil, can change God's dgment. Man cannot be saved, rgiven, justified, or delivered except by e grace of God.

Second, it is by the grace of God that ith is acquired, sustained, and exnded. ". . . faith cometh by hearing, d hearing by the word of God" omans 10:17). This is how the call of od is recognized—by the merit of His ace. Third, there is consolation. This eans that light and understanding has netrated our inner being, our true lves, and we are comforted because all use of fear and doubt has been anhilated. Fourth, because all doubts, ars, and misunderstandings are gone, **ere is hope.**

The grace of God supplied by Him and livered to us by God's Son is ecifically given—first to His ministers. e minister is **God's man of the hour.** e has been charged with a dispensation the gospel and is obliged to exhort, ach, preach, and minister to the needs all people. God ordains the minister to liver the gospel or forfeit his right to ve. "Who through faith subdued ngdoms, wrought righteousness, tained promises, stopped the mouth of ons, Quenched the violence of fire, scaped the edge of the sword, out of eakness were made strong, waxed aliant in fight, turned to flight the aries of the aliens" (Romans 11:33, 34).

God's grace is supplied to the umble: ". . . God resisteth the proud, ut giveth grace unto the humble" ames 4:6). Humility in sincerity is equired by all, and the marvelous grace f God enters to guide, instruct in ghteousness, and perform in the ervice of the King. God's grace is given those who walk uprightly. To walk prightly means to walk godly, and to erform always in the service and benefit f others, especially to those of the ousehold of faith. Jesus set the example y giving Himself in the cause and ervice of man.



Special Moments

Dear Maggie,

. . . My husband and I visited one of our dear neighbors during Christmas. She is an invalid and has been for several years, but she has been a blessing to those that visit her all through the years.

These words came to me as we left her home that day:

So sweet and kind,
With a light almost divine.
As you enter her room,
Her face just blooms.
With a smile so true,
You could never be blue.
She has helped so many, both young and old,
By the life she's always lived, I'm told.
Her name is Annie McCoy—
Visit her, you'll receive a heart full of joy!

WM
Cove City, N. C.

When our Lord lives within us, He reflects in whatever we do. Can there be a more valid testimony of your faith than for others to see Jesus in you?

Maggie

TEENAGER

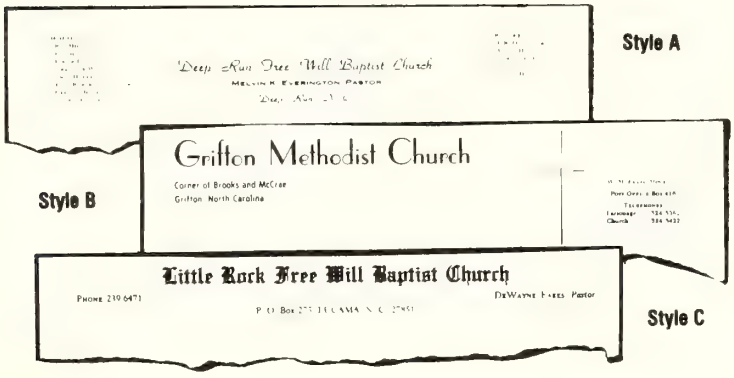
by
Ruth Langley Newsome

She's a teenager now Lord.
You walked the trail
Long ago.
Times are different
Now Lord.
Temptations are strong;
Sin is flattering.
Lord hold her hand
Lest she falter.
Without you Lord
She would fail.
In your gentle hands
She will be secure.
Watch over her Lord,
As Mary watched
Over you
Long ago.

CHURCH LETTERHEADS MATCHING #10 MAILING ENVELOPES

8½ x 11 letterheads are printed on high quality 20 lb. white bond paper with matching envelopes. Printed in BLACK ink unless otherwise specified.

LAYOUT:



Style A

Style B
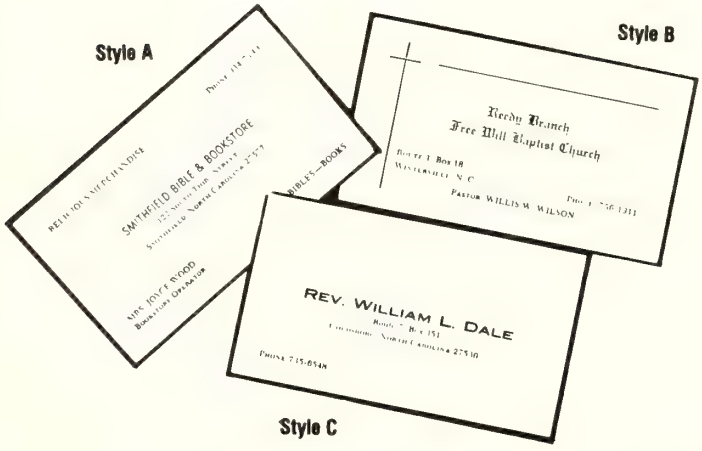
Style C

500 (minimum)—16.95 1000—24.95
(each addition 1000—10.00)

#10 Mailing Envelope
500 (minimum) 17.95 1000—25.95
(each additional 1000—11.00)

A type face will be used to give the best appearance for the word copy required.

LAYOUT:



Style A

Style B

Style C

100 (minimum 8.75 500—13.95
1000—19.50

CHURCH BULLETINS

One color—ink and one printed page. 8½ x 11 Church Bulletins printed on high quality mimeograph paper with the choice of layout styles. Printed in BLACK ink unless specified differently.

LAYOUT:



Style A
(name of church and copy below church picture)



Style B
(church name and word copy above church picture)



Style C
(church picture in center, church name above word copy below)

1000 (minimum) 27.95—3000—58.50
(each additional 1000—12.00)

Church Bulletins are available with copy on page four. Write for additional information.

SPECIAL PRINTING

Our printing is also available FOR

Church Booklets
Offering Envelopes
Posters
and any other needs the church may have.

Into each mother, God has placed a bit of Himself. Thus it is through our mother's love that we first realize the love of God.

From the first tender moment of our lives when we are dependent upon her care, she gives freely and completely of these qualities of patience, understanding, and love with which God himself has endowed her.

How great is the debt that we owe her, and yet how little she asks of us—only our love in return.

—Norman Vincent Peale

the free will baptist



AYDEN, NORTH CAROLINA, WEDNESDAY, MAY 5, 1976

If You Love Me, Please Tell My Mother

Guest Editorial by Joyce Proctor Beaman

Recently, I was telling one of my library assistants how grateful I was for all she had done, and what a blessing she had been to my life through her work, attitude, and devotion. She looked at me seriously, and when I had finished, with tears in her eyes, she said, "If you love me, please tell my mother."

I did tell her mother. I wrote, among other things, "If I had a daughter like Cathy, how proud and grateful I would be. To have a daughter like Cathy is not to have lived in vain."

Perhaps, on this Mother's day, we can think of at least one mother that we could make happy by writing her a message about a worthy daughter.

We need to be concerned about the mothers of others—all mothers—for they have made our churches, our homes, and our land good and great. But then, there comes that all-important question: "What shall I do for my own dear mother this year?"

What about considering these:

1. Promise to call her once a week. Or don't promise her, just start doing it every Thursday night, and soon she'll expect it and look forward to it. For many of us, this will cost only 25 cents per week. That is just a fraction over one dollar per month, or thirteen dollars a year. Where can you buy such a gift for such a price?
2. Go to see her once a week, or once a day, if possible—not just for Sunday dinner! For many, this takes only a few minutes and means so much.
3. Write her a letter every week. It can contain news, words of gratitude, and love. Do you know the joy of going to the mailbox to find a personal letter from someone you love? Moreover, do you know the emptiness of finding only a newspaper and a bunch of impersonal circulars? A letter a week costs only $6.76 per year. Where can you buy a gift like that for that price?
4. Take her a flower and plant it in her yard. Too, sneak over to her house one day and mow the yard, trim the shrubs, or chop the borders.
5. Make a little corsage and give it to her on her birthday—or any day. She has given us so many "roses"; how many have we given her?
6. Write a little poem of love or a short letter. Frame it and give it to her. She'll cherish it.
7. Find a tiny souvenir, such as a small article of clothing or a wee toy from among her grandchildren's things, and give these to her. (I'd rather have a gift of love that someone has used or handled or worn or shared than to have a "store-bought" one any day.)
8. Fix her a little box (or a big box) of personal things that she wouldn't buy for herself—hand lotion, bath powder, nail clippers—a "great big bunch" of surprises.
9. Buy her groceries for her one week. Leave them on the back porch like Santa Claus. Include some things she wouldn't dare buy for herself.
10. Take time to go places together—not just to get groceries, to the doctor, or shopping. Go for a ride just to talk or visit a friend or to get an ice-cream cone. "Waste" a little time together. It will be your most valuable memory in days to come!

If your mother is no longer living, find a mother whose children are faraway and visit her. Visit an aged mother or one who is in a rest home or who lives alone. Talk to her, listen to her, hold her close before you leave. Hundreds of older people are starving for the feeling of a loving touch from someone who cares. Just look, you'll find one that needs you.

So often we think of tangible, concrete gifts, and they are important. Could we not, however, consider this year the gift of a prayer—a prayer for our mother everyday? Could we not make this, too, a prayer for forgiveness—forgiveness for our indifference, our ingratitude, and our neglect—with a prayer that God will give us strength and courage to be more devoted?

Could we not, too, include Daddy in all this? "Mom" and "Dad" are one, you know. God made them so when He joined them together in holy matrimony.

In His dying moments, Jesus looked at John and said, as He spoke of His own mother who stood at the foot of the Cross: ". . . Woman, behold thy son! . . . Behold thy mother! . . ." (John 19:26, 27).

On this Mother's Day, can we not perpetuate this great request as we "behold our own dear mother"?



THE FREE WILL BAPTIST
MAY 5, 1976

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THE PRAYING MOTHER

by Mary Rust Burnham
North Quincy, Massachusetts

It is not always true that the family that ''prays together stays together.''

The Garrisons spent a lot of their time on their knees but not together. How could they with William in Newburyport, Massachusetts, with the Bartlett family; baby sister with their former neighbors, the Farnhams; brother James at sea; and Mother Garrison in Baltimore, Maryland?

As so often happens, it was financial trouble that stood in the way of this family's togetherness. Money was tight in America in the early 1800's and transportation, though simple in construction, was complicated from the standpoint of time and money. When Mrs. Garrison went to Baltimore from Newburyport, expecting to find work in a shoe factory that never did open up, she had no alternative but to stay there permanently, doing whatever housecleaning and nursing she could find to do.

Everyday she prayed for her three children. Everyday she thanked God for the Farnhams and for Deacon Bartlett who was looking out for William.

''It is such a comfort, Lord, to know that William is in church every Sunday with the Bartletts. As you know, the deacon is trying to get him to join the choir. I hope he does—that is if you think he should. Maybe his singing should improve.

''I'm so glad, Lord, you gave the deacon two little girls instead of any boys. It's selfish of me, I know, to think that way, but if Deacon Bartlett had boys of his own to help him with his chores around the farm then William's help would be less welcome. Forgive me, Lord, but I know you understand that I want my son to be both useful and busy,'' prayed Mrs. Garrison.

Mrs. Garrison's prayers were not always for her family. They included intercession for others—especially the slaves: ''They need someone to speak up for them, Lord. Someone who can help the people who are responsible for their bondage to see how wrong and wicked they are. Slavery must be very abominable to you Lord. It must make you very angry and sad.''

Sometimes she asked the Lord for favors—like finding a good apprenticeship for William so that when he became a husband and father he would be able to take care of his family financially.

''If Abijah had had a good land trade instead of a sea trade, such as his sailing master one, he would never have left us the way he did. A man cannot be a really good man without a good trade, can he, Lord?''

After William had run away from the second apprenticeship the deacon had arranged for him, his mother asked the Lord to forgive her for feeling discouraged. ''I really shouldn't feel this way when I know that all things work together for good for those who love you.

''You know how young he is. A boy not much more than nine has so much to learn. Keep close to him, Lord. Help him to find something that will interest him—work that will not only bless him and us, but work that will fit into your program.''

A few weeks after that talk with God Mrs. Garrison got a letter from the deacon telling her that he had finally persuaded Ephrim Allen, owner and editor of the ''Newburyport Herald,'' to take William on as a printer's apprentice for the next seven years.

Her prayer response to that was: ''If I were to stay here on my knees for the next week—no, month—I could never thank you and your servant, Deacon Bartlett, enough. This time I feel pretty sure he'll make a go of it. Just stay with him, dear Lord—everyday, every minute, every hour there in the printing shop. Inspire him and keep him on fire. Help him to use to the fullest the talents you have given him—not for his own glory or Mr. Allen's or mine, but for yours.''

The years passed quickly and now, his apprenticeship almost behind him, William Lloyd Garrison became not only foreman of the printing shop but one of the ''Herald's'' foremost writers. He sent clippings of his writings to his mother who asked the Lord not to let William's success go to his head.

''Help him to remember each time he sits down to write that without your help he could not even hold a pen, let alone think those great thoughts and put those impressive words together. Use him, Lord, please use him.''

Rarely before had she prayed for herself. She began now to do so: ''I know that I am not well, Lord, and I am ready to go now whenever you call me. Thanks to your help, I do not have to worry about my children any more, not even my baby daughter who will soon be getting married.''

She was sitting in the yard of the old house where she roomed, watching a little wren building its nest when the postman dropped a letter into her lap. The envelope was a little thiner this time because there was only one clipping in it instead of the usual two or three.

Her eyebrows wrinkled. Was her author-son becoming lazy?

She began at once to read the clipping, saving the letter for last. She read the last paragraph and the color came into her pale cheeks. ''It seems unlikely that much purity, decorum, exactness, and moderation could exist in the minds of a people among whom slaves abound.''

She reread the sentence. It was the first time the word ''slaves'' had ever appeared in any of his writings.

So that was it. **He** was planning to have his servant, her son, William Lloyd Garrison, use his writing talent to fight the great evil of slavery.

She bowed her head and closed her eyes. She prayed: ''Someone has called the pen a mighty instrument. May William's pen grow ever mightier as he speaks out for those miserable, mistreated ones who cannot speak for themselves.''

The praying mother who prayed for her children but not with them, did not live to see her son, the great American abolitionist, found the newspaper he called ''The Liberator'' in the year, 1831. In this periodical he waged uncompromisingly, for thirty-five years, his hard-fighting, nonresistant campaign against the great evil of slavery.

She died with a prayer on her lips in 1823, while William was visiting her in Baltimore.



CHRISTIAN EDUCATION: MY PERSPECTIVE

by the Rev. DeWayne Eakes

ONE instructor said, "The worst possible teaching method is lecturing." Another defined the lecture as "the process of getting information from the teacher's notebook to the student's notebook without passing through the mind of either." In the church school, group participation and student leadership of classes are much desired methods of presentation. A teacher serving effectively as a group or discussion leader is much more effective than even a good lecturer. The real trick is to get the student to think about the lesson at hand. It is also important to be sure that the main theme of the lesson used is occupying the main portion of the teaching time. It is important to note in passing that good Christian education is not so much indoctrination (telling someone what to believe) as it is in causing students to think constructively and arrive at their own conclusions responsibly.

One further grave danger we run into in our church school is turning the teaching hour into an evangelistic service. While I do believe that the evangelistic service has a place in our worship, it is not during the church school hour. We run into the question as to whether we are primarily concerned with quantity or quality in our outreach. I believe that the church school must be vitally concerned with the quality of the nurture it provides and with the numbers it is able to reach. Participation in the Christian community called the church is experiential in that it involves a decision that is made in a genuine way. However, the role of Christian education is not to win souls—God does that. Christian education is interested in presenting a clear understanding of the Christian community and the Christian faith so that a clear and informed decision can be made. Whatever techniques we adopt in our programs of Christian education we must be sure that we are providing quality Christian nurture and not merely being engaged in manipulation for the sake of numbers. Any technique we use must be flexible. No technique will work all the time with every group. Christian education itself must grow as it attempts to provide nurture.

Most Christian education material has traditionally been heavy on the content of the material and the techniques or methods used. There are two other dimensions that I am going to address as one because they are mutually interdependent and complimentary.

III. PERSONAL HUMAN DEVELOPMENT AND SPIRITUAL DEVELOPMENT—VITAL ELEMENTS TO BE CONSIDERED IN CHRISTIAN EDUCATION

Equally important with content and technique is an awareness of the stage in terms of physical, emotional, and spiritual development of the student. Just as there is no such thing in the real world as a division between the secular/spiritual realms, even so we cannot separate the development of the human person and his spiritual pilgrimage. The Hebrew mind viewed man as a unity instead of being a body/soul compound. To them, a man did not "have a soul"; rather, "man is a soul." Lewis Sherrill says, "The soul is the **life** which gives life to the whole, and it is breathed into man by God."[5] Man is a whole and his development physically, in terms of personality; and his spiritual development is not three separate levels of growth but each is interdependent. Christian education can be very important at helping us to see all of life as a whole and not as fragmented and unrelated parts.

It is of tremendous importance that our efforts at Christian education be "person-centered" and not the mere means to the proliferation of programs of indoctrination. A good rule for us to remember in Christian education is, "You can use things; you have to love people." If Christian education is to be valid, its primary concern must be to deal with the needs of those to whom it seeks to minister. This involves knowing where the person is in his physical, emotional, and spiritual pilgrimage. This takes more time, effort, work, and dedication; but the results are much more positive and lasting than many of our "shot-in-t dark" approaches.

A good example to consider is cour on witnessing and personal evangelis Many of these approaches complet ignore the personality or needs of person. You are given a certain cont (certain verses from the Bible, tracts varying quality, and some canned swers); you are given a technique of high-pressure traveling salesman. there are other approaches which t into account the person, consider needs, and encourage the establishm of lasting relationships. Rosal Rinker's, **You Can Witness with C fidence**, and Howard Hendrick's, **Sa with Love**, present the idea of Christ witness in light of personal needs a through meaningful relationships. Fa is personal but it is not private; it m find expression in relationships w others.

Physical, emotional, and spirit growth are interdependent— separate spheres of existence. C version is compared to a rebirth becoming a new creation in the N Testament. The tragedy of mu Christian education is that it does littl move the spiritual development alo with the physical and emotio development. William Booth realized t little is accomplished with a pers spiritually if he has physical/perso needs which are not met. The Salvat Army was his answer. We cannot str only one aspect of life to the determi of others. The whole of life is the conc of Christian education. Salvation is dynamic or ongoing process just as itself. Just as physical growth a emotional development can be arrest so can spiritual growth. The awesom task of Christian education is to provid climate in the local church in which t human development can continue order that each person can realize that has the potential to become as a soul being created in the image of God.

This kind of wholeness is w Christ's life was all about. Through H we have the possibility of attaining t "pearl of great price wholeness." T candles on the altar table remind us the divinity and humanity of Jesus Christ. The task of Christian educatio to help us, not to become more spirit in the sense of becoming detached fr this world, but to become more human those who proclaim the name of Chr

example of perfect humanity in this world.

Therefore, from my perspective, Christian education is not a secondary issue in the church's program; it is **the issue of vital importance** to assure the effective witness of the gospel of God! When we talk about Christian education, we are not talking about a new program, but a concern as old as man; that is, our relationships to God, ourselves, and to each other.

Clarence J. Sherrill, **The Struggle of the Soul** (New York: MacMillan, 1973 reprint) p. 20.

ON MOTHER'S DAY

(The following poem was written by Mrs. Eleanor Tew of Kinston in loving tribute to her mother, Mrs. Mattie Beard, also of Kinston. Both Mrs. Tew and Mrs. Beard are members of the First Free Will Baptist Church of Kinston.)

You say you love your mother;
But why not stop a minute
To say these simple words to her
And let your heart be in it.

She'll be your friend as well as mother;
She'll stand by you when will no other.
No matter how simple the words may seem,
To her the words, "I love you," mean
How much she really means to you—
What thought will cheer her when she's blue.

Don't just think once in awhile
That you enjoy her loving smile;
Tell her often, by words express,
How much she adds to your happiness.

If you really love your mother,
Don't leave your words unspoken;
For just your "I love you" to her
Will always be a token
Of all the dreams you've helped her share
By knowing that you always care.

You should each day the whole year through
Let her know how much she means to you.
But once a year, by all means, say,
"I love you, Mother," on Mother's Day.

YOU and your

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THEATER

MOTHER'S DAY PUZZLE

J. Benny Tweter

HOW do you regard your mother? The Bible tells us how we are to look upon her. The advice is found in this puzzle. Take a pencil or pen, and starting at number 1, which has a ring around it, draw a straight line to number 2. Draw a line from 2 to 3 and so on until you get to number 51. Blacken all the squares through which you have drawn a line, and the message will show up in the squares that are not marked with a line through them.

Answer

"Despise not thy mother when she is old" (Prov. 23:22).



Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Ed Fordham is leaving his pastorate at the Verona Free Will Baptist Church the last Sunday in June. He will be available for other pastoral duties the first Sunday in July. He would like to serve a half-time church or a small full-time work.

Under Mr. Fordham's pastorate at the Verona church an organ has been added to the sanctuary to be used for the worship of God. Also the church has built, from the ground up, a fellowship hall which is debt free. He would like to recommend this church to any pastor they may contact as being one of the most spiritual churches he has ever pastored.

Pulpit committees from churches looking for a pastor are welcome to visit the Verona church to hear Mr. Fordham, or he will bring a message in your church if desired. He may be contacted by writing 821 Chattawka Lane, New Bern, North Carolina 28560; telephone 637-9420.

The Rev. Swade Benson states that he is now available for full-time or part-time pastoral duties. He is a member in good standing of the Cape Fear Conference. Any church desiring his services may contact him by writing Route 1, Box 513, Clayton, North Carolina 27520; telephone 553-6206.

The Rev. Jesse R. Matthis announces that he will be available for full-time or part-time pastoral duties as of July 1, 1976. He is presently serving as pastor of the First Original Free Will Baptist Church in Wilmington. Mr. Matthis is an ordained minister in good standing in the Eastern Conference. He is also available for revivals. Any church desiring his services may contact him by writing 600 Cutchin Street, Clinton, North Carolina 28328; telephone, 592-5436.



SUNDAY, MAY 9
Scripture Reading—Exodus 20:12

LITTLE MOTHER OF MINE

"Sometimes in the hush of the evening hour,
When the shadows creep from the west,
I think of the twilight songs you sang
And the boy you lulled to rest;
The wee little boy with tousled head
That long, long ago was thine,
I wonder if sometimes you long for that boy,
Oh, little mother of mine.

"And now he has come to man's estate,
Grown stalwart in body and strong,
And you'd hardly know that he was the lad
Whom you lulled with your slumber song.
The years have altered the form and life
But his heart is unchanged by time,
And still he is only the boy as of old,
Oh, little mother of mine."

—Selected

PRAYER THOUGHT

A mother's love is a consolation more sought after than any other earthly emotion. Pray that all mothers everywhere would supply this love—it does not diminish with use.

MONDAY, MAY 10
Scripture Reading—Proverbs 1:8

MOTHERS MAKE PREACHERS

When young Matthew Simpson tremblingly broke the news to his widowed mother that he felt called to preach, which would necessitate his leaving the home, she exclaimed with tears of joy: "Oh, my son, I have prayed for this hour every day since you were born. At that time, we dedicated you to the Christian ministry."

Campbell Morgan says: "My dedication to the preaching of the Word was maternal. Mother never told it to the baby or the boy, but waited. When but eight years old I preached to my little sister and to her dolls arrayed in orderly form before me. My sermons were Bible stories which I had first heard from my mother."—*The Voice*

PRAYER THOUGHT

We are all surrounded by the Holy Spirit and we should feel at home with God in all places. A true mother's love is unselfish when concerning her children.

TUESDAY, MAY 11
Scripture Reading—John 14:6

"DEAR CHILD, I UNDERSTAND"

"The road is too rough," I said, "dear Lord,
There are stones that hurt me so."
And He said, "Dear child, I understand:
I walked it long ago."

"But there's a cool green path," I said,
"Let me walk there for a time."
"No, child," He gently answered me,
"The green road does not climb."

"My burden," I said, "is far too great,
How can I bear it so?"
"My child," said He, "I remember its weight:
I carried my Cross, you know."

And so I climbed the stony path,
Content at last to know
That where my Master had not gone
I would not need to go.

—Selected

PRAYER THOUGHT

Jesus' life was tumultuous but His heavenly Father loved and protected Him. Jesus expects no more of us than He endured, and our heavenly Father will help us make our way.

WEDNESDAY, MAY 12
Scripture Reading—2 Samuel 22:4

SUBMISSIVE TO THY WILL

Dear Lord, my heart and life I yield,
Submissive to thy will;
I only ask that I may have
Some humble place to fill.
I do not yearn for world-wide fame.
But, rather, to exalt thy name.

—Doris Simerson

PRAYER THOUGHT

If more of us were content to exa our Lord's holy name, instead flaunting our own presumed intelle we would enjoy life far more abu dantly.

THURSDAY, MAY 13
Scripture Reading—Psalm 133:1

ONLY 268 YEARS OF PEACE IN 4,000 YEARS

Someone has taken the time review the history of war and learne that in the last 4,000 years, there hav been but 268 years entirely free fro war.

This of course, only takes in consideration "man's inhumanity man"; for if man's inhumanity to Go were to be considered it would have be said there has not been a sing moment from the fall of man to th present minute, that has been entire free from war.—Selected

PRAYER THOUGHT

Greed and self-glory cause man unkindness toward other men an God. Man fights a relentless wa within himself and then has th audacity to blame others and eve God for his errant ways.

FRIDAY, MAY 14
Scripture Reading—Philippians 4:

HOW PEACE WAS WON

"With eager heart, and will on fire,
I sought to win my great desire.
'Peace shall be mine' I said. But life
Grew bitter in the endless strife.

"My soul was weary, and my pride
Was wounded deep. To heaven cried:
'God give me peace, or I must die.'
The dumb stars glittered no reply.

"Broken at last, I bowed my head
Forgetting all myself, and said:
'Whatever comes, His will be done'
And in that moment, peace was won.

—Select

PRAYER THOUGHT

Why do we find it so hard to Jesus' will be done? Pray we sh give up our pretentious pride and Jesus have His way in our lives.

SATURDAY, MAY 15
Scripture Reading—1 Peter 1:7

H. J. HEINZ'S TESTIMONY

"Looking forward to the time wh my earthly career shall end, I desi to set forth at the very beginning

(Continued on Page 15)



QUESTIONS and ANSWERS

Conducted by J. P. BARROW
Route 1, Box 475,
LaGrange, North Carolina 28551

Question: What made it essential for Christ to come to the world as a Jew since the Jews were being saved before the incarnation?

Answer: Every person saved, including Abel, was saved through the sacrificial death of Christ on the Cross. The acceptable offering that Abel made typified Christ on the Cross, and the blood of that offering symbolized the blood of Christ shed on Calvary for the sins of the whole world.

Except Abel had been obedient and offered the offering according to God's instructions, it would have been as worthless as Cain's who offered the fruit of his labor in the form of his farm products. God's is the only way of salvation. No substitute suffices. So people in ancient times did not get saved some other way. They looked foreward to the Cross in their day.

We have no other choice if we want to be saved except to look back to the Cross: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. . . . Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had power of death, that is, the devil; . . . Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Hebrews 2:10, 14, 17); "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25); "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? . . . It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: . . . So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation (Hebrews 9:12-14, 23, 24, 28); "By the which will we are sanctified through the offering of the body of Jesus Christ once for all . . . . But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; . . . For by one offering he hath perfected for ever them that are sanctified" (Hebrews 10:10, 12, 14); ". . . the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7); "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9); "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12); ". . . being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:8-11).

Then all Old Testament offerings were a shadow, a symbol as an index finger, pointing to Jesus Christ—both the Aaronic and Melchizedek—king-priest, only symbols of Christ the antitype of both priest and offerings. Melchizedek was the more nearly perfect symbol than all the others put together. Look to the Paschal Lamb if you want to see the offering portraying Christ. Look to Melchizedek if you want to see the one priest portrayed in God's Word as the most clear patron of Christ.

In a brief way George H. Sandison portrays this fact when he answers a similar question in his book, **1000 Difficult Bible Questions Answered**, on Page 312, as follows:

"The fact of Christ's coming and suffering and dying should preclude all thought of such a question. If God so loved the world as to give his only begotten Son, you may depend that there was supreme need for it. In Christ the types and sacrifices of the Jewish dispensation found their fulfilment as well as their culmination. Without him and his life and death they would have been empty, meaningless forms. Besides all this Christ came to reveal the Father to the world. If all that we owe to Christ and his Gospel today were eliminated from the world, the gloom and poverty and hopelessness of life would be appalling."

COMING EVENTS . . .

May 6—North Carolina State Woman's Auxiliary Convention, Memorial Chapel, Free Will Baptist Children's Home, Middlesex, North Carolina, with the Western District Serving as Host

May 14, 15—Prayer Retreat, Eagles Nest Retreat Center, Dudley, North Carolina

May 15—Central District Youth Fellowship, Free Will Baptist Children's Home, Middlesex, North Carolina, beginning at 2 P. M. with Song Service, followed with Picnic

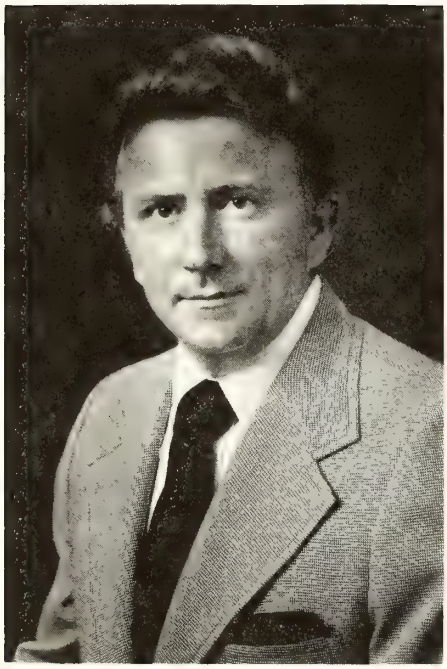
May 22—Founders' Day, Free Will Baptist Children's Home, Middlesex, North Carolina, 10:30 A. M., in Memorial Chapel, the Rev. Robert May, Guest Speaker

June 28-30—General Conference of Original Free Will Baptists, First Free Will Baptist Church of Durham, North Carolina

News and Notes

of Denominational Interest

Jimmy Webster Conducting LaGrange Revival



Revival services are scheduled for the First Free Will Baptist Church of LaGrange for the week of May 10-14. The guest minister will be the Rev. Jimmy Webster. Mr. Webster will be assisted by the pastor, the Rev. L. B. Manning. There will be special music each evening. An invitation is extended to all to attend these services which will begin each evening at 7:30.

Creative Teaching in Sunday School Seminar in Progress

The Cape Fear Board of Education is sponsoring a seminar on "Creative Teaching in the Sunday School." The instructor for these classes is the Rev. Sheldon Howard of Mount Olive College. The seminar is being held at Johnston Union Free Will Baptist Church, Highway 70, west of Smithfield. The remaining classes will be held May 11, 18, and 25; the time, 7:30 p. m. each evening. (The seminar began on Tuesday, May 4.)

All churches in the vicinity are invited to participate. Especially are all Sunday school teachers and officers invited to attend.

Eddie Edwards Conducting Warden's Grove Revival

The Rev. Eddie Edwards, pastor of Juniper Chapel Free Will Baptist Church, Vanceboro, is the guest minister for revival services now in progress at the Warden's Grove Free Will Baptist Church, Lowlands. Services are beginning each evening at 7:30 with the pastor, the Rev. Billy Twiddy, assisting Mr. Edwards. The meeting will close with the Saturday evening service.

A very cordial invitation is extended the public to attend the remainder of the services. The church reporter states: "Come seeking a blessing and you can be assured of receiving one. You are sure to depart richly blessed for attending any or all of the remaining services."

Sherron Acres Revival In Progress

Revival services are in progress this week at the Sherron Acres Free Will Baptist Church, 1300 Lynn Road, Durham, continuing throughout the week. The visiting evangelist is the Rev. C. F. Bowen of Goldsboro, assisted by the pastor, the Rev. Harry Grubbs. Services are beginning each evening at 7:30 with good gospel preaching and special music. A cordial invitation is extended everyone to attend the remainder of these services.

Youth and Bicentennial Sunday At Edgewood Church

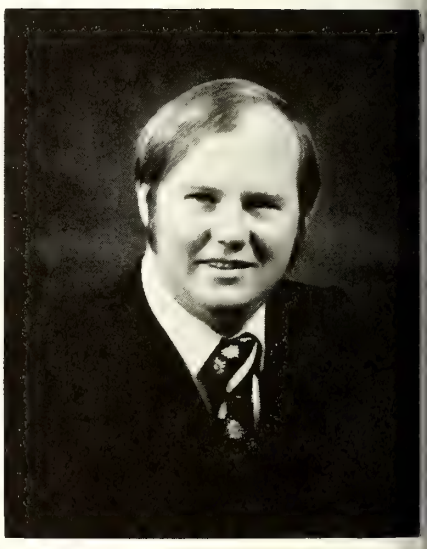
Sunday, May 16, the Edgewood Free Will Baptist Church, Route 1, Macclesfield, will observe Youth and Bicentennial Sunday. The speaker for the occasion will be the Honorable L. H. Fountain, Congressman of the Second Congressional District of the State North Carolina. Mr. Fountain is a nativ of the community of Leggett and Presbyterian elder. He has a perfe Sunday school attendance record sinc the age of three.

The church is honored to have such distinguished man to be its guest on th occasion. During the service the youth the church will be presenting speci music and other activities. Each membe or visitor attending is asked to wea something red, white, or blue, or combination, such as pins, bracelets necklaces, shoes, etc.

Lunch will be served in the fellowshi building at the noon hour.

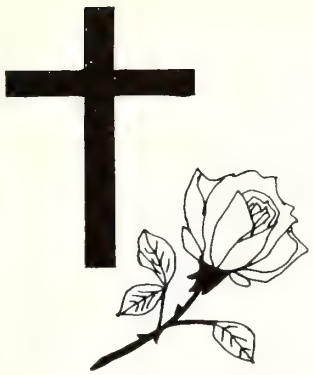
The pastor, the Rev. Swade Benson and the church membership are lookin forward to this occasion. They extend cordial invitation to everyone to worshi with them on this occasion.

Tommy Doty to Hold Wintergreen Revival



The Rev. Tommy Doty, pastor of th Blue Cane General Baptist Church Rector, Arkansas, will serve as gues evangelist for revival services beginnin Sunday night, May 16, and lastin through Friday night, May 21, at th Wintergreen Free Will Baptist Church Cove City. The time of the services i 7:45 p. m. Mr. Doty will be assisted b the pastor of Wintergreen, the Rev Donald Venable.

Everyone is cordially invited to atten the services at Wintergreen, as a warm invitation is being issued by the pastor and the church congregation. Specia music will be rendered by local an visiting musicians.



Special Moments

ar Maggie,

From the time I rededicated myself to God and His will, I have been afraid (of ling God's presence in a unique way as never before). It has happened. I am no ger afraid . . . . I have had an experience I would like to share with you. I was eeling in prayer when suddenly I had the sensation as that of a child being caught into a beloved parent's arms, only I knew it was God's arms into which I was ing lifted and held. It was full of warmth, love, and kindness so sweet and precious hall never forget it.

untain, N. C.

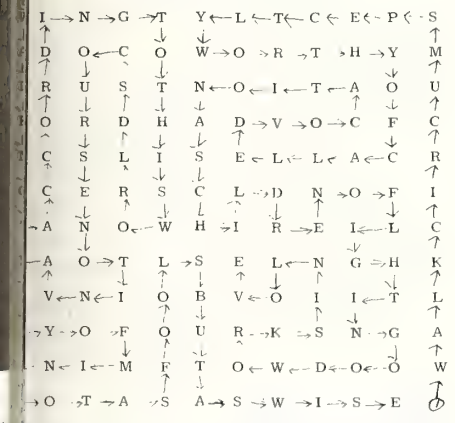
The column needs your response!

Maggie

THE EPHESIANS WALK

by

Mrs. C. D. Clark



The answer to last week's puzzle, "The Ephesians Walk," is shown for you in the block of letters above. In the lower right-hand corner you will begin with walk No. 1, and continue through walk No. 5. Then in the upper left-hand corner begin with walk No. 6, and continue with your arrows through walk No. 9. We hope you were able to locate the walks.

NOTE OF THANKS

The Rev. W. H. Willis recently underwent treatment for diabetes and wishes to thank all of his friends for their visits, cards, and prayers during the time of his hospitalization.

Obituary

MR. HUBERT RICHARDSON

On October 12, 1975, Mr. Hubert Richardson passed away in the Lenoir Memorial Hospital in Kinston, at the age of 75. Funeral services were conducted on October 14 at the Garner's Funeral Home in Kinston by his pastor, the Rev. Donald Fader, assisted by the Rev. W. H. Willis. Afterwards he was laid to rest by the side of his wife, Mettie Richardson, in the Pinelawn Memorial Park, beneath a mound of beautiful flowers.

Mr. Richardson leaves to mourn their loss a son, Warren; a daughter, Peggy; three grandchildren; and four sisters. He had been a member of the Moseley's Creek Free Will Baptist Church near Dover since he was a young man and served on several different committees of the church. Up until his passing, he continued to attend church whenever his health would permit. He will be missed by his church, his friends, as well as his family.

Respectfully submitted,
Mrs. Zilphia Powell



MAKE YOUR CHURCH A MEMBER of THE EVERY FAMILY PLAN

Take advantage of this offer before prices increase:

What the Plan Is

This is a simple, convenient, and economical plan whereby Free Will Baptist church members receive "The Free Will Baptist" into their homes every week. This plan will help to inform the members of the church and inspire them to greater dedication and service.

How to Become a Member of the Plan

Those churches desiring this plan for their membership would vote to subscribe to "The Free Will Baptist" on THE EVERY FAMILY PLAN. The church clerk would submit the names and addresses of the families in the church who are to receive the magazine. The church should include those families that are resident or active when at least one adult in the family is a member of the church. Families in the church who are already subscribers to the magazine can have the amount of their credit either refunded or deducted from the first quarterly bill to the church. With this plan, families can be added or taken from the church list at any time upon notification from the church.

Billing

The church will be billed by the Press according to the calendar quarter at the regular subscription price less a 25 percent discount. If each family in the church would give a few dollars extra once each year this program would not cost the church anything.

As of October 1, 1976, "Baptist" subscription prices will increase as follows: one year, $4.50; two years, $8.50; and four years, $16. Get your church on the Every Family Plan now!

THANK YOU

. . . for your kindness to me during my recent stay in the hospital. Your cards, calls, flowers, good wishes, visits, and especially your prayers were greatly appreciated.

—Tommy Manning

MOUNT OLIVE COLLEGE HAPPENINGS

MOUNT OLIVE, NORTH CAROLINA

The Board of Trustees, Faculty
and Graduating Classes of
Mount Olive College
request the honor of your presence
at the
Twenty-First Commencement Exercises
Friday, May seventh
Nineteen hundred and seventy-six
at half past six o'clock
Moye Library Lawn

DR. ROLAND PELT IS SPEAKER AT COMMENCEMENT FRIDAY



Dr. Roland Pelt, vice-president of Products at CIBA-GEIGY Corporation in Ardsley, New York, will give the commencement address at the 1976 graduation ceremonies on Friday, May 7, at 6:30 p. m.

Dr. Pelt is the nephew of Dr. Michael Pelt, chairman of the religion department at MOC and son of the late Daniel F. Pelt, of which a room is dedicated at the College, and after which the Daniel F. Pelt Memorial Scholarship Fund is named.

Dr. Pelt was raised in and around Marianna, Florida, where his father pastored several Free Will Baptist churches in Northern Florida, Southern Georgia, and Alabama. After high school, he attended Troy State University, the University of Mississippi graduating with distinction, and received his PhD in chemical engineering at the University of Pittsburgh.

Dr. Pelt earned membership into three honorary societies and received two fellowships before completing his education. He is currently a member of Rotary International and his name appears in American Men of Science and Who's Who in the East.

MOC SUMMER SCHOOL SCHEDULE

Mount Olive College summer school courses listed below are designed to cover as wide a range of academic courses as possible.

Anyone having questions or desiring more information is invited to write or call the Admissions Office, Mount Olive College, Mount Olive, North Carolina 28365; telephone (919) 658-2502.

All summer school classes a scheduled insofar as possible during th morning hours with no classes Saturday.

Session A: June 7-25
Session B: June 28—July 16
Session C: July 19—August 6

Courses of Study

Economics 151, 152 (A, B, C)
Introduction to the Old Testament (A,
Introduction to the New Testament (A)
Religion of the Bible (A)
Religion in America (B)
Clinical Pastoral Care (B, C)
English Composition 101, 102 (A, B)
American Literature (A, B)
Public Speaking (C)
*Intermediate Algebra (A, B)
General Zoology (B)
General Chemistry (A, B)
Health and Hygiene (B)
Golf (A, B)
*Western Civilization 101, 102 (A, B, C
*American History 201, 202 (A, B, C)
*American Government (A, B, C)
*North Carolina History (A)
*International Politics (A, B)
*Introduction to Sociology (A, B)
*Basic Concepts of Math 101, 102 (A,
*College Algebra (A, B)
*Trigonometry (A, B)
Principles of Biology (A)
*Social Problems (B)
*Marriage and the Family (A)
Introduction to Psychology (B)

*All courses taught by individualiz instruction.

CORRECTION, PLEASE!

In the April 21, 1976, issue of "T Free Will Baptist," under the ti MEMORIAL GIFTS TO MOUNT OLI COLLEGE, the list of names given w gifts given **in memory of** and **in honor** to the College Library instead of to College in general. We apologize for t error and are printing the memorial g to the college below.

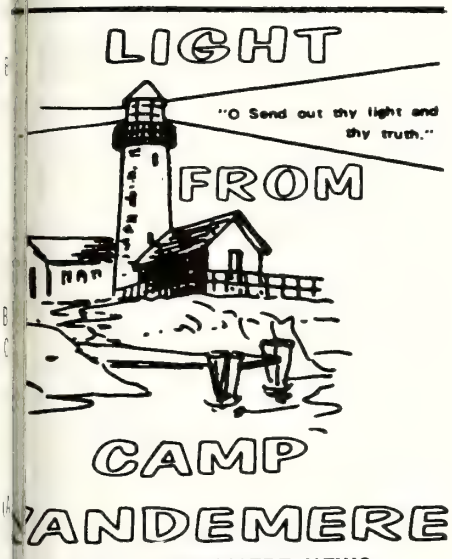
Sandra Everington Aldridge and L Kristen Aldridge by Heber C. Aldrid Kinston.

Seth Muse by Mr. and Mrs. Cha K. McCotter Jr., New Bern.

The following persons contribu gifts in memory of the Rev. Joseph Fort (for the Joseph O. Fort Endowm Fund):

The Rev. and Mrs. Floyd B. Che Pine Level; United States Army Chap

Bird, Fort Wadsworth, New York; the Community of Fort Wadsworth, New York; the Rev. and Mrs. S. A. Smith, Beulaville; Mrs. Pearl R. Johnson, Louisburg; Dr. and Mrs. W. Burkette Faber, Mount Olive; Ayden Free Will Baptist Church, Ayden; Mr. and Mrs. James B. Hunt Sr., Lucama; Mr. and Mrs. H. H. Reeves, Vaudine Reeves, Winnie Chandler and family, Gloria Watson and family, and Robbin Reeves, Atkin, Georgia; and, the Eastern District Woman's Auxiliary Convention.



CAMP VANDEMERE NEWS

Camping season is almost here and the Camp Vandemere Board of Directors are busy planning and getting everything in readiness for the opening of the Camp.

First of all, we would like to thank the churches, conventions, unions, rallies, auxiliaries, and individuals of the Eastern Conference for their wonderful response when we were in trouble with our loan payments. As of March 31, the treasurer had received $6,540.37, and the loan payments have been paid through May. Those responding as of March 31 are as follows: Deep Run, $301.45; Jackson Heights, $65.22; Rooty Branch, $50; Smith's New Home, $212.50; Sarecta, $100; Snow Hill, $15.23; Warsaw, $15; Whaley's Chapel, $50; Third Union, $25; Antioch, $50; Arapahoe, $117; Bethel, $650; Bridgeton, $90; Core Creek, $65.50; Croatan, $220; Dublin Grove, $45; Friendship, $25; Gethsemane, $150; Juniper Chapel, $80.36; Macedonia, $120.45; Memorial, $500; Mount Zion, $550; New Haven, $204.89; Oak Grove, $153.86; Pilgrim's Home, $128.34; Rock of Zion, $4; Saint Mary's $162.50; Spring Hope, $75; Trent, $50.25; White Hill, $10; Fifth Union, $250.35; Sunday School Convention, $191.40; Crab Point, $50; Davis, $50; Edwards Chapel, $150; Free Union, $25; Faith, $100; Holly Springs, $250.15; Mount Pleasant, $50; Otway, $50; Pilgrim's Rest, $20; Russell's Creek, $50; Sound View, $63.71; Welcome Home, $71.95; Carteret Union, $55; Youth Rally (Carteret County), $50; Eastern Woman's Auxiliary, $200; Maysville, $9.26; Ministers, $125.

Camp Vandemere needs **monthly** support to carry out the objectives of the camp and we urge each church, Sunday school, and woman's auxiliary to pray about what God would have them do. Put Camp Vandemere in your budget on a regular basis.

Just as our Lord sought to escape from the press of a demanding, needy, explosive world to be refreshed and revived through a retreat to solitude; we also need to find times to be alone. The aloneness that is enjoyed and sought for is to be found at your camp, **Camp Vandemere.** The retreat's atmosphere is yours to experience as you reverently stand on the banks of the Bay River or sit under the canopy of pine trees. The facilities and programs of Camp Vandemere are offered to you and your family in order that you might have a unique worship experience and the opportunity for relaxation, recreation, and fellowship.

The central objective of Camp Vandemere is that the camper can see Jesus Christ, His love and grace, and come to want to receive Him into his own life. Other objectives are to send the camper home to face life with a new or renewed commitment to Jesus Christ; to send the camper home with some experience in skills and habits which will help him stand by his resolutions and commitments; such as, how to pray and talk to God, how to study God's Word and grow, and how to give a testimony and witness. Another objective is to send the camper home with a deeper understanding of the meaning of life and its glorious purpose; such as, a set of new values, a standard for living, and needed questions answered. Also to send the camper home with a memory of wholesome, wonderful, and joyful times found in the experiences apart from what the world teaches. To give the camper new knowledge, new habits, new skills and experiences, that will enhance his self-image, and give him a vision of the greatness of Christ's kingdom and his place in it.

Camp Vandemere has a God-teaching ministry which can alter the lives of our youth and adults and make their lives more meaningful to God and to themselves. Churches are urged to be a part of this ministry.

The board is seeking 150 persons in the Eastern Conference who are willing to transfer $1,000 of their savings to the Church Finance Association, Inc. so that sufficient funds will be generated for them to underwrite our long-term financing. This way our denomination will save thousands of dollars in annual interest and also be holding the mortgage on our camp. The members of the "150 Club" will still receive interest on their savings (currently 6 percent) just as they have in the past. The only difference is that their money will be working for Christian motives instead of the business world at large.

Anyone wishing to have a representative of the board visit his church please contact Carroll Hawkins, Cove City, North Carolina 28523. We have a slide presentation that we believe would be of interest to you.

CAMP VANDEMERE SCHEDULE AS OF MAY 1, 1976

June 14-19: The Rev. Chris Singleton, P. O. Box 162, Beulaville, North Carolina 28518

June 21-25: Open

June 28—July 3: The Rev. Bill Futch, 600 Cary Road, Kinston, North Carolina 28501

July 5-10: Eastern District Woman's Auxiliary Conference

July 12-17: Open

July 19-24: Open

July 26-31: The Rev. Rod Jones, 300 Fleet Street, New Bern, North Carolina 28560

August 9-14: The Rev. Scott Sowers (YFA age group), P. O. Box 147, Grantsboro, North Carolina 28529

August 16-21: The Rev. Owen K. Arthur (AFC age group), Route 1, Box 280-A, Aurora, North Carolina 27806

The fee for a week at camp is $35, with a $5 deposit with your application.

For bookings on weekends or open weeks contact the Rev. Ralph Sumner, P. O. Box 445, Bridgeton, North Carolina 28519.

Send application and deposit to the director of the camp for the week you wish to attend.



PRESSURES ON THE CHRISTIAN FAMILY

Lesson Text: Romans 12:1-10, 14-18
Memory Verse: Romans 12:2

I. INTRODUCTION

There are many examples to be found in Scripture where a call to a complete commitment to God has been issued. Joshua called upon Israel to make such a commitment, and set himself up as a leader in it by letting it be known that he and his house were making such a commitment.

We have already spoken at some length of the pressures that are being brought to bear on the Christian family of our day. There will be times when these will become so intense and so acute that unless that family is sustained and strengthened by an unfaltering faith in God and the wisdom of keeping their lives and their activities in the center of His will, they might give in to the pressures and compromise their principles and their convictions. If they do this, they are in for trouble. The harmony of their home relationship will be disrupted, and instead of peace and order being the forces that prevail, chaos and discord will exert themselves.

In addition to the Word of God, as it is revealed to us in our family Bibles, we can look to the church for guidance and direction. Most churches of our day have programs, especially programs designed to help young people, that will be of the greatest help in facing the pressures of the social world in which we live. These Christian activities, when they are guided and directed by the church, will help the participating families to relieve the tensions and pressures, and will also give great satisfaction in the knowledge of performing work that is useful and beneficial to others as well as to ourselves and our family group.—**The Senior Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. The Book of Romans is interesting because Paul had a different relationship to these people than any other people to whom he wrote. He had never been to Rome. This book is especially important for the church today because it is the greatest treastise in existence on doctrine for the Christian church. Let us approach this book with the awareness that we are on holy ground.

B. Paul is writing to Christians, and he asked them to present their bodies for service. Haven't all Christians presented their bodies for service? Indeed, not. It is one thing to give one's soul to the Lord to be saved and quite another thing to give Him one's body for service. Paul says that it is reasonable for us to give our bodies for service because of what He has done for us.

C. When we give our bodies for service, we must be sure that we do not think too highly of ourselves. Some Christians seem to think that they did God a special favor when they allowed Him to save them. Many act as though God's work cannot go on without them. This is not the proper attitude for a Christian to have toward God's work and other Christians.

D. Christians ought to be easy to live with, but this is not always the case. We should serve the Lord with love and kindness toward others. Paul goes even further and says that we should try to live peaceably with all men if this is possible.

E. The word "vengeance" or "revenge" should not be in the Christian's vocabulary. Because we are human, we will feel that we need to get revenge sometimes; nevertheless, we are to crucify this feeling. One of the best ways to do this is to pray for the person against whom you want to get revenge and seek an opportunity to do him a favor.

—**The Bible Teacher (F. W. B.)**

III. ADDITIONAL TRUTHS

A. A returned missionary, shocked at the conditions in America, recognized that one of the chief changes in Americ life was caused by families that h forgotten how to worship together. said, "My father gathered his fam together each morning, and commend us to God's keeping before we separat for the duties of the day. On my retu from India I found that he had given the practice of family prayer entirely, a that my younger brothers and siste were individualists who cared nothing the moral and religious influence of t home.

"What is true of my fathe household is true of many hom throughout the land. The home is longer a unit; family life, with its spiritu and moral training, is very largely a thi of the past. This in my judgment is t explanation of the lack of moral e nestness and disregard for the rights others so strikingly apparent to me af an absence of a comparatively f years."

How many homes could this be said today? What are the reasons for su great changes in American homes in comparatively few years"? What are t pressures on the Christian family th bring about these changes?—**T Advanced Quarterly (F. W. B.)**

B. The easiest of all courses for t Christian to follow would be to "go alo with the crowd," to conform to th world. But such a course would renc one's Christian witness unrecognizabl

Today's lesson has focused on t development of each individua Christian personality in relation to family at home and his family in Chri Just as we learn to exercise our bodies keep them trim, we are to exerc Christian virtues, starting at home, promote the spiritual health a development of all in the home. May t parents and each member of the fam be able to pray in earnest the follow prayer:

Dear God, rule our homes and hearts. Make us loving and provid parents, worthy of the obedient love our children. Help us be as submissive your will as we expect our children to to our own. May our homes be proving grounds on which vital Christ lessons of life are shown as the o successful guidelines for livi Amen.—Adapted from **The Stand Lesson Commentary**

C. In both individual and family li

(Continued on Page 16)

STORIES for our youth



MORE THAN TONGUE CAN TELL

by
Mabel D. Meerman

ATE, as usual, I came down-stairs on Saturday morning; d as I neared the kitchen door, I heard other say, "Jack, I wish you would run errand for me before you have to ive. I thought I had enough eggs to ke a cake but someone must have ade a raid on the refrigerator, for there not one left."

"That someone was I, Mom," ad-itted my brother. "I just scrambled ur of them for my breakfast to save you me while you were dressing Allen. Why dn't you call me earlier? Now I have to ave. I told Mr. Avery I'd be a the 'Y' at he sharp for my swimming lesson. ere's Sue, why don't you send her after e eggs?"

"Why, Mom," I protested, "you ow I'm due at Ella's house at nine-irty." I glanced at the clock and asped. "Just look at the time—and I aven't had breakfast yet!"

"Yes, I know," said Mother wearily. I guess I'll just have to be my own rand boy."

"I'll go to the store for you, Mommy," olunteered four-year-old Allen who was aving his hair brushed. Mom smiled nd bent to kiss him as she said, Sorry, but I'm afraid we wouldn't have ny cake or eggs if I sent you."

"Why?" asked Allen innocently, after he manner of four-year-olds; but Mom nly smiled absently and didn't answer, fter the manner of mothers.

Suddenly Grandma joined the conversation. She looked up from her knitting to say, "That reminds me of a poem I learned in school years ago."

"Oh, say it, please," I entreated, for I delighted in poetry. But when I saw the rather grim set of her lips, I sensed a rebuke coming. Grandma never gave us a tongue-lashing, but she generally showed her displeasure at our misconduct with telling effect. That is why we loved her so much. We were soon to discover that she had passed along this admirable trait to her daughter, our mother.

"You're in too much of a hurry to listen now," Grandma said, waving me aside. "I'll recite it at the supper table tonight."

"All right, don't forget," I called over my shoulder as I entered the kitchen in search of a quick breakfast.

Having no other choice, Mom put on her coat and started for the store. However, she never reached it. She slipped on the icy sidewalk and fractured her ankle.

When Jack and I returned home from the several appointments we had, we found Mother with a neatly bandaged foot in bed, and she had instructions to stay there. All was confusion for awhile, as we tried to take over her job. With Grandma at the helm, we managed a supper as the last major effort of a hectic day. We had almost finished that sorry meal when Grandma asked, "Do you want to hear the poem now?"

I wasn't exactly in the mood for poetry at the moment but one just doesn't sidetrack Grandma, so I tried to appear eager as I replied, "Sure, Grandma, let's have it."

This is what she said with a lifted eyebrow in the direction of Jack and me so that we couldn't possibly misunderstand its meaning:

"I love you, Mother," said rosy Nell.
"I love you more than tongue can tell."
Then she teased and pouted full half the day,
Till her mother rejoiced when she went to play.

"I love you, Mother," said little Fan.
"Today I'll help you all I can.
How glad I am that school doesn't keep!"
So she rocked the baby till he fell asleep.

Then stepping softly, she lifted the broom,
Swept the floor, and dusted the room.
Busy and happy all day was she,
Helpful and cheerful as a child could be.

"I love you, Mother," again they said—
Three little children going to bed;
How do you think that Mother guessed
Which of them really loved her best?

When Grandma finished, the look on our faces was proof the shot hit the mark. To hide my feelings, I asked to be excused, saying, "I'll get Mother's tray."

"And I'll go, too," said Jack, jumping up quickly. "Maybe she would like some more coffee."

We were not to get off so easily, however!

Entering Mother's room, we again realized we were the ones who helped to put her there. We dropped to our knees by her bedside, and I begged, "Oh, Mom, can you ever forgive us for being so selfish?"

Mom's eyes were wet, and her lips quivered as she looked at me. Then she startled us by saying:

"I love you Mother," said rosy Sue,
"I love you much, indeed I do."

It was quite clear Grandma had given her an early morning preview of that poem!

Then turning to Jack she continued:

"I love you, Mother," said little Jack,
Then, forgetting his work, he hurried away
To the 'Y' for a swim—
Leaving his mother the eggs to bring.

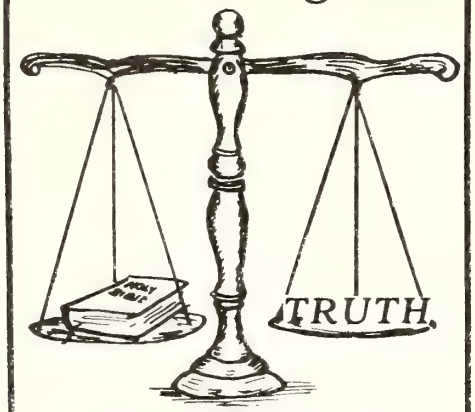
This was just too much—and we all burst into laughter. To cap it all, little Allen sidled in close to us, a piece of cake tightly clutched in his hand, as he said, "Me, too, I love you," and he offered the flattened morsel to Mom.

With a catch in her voice, Mom said, "There's no doubt about it, you all love me best!"

Grandma came to the door and, taking in the situation, said, "Who says poetry doesn't live?"

Three pairs of happy eyes quickly agreed!—Selected

The Unmitigated



by the Rev. R. P. Harris

Scriptural basis: ". . . There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God" (Romans 3:10, 11).

THE GRACE OF GOD

(Part 2)

It seems ironic that so many people are confused as to what the grace of God does for them. They fail to realize that man does not seek God but that God seeks man. Paul declares that "By the grace of God I am what I am." Because of man's lost condition he is dead in trespasses and in sin. A dead person (physically) is so dead he does not know it. There is absolutely no life in the grave. The only way a dead person can live again is for God to resurrect him from the dead. Only God can do this. The dead person cannot come to God, so God will have to go to him. If God never calls him, he will never rise. But God **will call him** and he will rise from the dead one of these days. The ungodly will rise from the dead to be assigned to a devil's hell in everlasting contempt and join the rank and file of the tormented forever. The righteous dead will rise to join God's people, the redeemed of the Lord, and will live in perfect peace, joy, and prosperity forever.

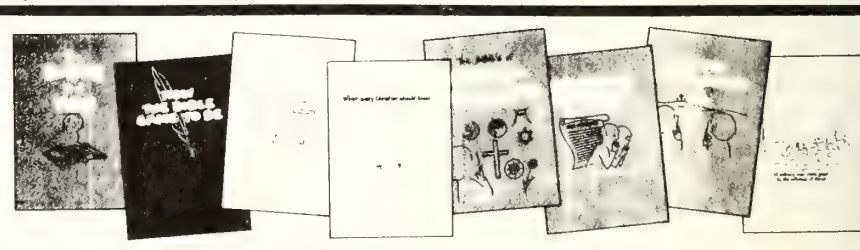
Even so, the **spiritually dead** have no power of their own. They cannot seek God because they are dead. A person that sins is dead even while he lives. The grace of God comes in to offer salvation; and when it does the person revives and God lets him live. God even supplies the sinner with faith to believe. He has no faith of his own—God gives it to him.

God came to Moses in the form of a burning bush. He came to Samuel in the still small voice. God can find man and He can make Himself known. God, in the person of Jesus Christ, found Matthew sitting at the receipt of custom. It was Christ who, after ascension, found Paul on the Damascus road. There is a time and a place when God becomes real to us. When He does, we should believe Him and surrender our lives unto Him. Some Christians know when and where God spoke to them and when they were saved. There are many who do not know when or where, nor do they know the circumstances involved when they were saved; but they know they have been born again because God's grace confirms it. For example, I know that I am the son of my physical parents. My parents know it, the doctor and near relatives know it, and I bear in my physical make-up their likeness. I belong to the family. Likewise, the Holy Spirit is my witness and I bear in my body the marks of the Lord Jesus Christ. He redeemed me and left His mark upon me and I am God's child! Glory to God! No one can convince me otherwise.

The grace of God sought me and found me. When this grace was recognized by me I succumbed and that is when I entered the sanctuary of God's grace and became a new creature in Christ. God's grace supplies me with all the sanctification, justification, and whatever else may be needed to make me complete in Him. There are no more installments, no more washings or regenerations. I am just as much saved now as I will ever be. When I entered the inner sanctum of God's grace I was baptized in the Holy Ghost, sanctified, and made absolutely and completely holy. I am a born-again Christian and the devil has no more claim upon me. I am one of God's saints made holy and pure by the **precious blood** of Jesus. This makes me one of His very own and I am as much a citizen of heaven now as I will be on the other side of the grave. This is possible because God's grace sought me and found me. Glory to God and hallelujah!

If perchance, you do not have t assurance, just remember that as Christian, you have all the riches of G by His Son at your disposal. Let go a let God have His wonderful way in yo life. **Let go** means to turn away fr the sinful things of this world, ceasing do evil, and declare yourself divorc from sin. **Let God** also means to give G full attention. Let Him dictate to you. I Him decide what you must or must n do. Humble yourself, pray, seek Goc face, and turn from your wicked wa and He will forgive your sins and h your soul. Start to attend worsh services every time you can. Study Goc Word under the guidance of the Ho Spirit, pay the tithe, and do benevolen work among the brethren. Become one God's helpers in deed and in truth.

There is another way God's grace c be of great benefit. If, by chance, y have slipped back into sin, do not pan God's Word is full of encouragement the backslider. The grace of God w accompany you and will help you return to the place where you left G and He will restore you there. "H restoreth my soul," said David. Only G through the Holy Spirit can do this. cannot be accomplished by anything y may do or say. After you sin you cann cleanse yourself. That will be a complished when you let the Holy Spir apply God's grace to restore you a make you whole. However, there is ne for a bit of warning. It **is** possible for Christian to walk away from God a despise Him to the point that he will n desire to return to God. Man can beyond the point of return and be lo forever. He will have denied the faith a will have crucified our Lord and put H to open shame. The grace of God will n go beyond this to restore a soul and y can count on it!



The above books may be purchased at the AYDEN BIBLE AND BOOKSTORE, 81 North Lee Street, or any of the branch stores at Smithfield, New Bern, or Wilson, fo only 29 cents each.



Our Church Auxiliaries

CAPE FEAR WOMAN'S AUXILIARY CONVENTION

The Cape Fear District Woman's Auxiliary Convention met at Mount Olive College, Mount Olive, Wednesday, April . The theme for the day was "Take Up Cross." The Scripture text for the me was ". . . he that taketh not his ss, and follow after me, is not worthy ne" (Matthew 10:38).

Mrs. Joe Gerald of Hope Mills gave the rning devotion, stressing "total mitment" to the work of Christ.

Mrs. Harold Herring, a member of the ff of Mount Olive College, welcomed to the convention and the use of the ilities of the college. Mrs. Ben Casey Goldsboro gave the response to the lcome.

The Mount Olive College Singers ndered special music.

Mrs. Mary Lou Jackson presided at meeting. She expressed her appciation to the ministers, state officers, trict officers, delegates, and visitors attendance for their cooperation and d a poem, "The Wrecker"; after ich she insisted that we be builders in kingdom's work.

The Rev. L. B. Woodall led the nvention in prayer, praying God's ssings upon the Rev. Kemery Ard who s been hospitalized with a heart atk.

In the roll call of auxiliaries there were ee that were recognized as having en "A-1." They were the auxiliaries at nston Union, Palmer Memorial, and e's Chapel.

Mrs. A. B. Chandler gave a report on agmont Assembly. She stated that the v. and Mrs. Douglas Skinner had been cured as managers for the summer campment.

Mrs. D. W. Hancock, president of the rth Carolina Woman's Auxiliary nvention, gave some brief remarks ich included an invitation to the nvention on May 6, to be held at the ildren's Home at Middlesex.

Mrs. Ernestine Norris gave the youth report, stating that $1,715 had been raised for the library at Mount Olive College as their project for the past year. She announced that superannuation would be the youth project for the ensuing year.

Mrs. Bobby Wood, manager of the Smithfield Bible and Bookstore, gave the Press Foundation report. She invited everyone to look at the vacation Bible school materials and the many teaching aids available at the bookstores.

The hymn, "Near the Cross," was sung; after which the worship offering was taken. The Rev. Taylor Hill prayed the offertory prayer.

The Cape Fear District officers presented a drama, "Challenge of the Cross." The cast included Mrs. Dola Dudley, Mrs. Ernestine Norris, Mrs. Bernice Godwin, Mrs. Jane Parker, Mrs. Joel Gonzalez, Mrs. Mary Lou Jackson, and Mrs. Grace Barbour. Mrs. R. Y. Stephenson directed the very inspirational play.

After a delicious lunch in the college cafeteria, Mrs. Earl Glenn gave an impressive memorial service during which Sherry Jones and Donald Coates, students of the college and members of the Mount Olive Singers, sang "Abide with Me."

Mr. Sam Weeks brought greetings from the Children's Home. He also asked for our support of the Retirement Homes.

Mrs. Dianne Riley represented Mount Olive College, encouraging us to direct our youth to the school.

The Rev. Joe Ingram spoke on behalf of foreign missions saying that there are now 33 families working under the auspices of the Original Free Will Baptist Foreign Mission Board.

The Rev. Taylor Hill asked for our continual support of home missions and superannuation.

The business session was entered into with reports from the resolutions, finance, and credentials committee being adopted.

The music throughout the day was a great blessing. Mrs. Alma Dale and Mrs. Lillie Mae Sasser from the Western District provided music for the drama. The congregational hymns were accompanied on the organ by Burke Raper, son of Dr. and Mrs. W. Burkette Raper, an accomplished organist and a student at the college.

The convention was truly a good day in fellowship and spiritual blessing.

Respectfully submitted,
Ruth L. Warrick

FAMILY FIRESIDE

(Continued from Page 6)

this will, as the most important item in it, a confession of my faith in Jesus Christ as my Saviour.

"I also desire to bear witness to the fact that throughout my life in which there were the usual joys and sorrows, I have been wonderfully sustained by my faith in God through Jesus Christ. This legacy was left me by my sacred mother, who was a woman of strong faith, and to it I attribute any success I may have attained during my life."—*Power*

PRAYER THOUGHT

Many great men attribute their success to Christian mothers. This should be a challenge to all mothers. Are we able to meet this challenge?

(Devotions used by permission of *Knight's Master Book of New Illustrations*, Eerdmans Press.)

SPECIAL NOTICE

The annual Home Missions Banquet will be held Saturday, May 8, at 11:30 a. m., at the Barbecue Lodge located on Highway 95 North, Fayetteville, North Carolina. All Free Will Baptist Missions throughout the state are invited to attend. Also other interested Free Will Baptists are welcome. The price of the meal will be $3.65 per plate, including the drink. If you plan to attend, please call Director Taylor Hill at 485-3980, and notify him as to the number in your group that will be attending.

1976 Camp Schedule

CRAGMONT ASSEMBLY, Inc.

Black Mountain, North Carolina

The Rev. and Mrs. Douglas Skinner, Managers

Cragmont will be opened May 15 through November 1, 1976. The scheduled conferences are as follows:

JUNE 14-19: GENERAL YOUTH CONFERENCE—The Rev. John Williams, director; the Rev. L. E. Ballard, registrar, 1225 South Washington Street, Greenville, North Carolina 27834

JUNE 21-26: MINISTERS' CONFERENCE—The Rev. David Charles Hansley, Route 4, Box 163, LaGrange, North Carolina 28551, president

JUNE 28—JULY 3: CHRISTIAN CADETS CONFERENCE—The Rev. Rod Jones, director-registrar, P. O. Box 1367, New Bern, North Carolina 28560

JULY 5-10: YOUTH FRONTIER CONFERENCE (YFA, ages 13 and up)—Mrs. D. W. ''Ma'' Hansley, director-registrar, Route 4, Box 163, LaGrange, North Carolina 28551

JULY 12-17: YOUTH FRONTIER CONFERENCE (AFC, ages 9-12)—Mrs. D. W. ''Ma'' Hansley, director-registrar, Route 4, Box 163, LaGrange, North Carolina 28551

AUGUST 2-7: YOUNG PEOPLE'S BIBLE CONFERENCE (all ages)—The Rev. J. B. Starnes, director-registrar, Route 3, Box 123, Newport, North Carolina 28570

AUGUST 9-14: WOMAN'S AUXILIARY CONFERENCE—Mrs. Dola Dudley and Mrs. Lillie Mae Sasser, codirectors; Mrs. Lillie Mae Sasser, registrar, Route 2, Box 497, Goldsboro, North Carolina 27530

AUGUST 16-21: FAMILY WEEK—Manager, director-registrar, Cragmont Assembly, Inc., 1233 North Fork Road, Black Mountain, North Carolina 28711

OPEN PERIODS: May 17—June 13; July 18—August 1; August 22—November 1, 1976

The open periods are ideal for church groups to assemble for a Churchwide Spiritual Life Retreat. Many churches enjoy such retreats each summer! These times are also wonderful opportunities for our church families to stop by Cragmont on vacations and get to know more about the facilities we have at Cragmont and what the needs are.

The cost for youth encampments at Cragmont this summer will be $50 (unless a change is made later). The registration fee is $7 with the remainder due upon boarding the bus. The Woman's Auxiliary Conference will be $50 per person including the $10 registration fee. Send your name, address, sex, age, and registration fee to the registrar of the conference you desire to attend. There is no preregistration for the Ministers' Conference.

Rates: Motel room rates per night: one person, $4; two persons, $6; three persons, $7.50; four or more persons, $9.

Rooms in other buildings: one person, $2; two persons, $4; three persons, $5; four or more persons, $6.

Meals: adults, breakfast, $1.50; lunch or dinner, $1.75.

Sunday School Lesson

(Continued from Page 12)

the goal of Christians should be become well rounded. Our texts too show that when we are conformed Christ, we have consecrated bodies a renewed minds that know the will of G We also have spiritual gifts for edify believers and winning the lost, and have a sympathetic outlook tow people enmeshed in the sinful wo system.—Selected

Free Will Baptist Children's Home

''A Christian Home for Boys and Girls''

EASTER EGG HUNT



Mrs. Rebecca Worrell and Business Club of Mount Olive Coll delighted our children with an Easter Hunt on Wednesday before Easter. young people from Mount Olive arri on campus with 28 dozen ''real'' decora eggs and Easter baskets fi with goodies. Prizes were given for lucky egg and for the one who found most eggs. Roy Speight was the win of the lucky egg. Kim Thick and Dor Dement tied for finding the most eg they found 21 eggs each. Roy receive stuffed Easter bunny, Kim an Eas basket, and Donnie a crisp $2 bill.

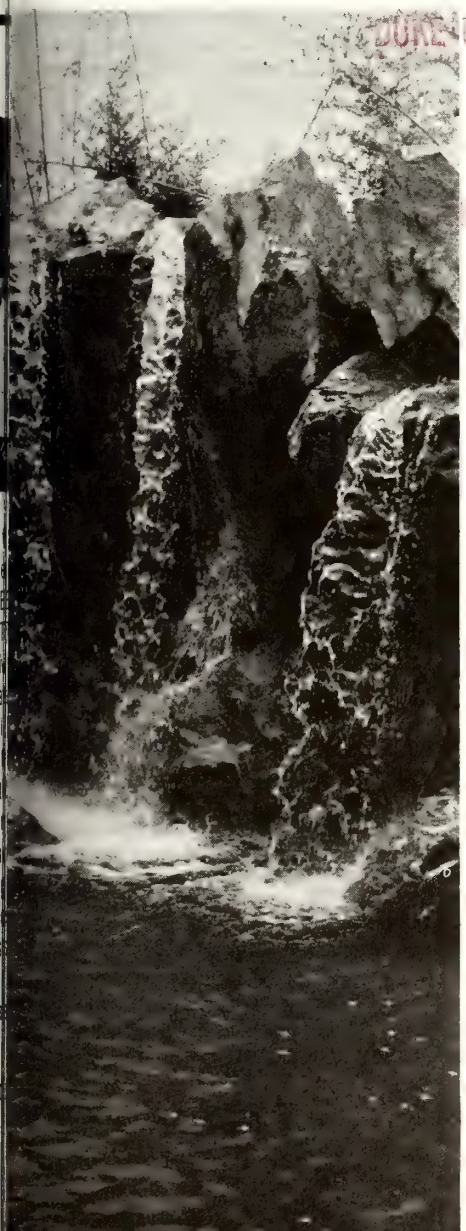
We appreciate the Business Club their willingness to share with others.



the free will baptist

AYDEN, NORTH CAROLINA,
WEDNESDAY, MAY 12, 1976

DUKE UNIVERSITY
MAY 13 197



We trip through life and go on our merry way with nary a serious thought, until something unpleasant happens; then we ask "Why?"



EDITORIAL...

AND WE ASK "WHY?"

As the old adage has it, we trip through life and go our merry way with nary a serious thought until we are stopped short. Sometimes we fall over our too-fast-moving feet, our unpathed and aimless ventures into the unknown, our blind bounding to reaches beyond us—and our stiff-stubborn determination to go where we want to go, to do what we want to do, daring anyone or anything to deter us or to slow us down.

We glory in our all-togetherness, our superior skills and incomparable intellects, our sturdy strengths and abilities to repiece the shattered fragments and make whole again whatever was broken, and we project quite blantantly that our preconceived ideas are infallible and that we are the epitome of the well-learned.

We sing the happy songs, insisting that we are happy people, keeping company with comrades of like interest and persuasion. We talk in babbling tones like the unyielding brook which travels its way over stones, turning corners with the rugged course, little caring where that course leads, and caring even less about whom or how much we may hurt with our prattle. We patter our petitions in repetitive and often pretentious fashion (cognizant of the fact that we should communicate with God), but we apply so little sincere effort in our prayers that they become one-sided conversations—and still, we expect answers.

We pick all the mature blossoms, disdaining to note the ones which have reached their peak and have escaped our attention and which are now ill worth a touch of our fingers or a mere glance. We relish the little undeveloped flowers which promise to yield their beauty in their time, when we shall again be refreshed and renewed by the splendor they provide. But in our haste to show off our prizes, we crush (however inadvertantly) the tenderest buds that need just a little loving care to bloom to their fullest and most glorious hues. And, these buds might well prove to be the most beautiful of the flowers, if we but wait.

We preach the loudest of sermons and tie others up in the trident throes of "See no evil," "Hear no evil," and "Speak no evil," but fail to back up our proud and grand oratories with what should be our own example of "Do no evil."

We plunge the plow insensitively into our self-appointed fallow ground, engaging to till the soil as it ought to be tilled (by our standards), allowing no one else the prerogative to suggest how or when the work should be done. After all, we contend, we know what is best—and even if our furrows be crooked, we expect the planted rows to be straight. How foolish, but how true to life!

Yes, we go our merry way with nary a serious thought until we are stopped short. Then, it happens. "It" is the unexpected. "It" can be sickness (which causes us to slow down to the point that a reevaluation of our motives and directives is necessary). "It" can be a tragedy (which causes us to reexamine the judiciousness of an unwarranted move on our part)—a tragedy which could have been prevented by a small application of common sense. "It" can be death (which stops all the wheels of human motion for the one who suffers the demise and slows for awhile at least, the activities of those left to mourn the loss). "It" can be anything unpleasant that happens to us—and as surely as we live, something bad must happen to us sometime; and, as surely as we live, we cannot help but ask "Why?"

"Why," we ask, "do we have to endure a certain sickness that might prove too serious for mortal treatment?" Surely we thanked God for our health when there was no indication of illness, didn't we? We would not suggest that illness is a punishment from God, but it bears remembering that we little appreciate good health until the ill wind leaves some sickness in its wake.

"Why?" we ask. "Why?" We expect an answer, but most often the answer is withheld. Oh yes, we trip through life and go our merry way with nary a serious thought until something unpleasant happens, and then we ask "Why?"

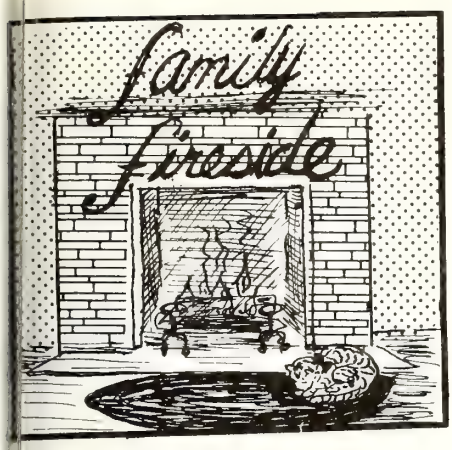
(Continued on Page 16)



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SUNDAY, MAY 16
Scripture Reading—Ephesians 4:11

ITS YOU

f you want to work in the kind of a church
Like the kind of a church you like,
u needn't slip your clothes in a grip
And start on a long, long hike.

ou'll only find what you left behind,
For there's nothing that's really new;
s a knock at yourself when you knock your church,
It isn't your church—it's YOU.

eal churches aren't made by men afraid
Lest somebody else go ahead;
hen everyone works and nobody shirks,
You can raise a church from the dead.

And if while you make your personal stake
Your neighbor can make one, too.
our church will be what you want to see—
It isn't your church—it's YOU!"

—Selected

PRAYER THOUGHT

We, in this country, are fortunate. e can worship as we wish and can ave a voice in our government. Too ad so few of us do not take advantage f these opportunities.

MONDAY, MAY 17
Scripture Reading—Psalm 27:1

DEEP LIVING

We love to spread our branches,
The root-life we neglect;
We love to shine in public,
And human praise expect;
While in the inner chamber,
Where creature voices cease,
We may meet God in silence,
And breathe in heaven's peace.
The secret of deep living
Lies in the secret place—
Where, time and sense forgotten,
We see God face to face;
Beyond mere forms and symbols,
Beyond mere words and signs—
Where in that hidden temple
The light eternal shines.

—Max I. Reich

PRAYER THOUGHT

It is not necessary to make a grand showing of our communications with God. He hears us in our silent meditation as well as He hears a throng of thousands in a large cathedral.

TUESDAY, MAY 18
Scripture Reading—John 13:1

SAFE EITHER IN LIFE OR DEATH

"But," I said, "some of your sons were drowned, for all that you say about safety." "Well, sir," she answered with a sigh, "I trust they are none the less safe for that. It would be a strange thing for an old woman like me to suppose that safety lay in not being drowned. What is the bottom of the sea, sir?" "The hollow of His hand," I replied, and she said no more.—*King's Business*

PRAYER THOUGHT

God will take care of us in this world and the next. We need only to accept Jesus as our Lord, and to permit His will to guide us.

WEDNESDAY, MAY 19
Scripture Reading—Zephaniah 1:18

A POOR HEATHEN

A certain rich man did not approve of foreign missions. One Sunday at church, when the offering was being received, the usher approached the millionaire and held out the plate. The millionaire shook his head, "I never give to missions," he whispered.

"Then take something out of the plate, Sir," said the usher softly. "The money is for the heathen."—*The Outlook*

PRAYER THOUGHT

Our mission money is for the betterment of heathens—both here and abroad. Pray that we may change our pious, miserly manners and become true followers of Christ.

THURSDAY, MAY 20
Scripture Reading—Hebrews 13:15

HEAP BIG WIND

An Indian had attended services one Sunday morning. The sermon, without real spiritual food, had been very loud in spots. The Indian, a good Christian, was not impressed.

When asked how he had liked the sermon, he said: "High wind; big thunder; no rain!"—*Marion County Mail*

PRAYER THOUGHT

So often we seem to think no matter how insignificant a statement, as long as it is expressed loudly it is true.

FRIDAY, MAY 21
Scripture Reading—Proverbs 4:18

LOST THEM YESTERDAY

"The little cares that fretted me,
I lost them yesterday
Among the fields above the sea,
Among the winds at play.
The foolish fears of what may happen
I cast them all away
Amid the humming of the bees,
Amid the clover-scented hay."

—Elizabeth Barrett Browning

PRAYER THOUGHT

Loss of cares are those losses that are blessings. Let us praise God and lose our worries.

SATURDAY, MAY 22
Scripture Reading—Ephesians 3:17

DROPPED BY THIS GENERATION

Our fathers suffered to gain us freedom of worship. A later generation heedlessly passes by the open door of the church. Little Jane said, "Mother, you know that vase you said had been handed down from generation to generation?" "Yes, dear." "Well, Mother, I'm sorry, but this generation has dropped it."—*Lookout*

PRAYER THOUGHT

This generation, as many preceding generations, has dropped several things. Let us pick up the pieces and mend the broken ties between God and man.

(Devotions used by permission of *Knight's Master Book of New Illustrations*, Eerdmans Press.)

OUR LORD—IS ALIVE

by
Mrs. Joyce Tyndall
First Free Will Baptist Church
Kinston, North Carolina

The following message was written and delivered by Mrs. Tyndall as part of the Pre-Easter services held at the First Free Will Baptist Church of Kinston. Although Easter is past, the message that our Lord is alive is just as relevant today as it was then. You will notice that Mrs. Tyndall chose part of her Scripture from **The Living Bible,** which is so stated. This article was submitted by Mrs. Tyndall's pastor, the Rev. Bill Futch, who states that Mrs. Tyndall is a member of the church choir, study course chairman for the woman's auxiliary, and an assistant Sunday school teacher.—Ralph A. Bowen, Assistant Editor of Literature

OUR Scripture for tonight is taken from John 14:15-21, reading from **The Living Bible:** ''If you love me, obey me; and I will ask the Father and he will give you another Comforter, and he will never leave you. He is the Holy Spirit, the Spirit who leads into all truth. The world at large cannot receive him, for it isn't looking for him and doesn't recognize him. But you do, for he lives with you now and some day shall be in you. No, I will not abandon you or leave you as orphans in the storm—I will come to you. In just a little while I will be gone from the world, but I will still be present with you. For I will live again—and you will too. When I come back to life again, you will know that I am in my Father, and you in me, and I in you. The one who obeys me is the one who loves me; and because he loves me, my Father will love him; and I will too, and I will reveal myself to him.''

With the week before Easter, known as Holy Week, swiftly passing away, where do we turn our thoughts? Is it on material things of the world or is it on the true meaning of the season? Easter should be one of the most joyous seasons for the Christian. It is a time of great awakening, a time for living again the resurrection. We see so many signs of rebirth this season of the year—the wayside flowers, the growing plants, the bursting out of dogwoods and daffodils, farmers beginning to start their crops for another year. Can you visualize the beauty of the mountains now—the dark, drab colors turning to bright, rich colors? This must do something to us. There is a sacredness about the resurrection story that is too deep and too beautiful for mere words. As I mentioned, we can see something of this in everyday life. Why is this true? It has to be because of our relationship to Him—the Creator of all things—our Lord.

We know He lives because we are aware of His presence in our lives, in all nature, and when we worship. Isn't it tragic for people who miss this? We need not wish that He had placed His hands on our hearts in blessing, or that He had embraced us, for we know the presence of His Spirit and the joy of His smile upon us. In our generation and time, we have every opportunity to sit at the feet of Jesus and learn. We can walk by His side; we can kneel in His presence in worship, confession, and prayer; and, we can face life knowing that His eyes are upon us in love and blessings.

We must never think of Jesus Christ as a figure of the past. We do not worship a dead Saviour; we worship the risen, living Christ who sits yonder in heaven, who is the guarantor of our faith and the surety of our salvation. When strong temptations come, the Son of God with power makes intercession for us. When we stumble and fall, the risen Saviour with power restores us with grace and favor.

We can hardly conceive the disappointment of the disci and how they felt when they knew He was dead and commit to the silent tomb. He had been a dear, true Friend whom t had loved with all the tenderness of their hearts. Now He w dead—slain in a most brutal manner. They had failed remember how again and again He had taught them that would die and after death, arise. Aren't we, today, guilty failing to remember God's promises and teachings to us? P tells us that if Christ lives within us, there are certain qualit we will possess:

1. We will have compassion for others. Christ had co passion on people around Him. They needed a Saviour, j as people around us today need one. Sometimes I think are so busy in our own ways that we blind our eyes to t Master.
2. We will love the lost. Luke tells us that ''. . . the Son man is come to seek and to save that which was los (19:10). Christ came because He loved us. We must l the lost also; and if Christ lives within us, we will have show that love by the kind of life we live, and live our life the very best of our ability.
3. We will have sympathy for the ones who sorrow. The Bi relates many instances of Jesus' sympathy for people sorrow. No one can bring greater comfort in a time of str than Jesus Christ.
4. We will seek to please God, for God was very pleased w the life of His Son. Is He pleased with yours? Is He pleas with mine? Easter is a great time to show our concern God and others.
5. We will be a source of light. Jesus said, ''. . . I am light of the world: . . .'' (John 8:12), meaning He came bring light to men who were in darkness. If we walk in light, we will have to light the pathway for others. Isn't t a privilege that is ours to share today?
6. We have an objective, and that is to glorify God at times. We will strive to win the lost to Christ, even th who would persecute us.

If we have these traits, how can we miss the joy and vict of Easter? It takes out of our lives not only the fear of death, the fear of defeat. Through our living Lord we have life eter Easter can be lived! Easter is the essence of everything t makes life worth living. It means that truth is more powe than wrong, giving is more divine than receiving, and lov stronger than hate. The Christian has many qualities, but greatest and most important one is love. When Jesus tra forms a heart, He places into that heart a greater force t

te hydrogen bomb—love. Human love is the greatest known wer in everyday living. Friendships are built on love. triotism, which we hear so much about this bicentennial ar, is built on love.

The triumph of Easter is the victory of hope over despair, of th over unbelief, of grief turned to joy, and life over death. r lives are transformed and filled with the love of the victious and living Lord. As Easter changed the lives of the early sciples, so can it change our lives. Our Lord is just as much ve tonight as He was on that first Easter morning. If we seek s will, listen to His voice, and obey His word, we can claim all s promises. Billy Graham once said, "The joy of that first ster is not a dim memory separated from us by the centries—it is with us still as bright and new as the sunrise. . . . d the joy His followers knew when they found that Christ was sen in a present miracle that can happen in our lives."

May I share with you a letter to Mrs. Peter Marshall by a ung lady who attended Easter services in 1937 when Dr. arshall preached in the New York Avenue Presbyterian urch in Washington, D. C. This young person's life was anged that morning and this is how she describes it: ". . . It as Easter Sunday—a rainy, dismal day, throughly in tune th my spirits. As my friend and I stood in line at the church, I ondered why I was there. I had just about lost any faith I had. . . My husband, Sandy, a new Second Lieutenant in the Air rps, stationed at Langley Field, had been killed in a crash ur months before. We had had just one glorious year gether. . . .

"By the time my friend and I got inside the church, there ere no seats left except the steps in the balcony. I've never en a church so crowded. The service began. The music was vely, and I felt myself relaxing. Then the man in the pulpit egan to speak.

"How can I put into words what happened to me in the next w minutes? It was as if the whole crowd melted away, and ere was the Lord and I. As Dr. Marshall spoke of the surrection, the full meaning of it came into my heart for the rst time. . . .

"And when instead of a benediction, the vast congregation se and stood silently while the choir over a hundred strong, ang 'There Is no Death,' I thought that I could not possibly tay in my skin and contain that moment of exultation.

"I walked away from the service on air. Out on the sidewalk y friend said, 'What in the world has happened to you?' Something wonderful, Virginia. The weight is gone. I'm all ight now. I can go on Living.'

"But I said nothing more because just in case my new eeling of joy might be a passing emotion, I determined to give a one year test before I told anyone in detail. Well, the peace hat had crept into my aching heart and healed it that morning roved to be lasting. A year later, on Easter Sunday, I wrote Dr. Marshall thanking him for introducing me to the One who had rought joy back into my life. . . ."—**The First Easter** by Peter Marshall and **Jesus Loved Them** by Sam Patrick and Omar Garrison

In closing, may we share together an article that has been sed in our auxiliary, but the thought goes so well with our ervice tonight. The article is entitled, **"Him . . . There."** "Him . . there," two short words, but what an eternity of meaning hey embrace when they refer to Calvary! "And sitting down hey watched him there" (Matthew 27:36). Who? Jesus Christ, the incarnate Son of God—God's Lamb. Where? On the altar of sacrifice, the Cross of Golgotha where He ". . . put away sin by the sacrifice of himself" (Hebrews 9:26).

Who watched Him there? The callous Roman soldiers who hammered Him onto that rough scaffold, the Cross, and then dropped it heavily into a hole in the ground. They joked as they gambled for His clothing while they stood guard watching Him there.

Who watched Him there? The ecclesiastical political leaders of His day—the scribes, Pharisees, Sadducees—the religious hierarchy. To them religion was for personal profit and aggrandizement. It was their livelihood and their profession. God was their stock in trade. Christ threatened their monopoly. Competition had to be eliminated. ". . . If thou be the Son of God, come down from the cross" (Matthew 27:40), they demanded. And so they mocked, watching Him there.

Who watched Him there? His mother Mary, the women, and some of the disciples. "(Love) beareth all things, believeth all things, hopeth all things, endureth all things" (1 Corinthians 13:7). They, too, kept watch at the foot of that Cross.

Who watched Him there? The fickle crowd that lived for bread and circuses. The crowd with its vulgar curiosity, its unbelievable mass cruelty, and the crowd that one day could shout "Hosanna!" And the next, "Crucify Him!" The crowd in Jerusalem or Athens, Georgia; in Havana or Little Rock; in Stalingrad or Nuremberg. The crowd of Shakespeare's Julius Ceasar, of which he could say, "You blocks, you stones, you worse than senseless things, O you hard hearts, you cruel men of Rome." The crowd—sheep without a shepherd. Men and women like you and me. People Christ loved. His enemies for whom He shed His blood and died. They watched Him there.

Who watched Him there? The unseen hosts of hell and heaven, they watched Him there. Satan, the archenemy of God. His demon hosts. Satan, the devil, engaged in eternal conflict with God at Calvary. Myriads of angels in speechless awe and wonder at the unimaginable mystery of the Holy One of God upon the Cross they watched Him there. God the Father, watching His beloved Son, naked upon the Cross of shame, becoming the sin-bearer. God the Father, judging mankind's sin, the world's sin in Christ. God the Father, covering His well-beloved in darkness, turning away His face from Him as He, the sinless Saviour, became sin for us, and cried in the agony of separation from His Father, ". . . My God, my God, why hast thou forsaken me?" (Matthew 27:46).

We, too, may watch Him there. He is always God's sacrificial Lamb: the Lamb slain from the foundation of the world, the Lamb dying in space and time outside Jerusalem nineteen hundred years ago, the Lamb in the midst of the throne in heaven. But always the Lamb, bearing in His hands and feet and side the marks of Calvary. His blood eternally efficacious to cleanse from sin. We, too, watch Him there bearing our sin's penalty (yours and mine), dying our death, taking our place, our substitute—the Son of God who loved us and gave Himself for us. We must never get away from Calvary. Again and again we must stand at the foot of the Cross looking up into His face. It was thus He asked us never to forget Him, and He gave us the continual reminder of Himself on the Cross—a broken loaf of bread, His body given; and a cup of wine, His blood shed. "This do in remembrance of me" So let us never leave the Cross.—Adapted from **The Sunday School Times**, March 18, 1961

FOREIGN MISSIONS

MISSIONS

HOME MISSIONS

Joseph Ingram
Director-Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Director-Treasurer
1207 Arsenal Ave.
Fayetteville, N. C. 28305

FIELD OF ACTION AND MINISTRY OF THE FREE WILL BAPTIST CHURCH OF INDIA

by the Rev. Dr. Emmanuel M. Lall

Though there is scope for several organizations in our churches, we have only three important organizations in many of our churches: Sunday schools, adult fellowships, and the woman's auxiliaries. The woman's auxiliary was organized by my wife last month. There is scope and tremendous opportunities for young adults and men, and some plans are underway to head up in this direction.

Adult Fellowships: The adult fellowships are making good progress in the churches. Increasing interest is visible among the adults. When the Rev. Joe Ingram, mission director, sent us New Testaments for reaching them in the homes where there is need, there was a multitude of adults who pioneered themselves for the task. Most of them are in schools, but they find sometime during the day to serve their church. Their number in our churches is over 3,000 at the moment. This pertains to the churches which have so far been adopted as Free Will Baptist churches. Yet there are many congregations for adoption in May, June, and July of this year, after we complete the training program for our ministers and deacons of the churches we have already taken in our fold as the Free Will Baptist churches. There is still much more to be done for and with our young people. I am sure the plan of the Rev. Norman Ard, chairman of the mission board, will come true for the adults and for the young people, who are the future pillars of our church.

Sunday Schools: The number of Sunday schools reported in our last Council of Ministers on March 6, was 1,044. I hear reports that there is an increase in number now in the State of Gujrat which I visited in February. (ministers and laymen did a real good to promote Sunday schools which w not much in life earlier, owing to lack conveyance and communications in t rural areas. This was one of the proje which took my serious attention in the days.

Woman's Auxiliaries: This was a r great job duly accomplished in the l month. My wife took keen interest a devoted much of her time and energy prepare women to work for the church quite recollect to have attended t Woman's Auxiliary Conference Cragmont, in North Carolina, wh women as per their program, w scheduled "to shopping we go" some Tuesday! In our country, t position is much different. Leave alone shopping they go, some were seen the Rev. Norman Ard in the worsl service to hide their face from th husbands as is very traditional w Indian women. Then to advocate them work at par with men is a real tough jo However, this has become a function the church now and will grow gradual The women in the cities are doing a r good service in the churches. They ne some sort of vocational training to taught for their concern for the chur and thus be made more active and al to their church responsibilities.

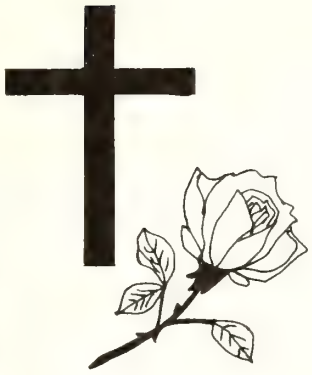
Christian Workers: The Christi workers in our church at the present ti is 58. Out of them 13 are supported the mission board, and the rest ha their own self-dependence, not fr their churches all alone, but from th jobs. Very shortly I am going to adop church in Chandigarh, in the State Punjab, the most prosperous state in c country, which keeps a full-time minis on a payment of Rs:600.00 per mon and gives liberally for the support of t rural churches. I am very much looki for churches of this standard to join w us. The above number of workers w us is very inadequate when we ha such a vast scope of work and a big fi to take care of. We can certainly do w if we have more workers in churches. Let us pray so that t Lord may send more laborers to w in the field which is ready for harvest.

Seekers in the Church: We have fi seekers who attend classes eve evening in the rented office buildin They are taught by Dr. Lall and the Re

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Mr. Pramod March, office secretary of the Free Will Baptist Church of India, is shown talking with Mrs. Inez Lall, president of the woman's auxiliary work, while she is working in the office. Mr. March receives support from the North Carolina State Missions Board.



Special Moments

ar Maggie,

When I was eleven, the church I attended had services at 3 p.m. After lunch on nday, our family would start walking to church and then be home by 6 p.m. It was ır miles each way. Every Sunday for five years we did this. My mother wouldn't ar of us kids not going to church. When it rained, my stepfather would ask a neigh-r, who had a car, to take us. Those are good memories—all being together for ose long walks.

The minister's wife was a marvelous influence on my life. My mother was too. At e age of 12, I knew I wanted to be a Christian and I was baptized. That minister's fe and my mother got me on the right foot early. Early teachings are so important.

I've been married 21 years. My husband had never really accepted Christianity. In 972, he resigned his job and then he had an operation. Right before surgery, a man hom we didn't know came into the hospital room. He was the pastor of a local urch. I remember saying, "Isn't that a coincidence because I'd promised to take e children there when your new church is finished." Before surgery, he prayed for y husband and we all three talked. My husband told the minister he wasn't a ristian. After the surgery, the minister still visited us regularly.

In my heart I had always wanted my husband to accept Christ. Finally one day he id that he wanted to be baptized. Now I feel like that wasn't a coincidence at the spital at all. God sent that particular minister into our room at just that particular me—God filled our need. I felt then like my life was really complete because I knew at once my husband accepted Christ that he could see the way I wanted to live—the ght way—and to bring up the children in the church. Prior to that experience he'd ever seen how really important it was for children to have a church background.

Two years ago our daughter (age 12) was baptized. She made the decision on her wn. Then last November our son (age 14) was converted. A youth minister had isited in our home several times and one Saturday night he stayed over. The next orning our son walked into the kitchen and said, "I want to be baptized tonight. ve decided there's something I really need." Then he went to our phone, called our inister, and said that he wanted his father to fill the baptistry. He wanted to be aptized that very night—and he was. He, also made his decision on his own. As arents we never applied pressure to our children. The church relationships were ood, stable influences, and God working in their hearts helped them see their needs.

These special moments are experiences a mother can hardly explain. Just knowing ach child made his decision for Christ—the biggest decision in his life—on his own nd that he really understands what it means is so wonderful!

Now our whole family is unified. After that surgery in 1972, my husband began a ew job, we all began a new life, and our children have made their decisions for hrist. I feel it all came from my husband's conversion. We are happy! We are at eace with ourselves and the Lord.

MS
Greenville, N.C.

The above testimony is the result of a taped interview with a Christian mother who ound much joy in sharing several of her family's Christian experiences with the olumn. Remember, the column needs your support.

Maggie

IN MEMORIAM
THE REV. DAVID POWELL



We humbly submit this in memoriam in loving memory of our departed pastor, the Rev. David Powell, who was called home to be with the Lord on May 14, 1975. Mr. Powell was a dedicated Christian who loved people. His love shown others was returned to him abundantly. He loved his church, his friends, his family, but most of all, he loved his Saviour, Jesus Christ.

Though Brother Powell has left us, we still feel his presence on many occasions in the church. He loved the youth of the church with a passion. He was involved in all their activities, therefore he has been greatly missed by them.

We, the members of Oak Grove Free Will Baptist Church of Vanceboro, are striving to exercise the love Mr. Powell taught us for one another, and to keep Jesus in the center of our lives. We feel sure that he would like for us to do this.

Lovingly submitted,
Oak Grove Church
Vanceboro, N. C.

A TRIBUTE TO A WONDERFUL GRANDMOTHER

This is a sad occasion, but even though you are gone from us physically, you will be forever in our hearts. We know that you are in heaven and at peace with God. The Bible tells us that for a Christian to be absent from the body is to be present with the Lord.

You were a wonderful and loving grandmother and always gave of yourself and your material goods to us. These are the memories we will keep forever. I

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MOUNT OLIVE COLLEGE HAPPENINGS

MOUNT OLIVE, NORTH CAROLINA

GOD AND CAESAR

W. Burkette Raper, President
Mount Olive College

". . . Is it lawful for us to give tribute to Caesar, or not?" the crowd asked.

". . . Render to Caesar the things that are Caesar's, and to God the things that are God's. . . ." (Mark 12:14, 17); thus spoke Jesus about our responsibilities to our government and to God.

Would you be willing to give a month's income to advance God's work on earth? If you are an average American worker-taxpayer, all you earned during the months of January, February, March, and April will be required to pay your federal, state, and local taxes for 1976. Only on May 1 did you begin earning for yourself, your family, and God's work. If, however, you are an above average taxpayer, it may be July or even August before what you earn is tax free.

That is not all. What you have saved and acquired after paying income and other taxes will be taxed again when you die. After the value of your taxable estate exceeds $60,000, the federal tax escalades from 3 percent to 77 percent, depending upon the size of your estate. In addition, there are state inheritance taxes.

The tax laws, however, contain provisions which encourage taxpayers to voluntarily support educational institutions like Mount Olive College.

To enable our friends to benefit from these provisions, the Mount Olive College Board of Trustees has adopted one of the best and most comprehensive programs of "Planned Gifts" available anywhere. By utilizing authorized tax advantages, our friends can make investments in God's work they never thought possible.

I am not referring to loopholes in the tax laws nor am I suggesting anything that is devious. Uncle Sam wants us to voluntarily invest in private colleges like Mount Olive because these institutions save tax dollars and they help to make America a better nation.

If you believe in the kind of education Mount Olive College is providing, I will be glad to review with you in confidence how an investment in our work could be to your advantage as well as ours. We have retained competent legal tax counsel, and you can be sure that any plan we suggest will comply with the Internal Revenue Code.

For your convenience, a reply form is provided with this article. I will be honest and fair in what I tell you. It may be that our discussion can show you how to achieve a goal that will be one of the greatest joys of your life. If you tru want to do something good, your ne step could be returning the **confident** reply form which is provided with th article.

RETREAT ON PRAYER THIS WEEKEND

The Retreat on Prayer to be held th Friday and Saturday, May 14 and 15, Eagles Nest, has a few more openings f participants. The retreat will begin at p. m. with the evening meal, and fini on Saturday at 3 p. m.

It will include Bible study, silenc discussion, and writing. This is spiritual adventure that will be directe to those who want more from life ar who seek a deeper, more meaningf relationship with God.

The cost of the conference will be $1 which includes meals and lodging. It important that participants remain for th entire retreat.

You will need to bring those persor items necessary for an overnight stay Eagles Nest which include necessa linen, blankets, and a pillow if desire

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Confidential Reply Form

Yes, I am interested in the advantages of a planned investment in Mount Olive College. (I understand that returning this form does not obligate me.)

My Name: _____

Address _____

City _____ State _____ Zip _____

Phones: Home _____ Office _____

Date of Birth: Month _____ Day _____ Year _____

Name of Spouse **if Living:** _____

Spouse's Date of Birth: Month _____ Day _____ Year _____

Comments: _____

_____

_____

Mail To: President W. Burkette Raper
Mount Olive College
Mount Olive, North Carolina 28365

Free Will Baptist Children's Home

MIDDLESEX, NORTH CAROLINA 27557

"A Christian Home for Boys and Girls"

NEW PROGRAM FOR CHILDREN

he need for child care has increased he area in which a child can live in a plete family situation. This is a home re there is a father, a mother, and or three children. Here the child can ive more individual training, love, protection. This is especially needed children under the age of five and dren with special problems which we not able to work with here at the dren's Home.

ecause of this great need, our rter has been amended in order to set a program to operate community ed group homes, foster care homes, emergency care centers.

o set up this program a director of mmunity based group homes has been ed to our staff. Mr. Jodie Strickland Friendship Free Will Baptist Church, Middlesex, has been hired in this acity. Some of his duties are to tact families who have an interest in ing for children in their home. After tact has been made, the child care gram is explained to them. This gram is governed by the rules and ulations set up by the State of North olina Department of Human sources, Division of Social Services. er the home is licensed and a child is ced in it, it is visited and supervised the director of community based up homes. With these visits he works h the foster parents and their family ng with the child and his family.

The purpose of this program is to meet needs of the child by providing the cessary love, protection, and training, whenever possible, to return him to natural parent or parents after the cessary adjustments have been made. We think that this is a step forward for Children's Home by providing eded care and by expanding the mber of services we can offer to ldren in their time of need.

MIDDLESEX BICENTENNIAL PARADE

On Saturday, May 1, the town of Middlesex was scheduled to celebrate our nation's bicentennial with a parade. Due to rainy weather, only the static part was held on Saturday with the street parade being held at 4 p.m. on Sunday. The people attending all the festivities numbered nearly two thousand. Many of the children at the Home participated in various events on both days.



Pictured above is Miss Kim Mills who is Miss Middlesex for this school year. We're very proud of Kim because she makes a very beautiful queen and is most deserving of that honor.



The Children's Home entered a float in the parade. The float was made by the staff and children of the Home. Even though our float didn't win the first prize, we think it was very beautiful. There was much hard work and fun by all who had a part in this bicentennial parade.

Missions

(Continued from Page 6)

Soloman Singh. The Rev. Munna Lal also comes thrice a week to teach them. They are gaining knowledge of the Lord and are taking much interest in the work of the Lord. One Muslim out of them happened to be the driver for the Revs. Ingram and Ard, and as he says, these personalities brought such an impact upon him that he wants to know the Christian life.

New Testaments: The New Testaments sent by the mission board was the real need of the day in our country and were very inspiring to our people. God's Word is reaching where it is needed, and the real mission of the church today is being fulfilled by our denomination.

Training Program: The training program of our ministers and deacons of the church was undertaken from March 31 to April 30, for the first time, with the help of the mission board, with a view to equip our people with the knowledge they need in the fields. This proved to be very helpful to those who participated.

Church Building and Cemetery: There is a very much growing need to have a church building and our own cemetery at Bareilly where the congregation is reaching the number of 500. Our people are so anxious to have their marriages solemnized in church buildings. When I meet the younger generation, I face the question, "When will you construct a church?" At present we have some arrangements for our burials, but we need first and foremost our own graveyard, which is a matter of concern for all who have come with us. Pray that this may be provided.

MT. OLIVE

(Continued from Page 8)

You will also need your own towels, soap, etc.

To insure a place or for more information, contact the Rev. Frank Harrison; telephone, office (919) 658-2502; home, (919) 658-9363.

News and Notes

of Denominational Interest

Ground-Breaking at Everett Chapel Church

The Everett Chapel Free Will Baptist Church of Clayton, held a ground-breaking ceremony Sunday, May 2, following the morning worship service. The ceremony marked the beginning of construction for a 17,275 sq. ft. fellowship-recreation building. Spades of earth were turned by William A. Jones, chairman of the trustees, Ethel Wood and Earl Underwood, building committee members, Ralph Godwin, building coordinator, and Dr. Billy Yawn, pastor.



Left to right: Dr. Billy Yawn, William Jones, and Ralph Godwin.

In presiding over the occasion, Dr. Yawn affirmed that a promise made to the youth of Everett Chapel more than five years previously was being kept in constructing the fellowship building. A tribute was posthumously given Mrs. Rachel (Granny) Collins, who was a strong advocate of the building.

Plans for the fellowship building were drawn by Moore's Drafting Service and Hunter Engineering of Goldsboro. The structure is to be fully air-conditioned and electrically heated. It is designed to seat 1,000 persons and 500 persons for dining purposes. A library, office, nursery, and kitchen are included in the plans. The educational department will contain eight rooms with phased air-conditioning and heating. This arrangement will allow usage of the building in one-fourth sections.

The high bid for the project was $340,000, with the selected bid going to Edward's Construction Company of Princeton. The main contract has already been signed and construction is to begin within seven days. The structure is expected to be completed within seven months.

Everett Chapel Free Will Baptist Church was organized in 1902. The present congregation numbers two hundred thirty. Dr. Billy Yawn has served the church as pastor for the past eighteen years.

Dilda's Grove to Observe Fiftieth Anniversary

The Dilda's Grove Free Will Baptist Church near Macclesfield will observe its fiftieth anniversary on Sunday, May 23. The Rev. J. D. Vernelson, a former pastor, will bring the morning message at the worship hour.

The pastor, the Rev. Luther Bissette, and the church membership cordially invite all former members and friends to share in this anniversary with them.

Youth and Bicentennial Sunday At Edgewood Church

Sunday, May 16, the Edgewood Free Will Baptist Church, Route 1, Macclesfield, will observe Youth and Bicentennial Sunday. The speaker for the occasion will be the Honorable L. H. Fountain, Congressman of the Second Congressional District of the State of North Carolina. Mr. Fountain is a native of the community of Leggett and Presbyterian elder. He has a perfe Sunday school attendance record sin the age of three.

The church is honored to have such distinguished man to be its guest on th occasion. During the service the youth the church will be presenting speci music and other activities. Each memb or visitor attending is asked to we something red, white, or blue, or combination, such as pins, bracelet necklaces, shoes, etc.

Lunch will be served in the fellowsh building at the noon hour.

The pastor, the Rev. Swade Benso and the church membership are lookir forward to this occasion. They extend cordial invitation to everyone to worsh with them on this occasion.

Rains Cross Roads Church Homecoming and Memorial Day

The Rains Cross Roads Free V Baptist Church, Route 1, Kenly, v observe its annual homecoming a Memorial Day services on Sunday, M 16. The day's activities will begin w Sunday school at 9:45 a. m., follow with the message by the interim past the Rev. Frank Ray Harrison, at eleven o'clock worship hour. A pic lunch will be served on the chu grounds at the noon hour. singspiration will be held in the ternoon.

All friends and former members invited to share in this occasion.

Youth Activities at Robert's Grove Church

The people at Robert's Grove Free V Baptist Church, Route 1, Dunn, h been experiencing many spirit blessings from the work their yo people are doing. On Sunday, April the church observed Youth Sunday. directors: Mrs. Jarvis Tew, Mrs. She Wrench, Mrs. J. T. Faircloth, and M Tommy Tyndall, helped to make that a blessing to everyone. The young peo served as officers and teachers in Sunday school. Pamela Tew served song leader, and the speaker for eleven o'clock worship service Benjie Bryan, son of the Rev. A. Bryan, pastor of the church.

n Tuesday evening, April 20, the A and their directors, Mrs. Tew and M. Wrench, honored their parents and r special guests with a ''Mother-Daughter, Father-Son Banquet.'' The or scheme was red, white, and blue. T fellowship hall was beautifully orated with red candles and miniature s used on the tables. When everyone taken their place at the table, Georgia Tutor gave the invocation. Tammy West gave the welcome to all mothers while Ronald Bass welcomed the fathers. The entire group sang ''God Is So Good.'' A delicious dinner was served by some of the girls of the church. The meal consisted of country-fried chicken, green beans, potato salad, lettuce, tomato, rolls, and ice tea, with several kinds of cake for dessert.

After dinner, an inspiring ''bicentennial program'' was given by the AFC. Mister Jeff Tew sang a special song and Mrs. Gary Faircloth sang the ''Battle Hymn of the Republic.'' Mrs. Sherrill Wrench introduced the groups who entertained during a singspiration time. They were the ''Six in Christ,'' members of the YFA who sang seven beautiful songs, and the ''Singing Five,'' men from the chancel choir, who sang six numbers. This group has just recently been organized, but they have very good harmony and are really making a hit. Mrs. Gary Faircloth delivered a short homonette, challenging the parents to back their children in their church activities and also to take them to church instead of sending them.

Mrs. Jarvis Tew thanked each one who gave of their time or materials to make the banquet a success. She also recognized the Dunn PCA, the A and P Food Store, Tart's Open-Air Market, Lafeyette Bank of Fayetteville, George Carroll Chevrolet, The W. O. W. Insurance Society, and others for their contribution and favors given. The program ended with Richard Stancil giving the benediction. A wonderful time of spiritual fellowship was enjoyed by all.

Newport Christian Liberty Choir In Concert at Free Union Church

The Newport Christian Liberty Choir, composed of 49 choir members in the Newport area, will present a musical entitled, ''I Love America,'' on Sunday evening, May 16, at 7:30, at the Free Union Free Will Baptist Church, Route 1, Pinetown. The first section, ''Patriotism for America,'' relates the American's love for this land and recounts some of its history. The second section, ''Praise for America,'' is a musical tribute to America and its flag. The third and final section, ''Prayer for America,'' presents a plea for the future of the country.

The musical is directed by Mrs. Connie Reim with Mrs. Ellen Fitzgerald accompanying on the piano. Soloists are Derryl Garner, Preston Meares, Dixie Burge, Jan Garner, and Mamie Adams. Instrumentalists are Jesse Sunderland on the flute, Michael Fitzgerald on the trumpet, and Ruby Chartley on the tambourine. The narration will be done by Derryl Garner, Harold Chartley, Teresa Motes, Gil Pettipas, Mike Scott, and Rene Ryan.

The pastor of Free Union church, the Rev. Francis Garner, and the church membership cordially invite the public to attend.

DeWayne Eakes Graduates from Southeastern Baptist Seminary



In commencement ceremonies on the Southeastern Baptist Theological Seminary campus at Wake Forest, on May 14 and 15, seventy-nine North Carolinians were awarded degrees. Southeastern Seminary, celebrating its twenty-fifth year, graduated one hundred ninety-three students, the largest in its history. In ceremonies on the campus, Dr. Cecil Ray, General Secretary-Treasurer of the North Carolina Baptist Convention, gave the commencement sermon; the charge to the graduates was given by Dr. Garland A. Hendricks, Professor of Church-Community Development.

Among the graduating class is the Rev. DeWayne Eakes, pastor of the Little Rock Free Will Baptist Church of Lucama. Mr. Eakes will be receiving the degree of Master of Divinity.

WORK WEEK AT CRAGMONT

On May 17, the Rev. Douglas Skinner will open Cragmont Assembly for the 1976 season of camping.

The next week, May 24-28, has been designated by the board of directors as Clean-Up and Fix-Up Week.'' There are many things that can be done there, and if several people would come up and just give a day or two labor it will help tremendously.

The chairman of the board of directors, the Rev. Willis Wilson, will be there, along with some others who plan to go with him. We need preachers and laymen to help with this project.

We need to do some painting, cleaning, and cutting of the grass. It is quite a job to get the place ready for the first week of camp.

Let us show the Skinners how glad we are to have them with us at Cragmont this year.

Willis Wilson, Chairman
Board of Directors
Cragmont Assembly, Inc.

Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Jesse R. Matthis announces that he will be available for full-time or part-time pastoral duties as of July 1, 1976. He is presently serving as pastor of the First Original Free Will Baptist Church in Wilmington. Mr. Matthis is an ordained minister in good standing in the Eastern Conference. He is also available for revivals. Any church desiring his services may contact him by writing 600 Cutchin Street, Clinton, North Carolina 28328; telephone, 592-5436.



THE PROBLEM OF DRUGS AND ALCOHOL

Lesson Text: 1 Corinthians 6:9-20
Memory Verse: 1 Corinthians 6:19, 20

I. INTRODUCTION

Last Sunday we talked about pressures of the world upon the Christian family unit. Certainly two of the most insidious pressures (or evils) that beset the family today are drug abuse and beverage alcohol.

We use the expression ''drug abuse'' because there are forms of drugs, such as sedatives, mild tranquilizers, and different forms of aspirin, that most of us use quite often. And certainly this is all right, when used according to our doctor's advice. But when one takes these things, and others of a harsher, stronger nature, simply for unnecessary stimulation, he abuses them. Such a use of drugs and narcotics can lead to a breakdown of mind and body, and many times to the acts of crime so frequently seen in our society.

There may be some use of alcohol that is beneficial to the body, although the Christian may find it difficult to discover that benefit; but beverage alcohol has no place in the life of God's child. It is condemned in the Bible by God himself. It is repugnant to the sensitive feelings of decent people. It makes a fool out of a man and robs him of his influence and usefulness in a world where soberness is needed so badly.—**The Bible Student (F. W. B.)**

II. HINTS THAT HELP

A. A bad situation existed in the Corinthian church. Paul had heard about this from several sources. He wrote this Epistle of 1 Corinthians to the church to correct these difficulties.

B. Paul wanted the Corinthians and us to know that God is interested in our bodies. He is interested in our bodies because we are saved or lost for eternity while we are in the body, never after we leave the body. He is also interested in our bodies because it is in the body that we experience spiritual victory or defeat. Then, too, it is in the bodies of Christians that the Holy Spirit dwells.

C. The indwelling of the Holy Spirit is a blessed truth for the Christian for three good reasons. First, it means that we have a continual abiding presence with us. Second, it means that we have adequate protection. Satan can only do to a Christian what God permits. Third, it means that we have ample power to do the work that God wants us to do. What a blessed truth!

D. God has a right to expect Christians to glorify Him in their bodies because we are His by creation. It is He who made us and not we ourselves. We are His by purchase. Paul says that we are bought with a price. So God has a right to expect us to glorify Him in our bodies.

E. How can we glorify God in our bodies? Negatively, by not using them for anything that displeases God. Positively, we can glorify God by giving praise to Him for what He has done and is doing for us. Too, we can praise God by our daily lives in word and deed. Do you live your life in such a manner that it glorifies God?

—**The Bible Teacher (F. W. B.)**

III. ADDITIONAL TRUTHS

A. This lesson is about drugs and alcohol, two of the most sinister evils that have swept across our land today. It is not easy to write it because the facts are so terribly sickening. You may not like some of what you read, but the writer urges you please to read it carefully. The next victim of these two evils may very well be one of your own precious loved ones.

For this lesson let us look at some actual statistics from reliable sources Medical authorities have affirmed that n less than fifty percent of those in menta hospitals of various kinds suffer fror alcohol. The National Safety Council ha affirmed that no less than fifty percent c delinquent drivers in fatal accidents ar alcoholics, and still a larger percentag drink to some extent. Police record show that over fifty percent of all polic arrests are for alcohol-related offenses In North Carolina in a recent one-yea report the state received $45,500 i liquor revenue and spent $804,000 t patch up the bodies and minds broken b alcohol. This is spending $17.64 (fo rehabilitation) for every $1.00 in liquo revenue.—**The Advanced Quarterl (F. W. B.)**

B. Today's lesson Scripture center on some of the sins that plagued th church in Corinth. Those sins plague u yet today. But let us never forget th splendid resources of resistance that ar available to us: the Holy Spirit of God i our hearts; the encouragement, com passionate understanding, and counse of fellow Christians; the strength of th example of those who, by God's grace have encountered and overcome th same temptations we face.

We shall help each other far mor through a spirit of sympatheti strengthening and patient assistanc than through condemnation. One of th serious and unique purposes of th church is to mold men and women into mutually helpful family in which eac gives assistance as he is able and eac receives assistance as he is in need. Ma each of us be understanding and helpfu members of the family of God.

God has designed the home, th church, and the Christian community t meet all our needs. Let us accept n substitutes as we meet the challenges c everyday life.—**Standard Lesso Commentary**

C. A family of Christian believer ought to do all it can to shield itself an protect others against the dangers alcoholism and drug abuse. The be help will come from a positive respons to what the Scriptures say about th misuse of the body. Also helpful are practical knowledge about the effects drugs and hearing the experiences actual drug victims.—Selected

STORIES

for our youth



SCOTTY ROPES A CALF

by Betty Swinford

SCOTTY and his mother stood in Dr. Thompson's office. The words of the kindly, gray-haired doctor were the best Scotty had ever heard.

"You're well, Scotty. The therapy has worked wonders, and your legs are strong and well again. You can forget that you ever sat in a wheel chair or walked on crutches."

Scotty sighed from way down deep. "Thanks, Doctor. It sounds just great."

Dr. Thompson cocked his head at Mrs. Hanson and Scotty. "You know, I have a hunch that you got more help than your mother or I were able to give you. I think Someone much bigger has helped you."

Scotty grinned. "You don't know how much the Lord helped, sir. He's just the best Doctor there is; that's all."

The doctor rose from his chair and took Scotty's hand. "You know something, Scot? I agree with all my heart."

The drive back to the ranch was a happy one; and when Danny and Keith met Scotty by the corral that afternoon, things looked brighter than ever. How good it was to pull up the leg of his jeans and show his friends that his braces were gone—gone forever.

"It's super!" Danny cried. "Now maybe you can enter the calf-roping contest over at Linda Vista Ranch."

"I certainly will," Scotty answered. "With a new saddle and bridle as the first prize, I wouldn't miss it."

Keith wrinkled his tanned forehead in a frown. "You think you ought to? I mean—well, after all, you just took off your braces for good today."

Scotty grinned as Butch came wagging up to him, and he stooped to stroke the little dog. "But I'm well. Sure I'm going to rope."

"Maybe—maybe you ought to at least put your braces on, though, just for the contest. It would be awful to hurt your legs again so soon."

Scotty was frowning too now, but it was in impatience with Keith. When a thing is done, it is done, and there's no sense in doubting it, he thought. Yet it would be terrible if I hurt my legs again.

Sleep would not come that night. Keith's words kept running over in Scotty's mind. Once Scotty got up and paced to the window, gazing up to the starlit sky.

"Dear Lord," Scotty whispered, "I know my legs are well. Please let me sleep and—and help me in the contest tomorrow. Help me to rope my calf well, but—let the best one win."

Morning brought the bright sunshine and a rattling of pans in the kitchen.

A knock sounded at Scotty's door. He yawned, stretched his full length in his bed, and called, "Whoever you are, come on in."

Susan breezed into the room, ponytail bouncing behind her. "Hi, Scot. I just wondered if you needed my help with your braces this morn—" She broke off suddenly, then laughed, "But you're all through with braces, aren't you? That's one on me." And before Scotty could answer, Susan was gone again, singing merrily in the hall.

Scotty sat on the edge of his bed, biting his lower lip. Was everyone doubting that his legs were well? Couldn't they believe what the doctor had said? He didn't need his braces any more.

Keith and Danny stopped by for him at ten sharp. Scotty's parents would drive over in the station wagon in time for the roping contest.

"You wore your braces didn't you?" Keith asked after awhile.

Scotty reined Rocky past a mesquite limb that hung over the worn cattle trail. "No." Then he forced a laugh. "Honest, Keith, you are the worst worrywart I ever saw. Cut it out, will you?"

Keith shook his head. "I was just thinking about how long you couldn't walk, Scot. I would sure hate to see you that way again."

Danny roped his calf first. In twenty-seven seconds, he had it tied so it couldn't get free. Then Keith had his turn; but Keith was rather new at this kind of thing, and it took him thirty-two seconds. One after another, the boys roped the calves. So far, Elmer Jansen was in the lead, with twenty-five seconds; and Elmer really needed a new saddle. His parents were poor, and the saddle he rode on was an oldtime army saddle that was split down the center.

Now it was Scotty's turn. He mounted, while his heart was beating like something that had gone crazy. Everyone was watching.

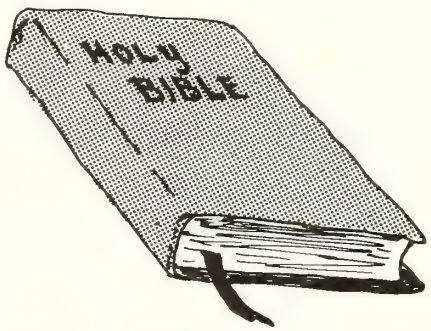
Scotty swallowed hard. No, he'd heard Dr. Thompson's report with his own ears. He was well. "Help me, Lord Jesus. I don't ask to win, but let me do my best."

The calf raced out in front of him, and Rocky was off like a bullet behind it. Scotty's arm rose, the coil of rope whirled, the lasso landed neatly about the animal's head, and the calf fell to the ground. Before it could regain its feet, Scotty was off Rocky's back and flying over the ground to the little animal. Rocky backed—backed—keeping the rope tight so that the calf could not get up and run.

Scotty whipped another, shorter rope from his hip pocket, scarcely hearing the cheers. Then he straddled the calf and tied the small hoofs together. Seconds later, he threw up both hands. This signaled that he was finished.

A judge came over to examine the rope and make sure everything was just right. A voice announced, "Timing for Scotty Hanson—twenty-six seconds."

Scotty sighed. Twenty-six seconds. That was O. K. by him; for Elmer had won the saddle and the bridle. Scotty would get some sort of prize for coming in second, but that part didn't really matter. He could walk, and no one would ever doubt it again. His braces were gone forever! –**Pilgrim Holiness Advocate**



QUESTIONS and ANSWERS

Conducted by J. P. BARROW
Route 1, Box 475,
LaGrange, North Carolina 28551

Question: Does the Bible teach that a second work of **grace** is essential to a completely dedicated Christian life?

Answer: I do not so understand the teachings of the Scripture neither do most dedicated men and women I have known; however, some fine Christians that I have fellowshiped with do so believe. Dr. Reuben A. Torrey believed this way. He was a matured scholarly man of a highly moral caliber when he was saved and began almost instantly in the teaching and preaching of the Word. Many souls were saved under his ministry and services were demanded far and wide by churches and schools of high Christian integrity. Then he was employed by the Moody Bible Institute.

In the midst of this busy, successful life of love and dedication to God and the cause of Christ, his much beloved young daughter was suddenly seized by a fatal case of diphtheria. During her few days of high fever and extremely severe illness the overwhelming Christian joy and cheerfully dedicated service to his Lord and Saviour Jesus Christ were replaced by a life of gloom and deep depression. He walked the streets of Chicago alone, crying out for his beloved daughter, having even suicidal tendencies with no desire to work or even live any longer. Then one night, God somehow or other got through to him and spoke once more to his troubled soul.

His new experience with his Maker was so overwhelming that he made a new and complete dedication to Him and entered into a new life of happiness and service to the God of all creation. Ever afterward he believed in what was already popular in some Christian circles (the second work of grace). The last time I heard him speak was not too long before he went home to be with Jesus. This all happened before I went to the Moody Bible Institute. It resulted, I suppose, in some controversy at Moody. Anyway, such rumors were still aired out at Moody by students. This rumor indicated that his changed belief put him at odds with Dr. James M. Gray and several members of the faculty on this point of doctrine that led to his resignation from the faculty and going to the west coast where he joined Dr. Evans and others that served the Lord in a west coast Bible school.

Anyway, Dr. Torrey was invited and came to Moody for several years for a few months each year where he, as a visiting professor, taught Bible. He was the only teacher I knew at Moody to teach that a second work of grace was necessary in the fully dedicated life and service of a Christian. When attending his lectures I had no doubt that he was given over completely to the Lord and His cause. I also had the same confidence in Dr. James M. Gray, then president of Moody; Dr. Griffith Thomas, a visiting professor; Dr. P. B. Fitzwater; Dr. John G. Page; Drs. Gosnell, Jaderquist, Schaffer, and others that then believed as I now do in one baptism of the Holy Spirit which takes place at the time of the new birth, but with many infillings as the Christian needs and subjects himself to God.

The Rev. R. F. Pittman, under whom I had most of the Bible I took at the Free Will Baptist Seminary at Ayden, had this view and taught concerning the workings of the Holy Spirit. The dedicated men at both the Northern Baptist Seminary and Wheaton College, under whom I studied several years, were all committed to this view so far as I know. So in my experience this view seems more in keeping with the whole or overall teaching of the Bible.

In such a day as this, when we read and hear of so many strong and varied beliefs and teachings on important biblical doctrines, we need to give heed to what we find in the Bible and remember that the Bible, especially epistles of the New Testament, warns against being unstable under s pressure when questionable teachi became prevalent enough in the chu to provoke such admonition. Comp these verses: ''Of these things put th in remembrance, charging them bef the Lord that they strive not about wo to no profit, but to the subverting of hearers. Study to shew thyself appro unto God, a workman that needeth no be ashamed, rightly dividing the word truth. But shun profane and v babblings: for they will increase u more ungodliness. And their word eat as doth a canker: of whom Hymenaeus and Philetus; Who c cerning the truth have erred, saying t the resurrection is past already; overthrow the faith of some'' (2 Timo 2:14-18); ''All scripture is given inspiration of God, and is profitable doctrine, for reproof, for correction, instruction in righteousness: that man of God may be perfect throug furnished unto all good works'' Timothy 3:16, 17); ''Preach the wo be instant in season, out of seas reprove, rebuke, exhort with longsuffering and doctrine. For the t will come when they will not end sound doctrine; but after their own lu shall they heap to themselves teache having itching ears; And they shall t away their ears from the truth, and s be turned unto fables'' (2 Timo 4:2-4); ''If any man will do his will, shall know of the doctrine, whether it of God, or whether I speak of myse (John 7:17); ''. . . he that soweth to flesh shall of the flesh reap corrupti but he that soweth to the Spirit shal the Spirit reap life everlastin (Galatians 6:8); ''This know also, tha the last days perilous times shall co For men shall be lovers of their selves, covetous, boasters, pro blasphemers, disobedient to pare unthankful, unholy, Without nat affection, trucebreakers, false accus incontinent, fierce, despisers those that are good, Traitors, hea highminded, lovers of pleasures m than lovers of God'' (2 Timothy 3:1-4

For further information on question may I suggest that you r Page 327 of the George H. Sandis book, **1000 Difficult Bible Questi Answered.**



Our Church Auxiliaries

AUXILIARY HONORS BENEVOLENCE CHAIRMAN



On April 25, in the Sunday morning worship hour, the Woman's Auxiliary of Free Union Free Will Baptist Church, Route 1, Pinetown, honored its benevolence chairman, Mrs. Vida Everett. During the ceremony Mrs. Everett was presented one dozen long-stem red roses, and the rest of the day was set aside in paying honor and tribute to this faithful servant of God.

During the morning service, just before the roses were presented to Mrs. Everett, the following tribute was read: "We, at Free Union church, are blessed with many wonderful talented Christian ladies who are more than willing to do any job they might be called upon to do. But so many of us ladies work that we have very little time to get out and do the things that need to be done. Therefore, we need a leader, someone who loves doing things for others; and we are proud to say that we have this lady in the person of Mrs. Vida (Monroe) Everett.

"On this special day, we, the ladies of Free Union church, would like to pay special honor and tribute to one of our own who has been a faithful servant in benevolence work, going at times far beyond the call to duty. In sickness and death, she is the first one there to offer her help and assistance. It matters little to her whether the person is one of our own or not. This love and compassion she has for her fellowman started long before she became a member of our church. She has lived her faith and love for others by helping them. Truly John 15:13 can be applied to her life: 'Greater love hath no man than this, that a man lay down his life for a friend.'

"Mrs. Everett has a special way of her own in taking care of the expenses of the church without calling on anyone for financial aid. We read in Luke 12:42 and Ephesians 6:8, '. . . Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? . . . Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.' She knows that many of her friends and co-workers work on jobs and do not have the time and freedom to do these things which they would love to do.

"In her own way, Mrs. Everett makes up for the others in her visits, calls, cards, and little gifts that she makes. She knows that if and when the time comes to help sit up with the sick or cook food when there is a death in the community, she can always make a list and call on the other ladies for their help.

"Having a husband who is a Christian has been a great asset to Mrs. Everett in her work. You can always find him offering her a helping hand when needed.

"So many times in life we forget to say 'Thank you,' while the person is living. So on this day we would like to say a special 'Thank you' to Vida Everett (Mrs. Monroe Everett) for her many kind deeds of mercy as our Lord said in Matthew 25:21, '. . . Well done, thou good and faithful servant: . . .'"

Following the evening worship service, a social hour was held in the fellowship building in honor of Mrs. Everett.

COMING EVENTS . . .

May 14, 15—Prayer Retreat, Eagles Nest Retreat Center, Dudley, North Carolina

May 15—Central District Youth Fellowship, Free Will Baptist Children's Home, Middlesex, North Carolina, beginning at 2 P. M. with Song Service, followed with Picnic

May 22—Founders' Day, Free Will Baptist Children's Home, Middlesex, North Carolina, 10:30 A. M., in Memorial Chapel, the Rev. Robert May, Guest Speaker

June 28-30—General Conference of Original Free Will Baptists, First Free Will Baptist Church of Durham, North Carolina

MR. CRANDELL LISTED IN WHO'S WHO

Congratulations are in order for Mr. William A. Crandell, Route 1, Stokes, who was selected to be included in the publication of **Who's Who of Prominent Citizens of North Carolina** for 1976.

Mr. Crandell was born and raised in Pitt County and is a farmer. He served in the Air Force during World War II, was shot down over Germany, and was a prisoner of war in Stalag Tuft, number 4.

Mr. Crandell has been an active member of the Stokes Ruritan Club for 26 years and has also been an active member of the Stokes Fire Department for a number of years.

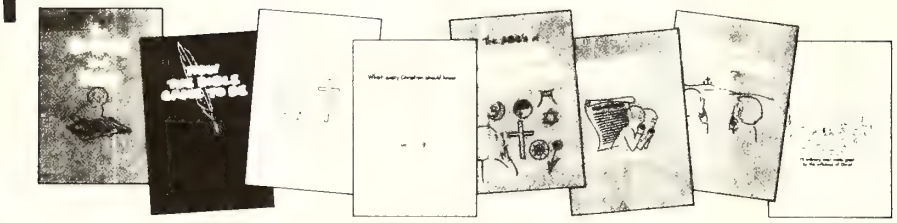
He has been an active member of the Sweet Gum Grove Free Will Baptist Church near Stokes for the past 25 years. He sang in the church choir for a number of years, and for the past three years he has taught the Young Men's Bible Sunday School Class. He has taken a most active part in church and community affairs in order that we may have a better community to live in and to create goodwill among all citizens in this community, state, and nation.

Mr. Crandell is married to the former Elinor Brown of Route 1, Stokes. He has been a member of the American Legion, Post No. 39, for 30 years, and a member of the Go-Getters Club for 13 years. He is an active member of the Second Air Division, 8th Air Force Association, and holds an honorary life membership of the Caterpiller Club. He is a member of the North Carolina Farm Bureau Federation and has served as an ASCS committeeman in Pitt County.

He has received a certificate from the

(Continued on Page 16)

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BIBLE AND YOU (7697-1705) gives synopses of books of both Testaments, maps of Biblical lands, and a timetable of Bible years. It answers the principal questions about the origin of the Bible. It also gives helpful ideas on how to read the Bible.

WORLD RELIGIONS (7697-1706) traces the history, founders, symbols of 8 major religions: Buddhism, Christianity, Confucianism, Hinduism, Islam, Judaism, Shinto, Taoism. It explains what religion is and why it is so important.

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JESUS CHRIST (7697-1709) tells the story of Christ as revealed in the accounts of the Evangelists. It gives a detailed map showing locations of major events in Christ's life. It also describes the beginnings of the Christian church.

ABOUT PRAYER (7697-1701) explains what prayer is and why and how people pray. It suggests conditions for effective prayer and some kinds of prayer. It explains how great men of the Bible illustrate the power of prayer.

APOSTLES AND PAUL (7697-1713) presents biographical sketches of the Apostles and Paul that will enable people to see the relevance to their own lives of what these men of the Bible said and did.

The above books may be purchased at the AYDEN BIBLE AND BOOKSTORE, 811 North Lee Street, or any of the branch stores at Smithfield, New Bern, or Wilson, for only 29 cents each.

MR. CRANDELL LISTED IN WHO'S WHO

(Continued from Page 15)

Gold Leaf Publishing Company of Atlan Georgia, stating that the book is be published and he will receive his co sometime in August.

A TRIBUTE TO A WONDERFUL GRANDMOTHER

(Continued from Page 7)

know if you could speak to us th evening, you would say, "Get ready meet my Saviour, and meet me heaven."

This tribute was written for Mrs. Ei Langley of Rocky Mount, who pass away March 24, 1976.

Respectfully submitte Irene Langley Pridgen A loving granddaught

Editorial--

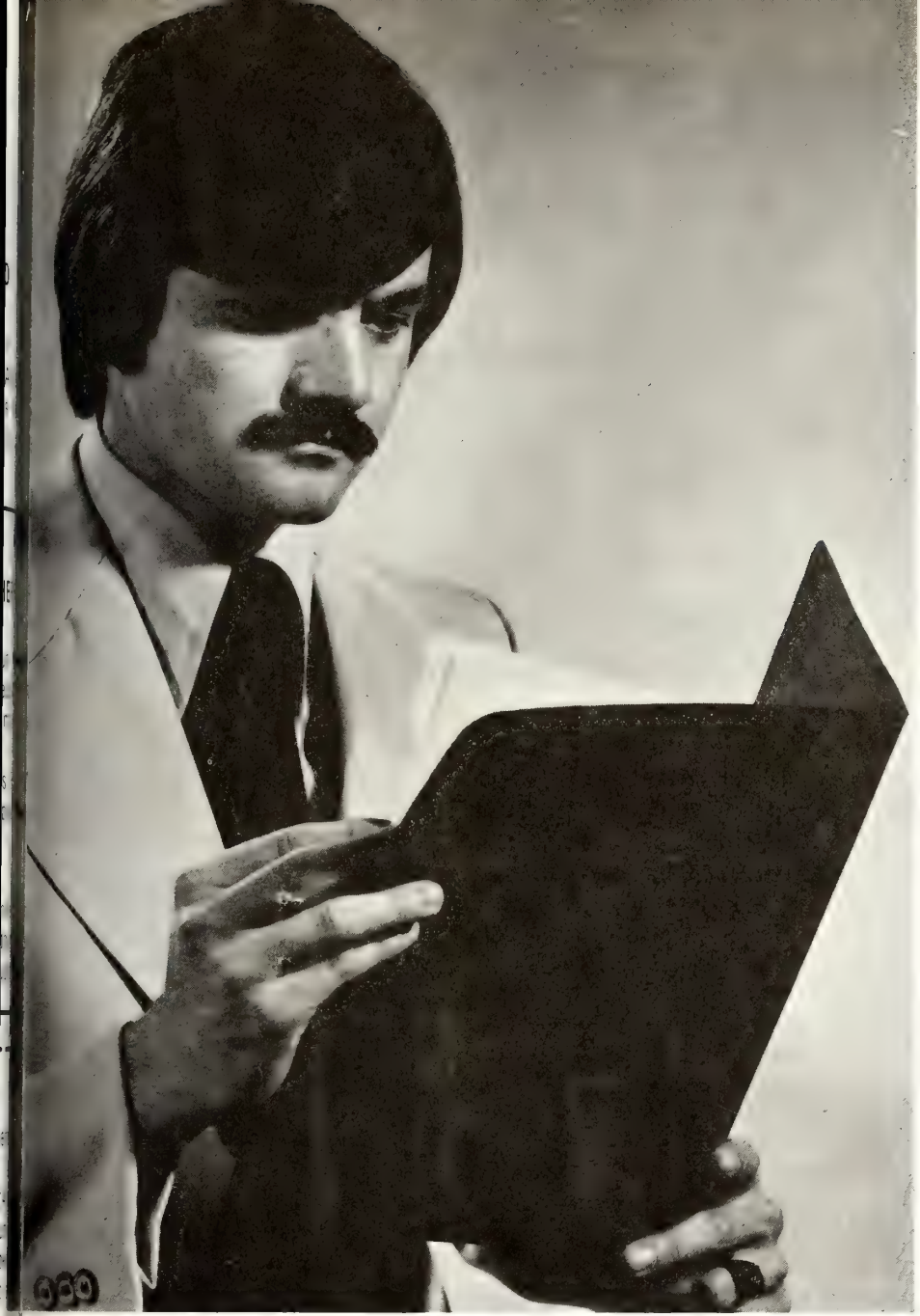
(Continued from Page 2)

Robert Browning Hamilton penn some simple, but beautiful a meaningful words in the poem, "Alo the Road"—some words which sum in a somewhat different (and bett manner what I have attempted to sa The words preach one of the mo profound sermons I have ever e perienced on paper or from the lips, an would like to share these words w you.

"I walked a mile with Pleasure;
She chattered all the way,
But left me none the wiser
For all she had to say.

"I walked a mile with Sorrow
And ne'er a word said she;
But, oh, the things I learned from her
When Sorrow walked with me!"

And we ask "Why?" Should w really?



DS

DURHAM

To put a new slant on an old poem, consider these thoughts:

If thou of heav'nly good bereft
And in thy meager store be left
Two blessings; share them both,
And in good time, abundant
Happiness will be thine.

the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MAY 19, 1976

EDITORIAL...

What We Do Not Have Is Often More Important—Or Is It?

I do not have a million dollars, but usually there is enough money to see me through. This money doesn't come as a handout too often; rather, it is compensation for a measure of work (which I hope is adequate for the wages).

I do not own a stately mansion, but the home in which I live (though not my own) is fairly comfortable and provides a tranquility and solitude that would be wanting in many a palace.

I do not drive the biggest of luxury cars, but the one I do drive gets me where I'm going as quickly as is safe and affords me all the transportation I need or want.

I do not have the smartest brain in the world, but the IQ with which I have been blessed has thus far been sufficient for most of the tasks required, and I do not despair if others seem to have been granted a higher rung on the intellectual ladder.

I do not boast the most common sense of any man, but I have enough to keep my feet on the ground and am able to discern, to some degree at least, an honest-to-goodness, level-headed approach to most matters; I am not stupid.

I do not have all the right answers (and I'd be afraid of myself if I thought I did), but I've ''come up'' with enough right choices to know that I am not an utter fool.

I do not have the ''patience of Job''; neither have I the patience of Abraham and Sarah, but I have enough to wait when I must—even though I may not like or understand the waiting.

I am not the strongest person in existence, spiritually, but I do have enough spiritual strength to resist most temptations, though I'd be lying to say that I resist them all as effectively as the Lord would like.

I do not always follow the Lord as closely as I should, but I never lose sight of Him; and I suffer self-recrimination when I follow sometimes afar and am shamed by my ''distance.''

I do not always stay exactly in the center of His will (if indeed such is possible for anybody, because of our humanness), but I do seek His will daily and pray for His direction, even though I falter sometimes.

I do not always bridle my tongue (it is a little member which few of us can control), but I do attempt to guard my words, knowing that they can never be taken back entirely. Admittedly, I am not always successful with the ''reins.''

I do not always dwell on the mountaintop, for sometimes I find myself (not to my liking, however) in the deepest of valleys, but I never forget that the height is there and He can help me attain it.

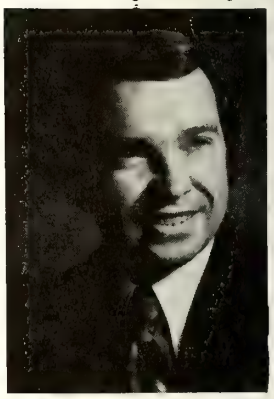
I do not always share my bounty (which is little in comparison to that of some others), but I do not hoard great wealth for myself at the expense of depriving those whom I love and those who are in greater need.

I do not always read His Word or pray or do deeds for Him and His people to the extent that is required of me because of the Name I claim, but I do try—I do try.

I do not do anything as well as I should, and I am the first to admit that fact. Won't you help me? Then, and only then—through mutually-beneficent living, reaction and interaction—can there be successful Christian living and spiritual unity.

What is it that we lack and need more of? Isn't the answer obvious? If not, God help us!

Cover Photo by Harold M. Lambert



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IN EVERYTHING GIVE THANKS

by
Mrs. Hersel Bowen
Winterville, North Carolina

AS I stood with my oldest son looking through the glass pane of hospital nursery window, tears were flowing from the depth of my heart. With a prayer on my lips, I saw my newborn grandson. As I looked at this little bundle of God's greatness, I also saw my son become a man, although to me I still thought of him as my boy. Yes, he walks taller and even looks different; and now he is a father.

I know this old world holds a lot of empty guarantees and weak promises, but I also know that God is here to lead my boy (this young father) and his young son if only they let Him.

Two months later another one of my sons became the father of a dear little girl. We had "little Linda" to hold and love for about two weeks. Then a moment of fear touched us all as she became very ill and was rushed to Duke Hospital in Durham. All of us were praying that God's will be done in this precious little life. We placed her in God's hands for our hands seemed helpless at the moment. Our pastor, church family, friends, and Christians we hardly knew prayed with us, called us, sent cards, letters, food, and gifts to help carry us over this mountain of heartbreak. Through all these prayers and acts of kindness, God saw fit to let little Linda live, and with His help we trust she will be with us for a long time to come.

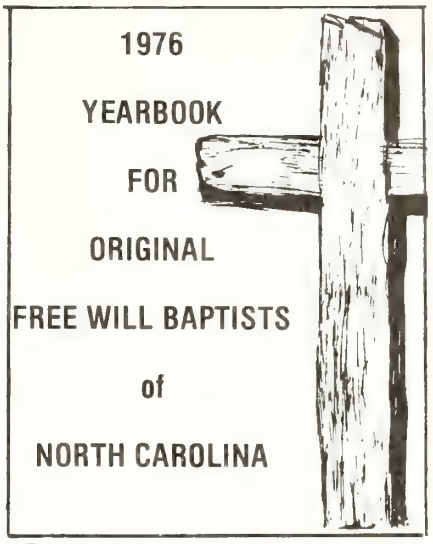
This crisis made me acknowledge that God is trying to get my attention and wants me to consider His plan for my life. I'm sure there are no accidents when trials come our way. God has a way of shifting our eyes from one circumstance to anoher. With faith in God I thank Him for all the trials that come my way. With each trial He gives me more courage and strength to carry on, and I know He'll keep me in His hands so I'll never be hurt. In God's Word He tells us to be cheerful in all situations. Complaints are really expressions of doubt in God's wisdom and goodness.

In 1 Thessalonians 4:18 we read: "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." I wonder what my Saviour saw in me to have carried my sins to Calvary; to have loved me so much to die in my place. My dear friend, carry your burdens to God, leave them with Him, for He is able and willing to carry them for you.

When I think I am getting the worst of a thing, God is making the most of it; and in the end He sees that I get the best of it. May I say to each of you, "May God bless and keep you in His loving care."

Your troubles, sorrows, or hurts may not be the same as mine, but together, dear Christian friends, I know God has heard all our prayers and He will answer them in the manner that He sees fit. I will accept His answer for I know that He wants the best for all of us. Whatever God takes and whatever He gives is by His precious love for us, if only we trust His purpose for our lives.

May we as Christians be able to say with the songwriter, Augustus M. Toplady, ". . . In my hand no price I bring, Simply to Thy cross I cling."



For the first time in the history of our denomination we now have a yearbook. It contains a complete church directory. It lists the location of your church, name and address of your pastor, as well as names and addresses of many of your officers.

The book contains 288 pages of information. Its publication was approved by all the conferences. It is believed you will consider it as an important book in your personal or church group library. The cost is only $2.95.

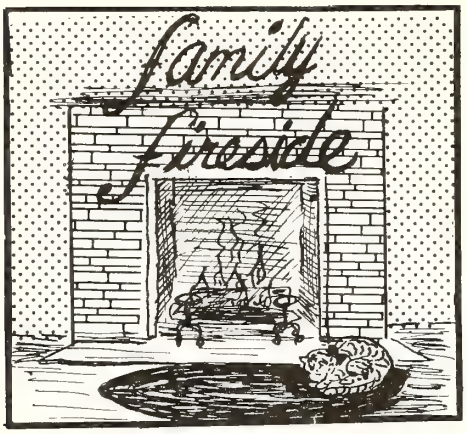
The book also contains the minutes of our four state bodies, as well as the minutes of our conferences. It also presents a calendar of activities for this year, and a statistical table of our churches, with important facts and figures.

This yearbook may be purchased at the **Ayden Bible and Bookstore,** 811 North Lee Street, Ayden, North Carolina 28513, or any of its branch stores at Smithfield, New Bern, and Wilson.

Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

Malachi's Chapel Free Will Baptist Church, Route 1, Columbia, North Carolina, is in need of a pastor, beginning in July, 1976. Any minister who is in good standing with his conference and is interested in serving this church two Sundays a month, please contact Mr. Abram Swain, Route 1, Columbia, North Carolina 27925; telephone, 796-1091.



SUNDAY, MAY 23
Scripture Reading—Psalm 121:1, 2

STILL UNDER GOD'S SKY

A woman who had to leave her home was traveling to a different part of the country. She cried when she remembered what she was leaving behind her, and her little boy, trying to comfort her, said: "Why, Mother, God's sky is over us yet! It's going right along with us. We shall be all right now!" Let us lift up our eyes to God, who will guide us.—*Sunday Circle*

PRAYER THOUGHT

It is impossible for us to get out of God's sight. Regardless of where we go or what we do His "all-seeing eye" is with us. May all that He sees in our lives be pleasing to his sight.

MONDAY, MAY 24
Scripture Reading—Proverbs 4:18

BECAUSE YOU PASSED MY WAY

My load's a little lighter now,
Because you passed my way—
The sun's a little brighter
And the clouds have passed away.
I've found my Saviour nearer,
And each day He grows still dearer,
And I'm on my way to Glory,
Because you passed my way.

I was lost and no one seemed to care
Until you passed my way,
You saw me, and led me to Christ
Oh, what a happy day!
Now I'm living all for Jesus,
And with Him I'll be some day,
For I found a new beginning,
Because you passed my way.

And when in realms of glory,
I see His precious face,
And hear the angel voices
Within that heavenly place;
I'll remember that sinner,
Who once had gone astray,
Might not be there in Glory,
Had you not passed my way.

—Eleanor Taylor Rhodes

PRAYER THOUGHT

Have you made someone's life more pleasant by just passing by or offering a helping hand? It is the responsibility of each of us to help his fellowman whenever the need arises.

TUESDAY, MAY 25
Scripture Reading—Daniel 6

CEDAR CHRISTIANS

Jesus, help me to be for Thee,
Just like a big, strong cedar tree;
When all the other trees are bare,
The cedar stands so green and fair;
The wind and storm, the ice and cold
Make it more beauty to unfold.
So I would stand in trial and test,
Just trusting You to do what's best,
Though others fail, Lord, keep Thou me!
May I a cedar Christian be!

—Selected

PRAYER THOUGHT

A true Christian life shows forth its beauty. May our life ever as the song states, "Let others see Jesus in me, . . ."

WEDNESDAY, MAY 26
Scripture Reading—1 Timothy 6:12

"DONE FOR!"

A commanding general in flashing the news of the progress of a battle during World War I, when 4,000 Frenchmen were flung against 30,000 Germans on Plemone Hill, June 1918, reported as follows:

"Bombardment began at midnight;
2:30 a. m.—Bombardment worse on our right;
"4:15 a. m.—After repulsing several attacks, are surrounded on our right;
"7:45 a. m.—Right has fallen;
"10 a. m.—Still holding;
"11:45 a. m.—Enemy masses everywhere; still holding;
"12:05 p. m.—Done for!"

His orders were "Hold the position to death!" He obeyed fully!

—Selected

PRAYER THOUGHT

How firm is your Christian li
May we as Christians have the titude to stand firm whatever circumstances might be. Do not your courage waver!

THURSDAY, MAY 27
Scripture Reading—Ephesians 1

THE SECRET OF POWER

Spurgeon was once asked reason of his marvelous power in ministry. Pointing to the floor of Metropolitan Tabernacle, he said, the room beneath, you will find th hundred praying Christians. Ev time I preach they gather there, a uphold my hands by continu prayer and supplications. It is in t room that you find the secret of blessings."—*Power*

PRAYER THOUGHT

All power that man posses comes from God. Through our c tinuous prayer life and the prayer others, nothing within reason, impossible for us to accomplish.

FRIDAY, MAY 28
Scripture Reading—Revelation 2

COMPANIED WITH HIM

What can strip the seeming glory
For the idols of the earth?
Not a sense of right and duty,
But a sight of peerless worth.

'Tis the look that melted Peter,
'Tis the face that Stephen saw,
'Tis the heart that wept with Mary
Can alone from idols draw.

Draw, and win, and fill completely
Till the cup o'erflows its brim.
What have we to do with idols
Since we've companied with Hir

—J. Stuart Hol

PRAYER THOUGHT

The world today has millions of i worshipers. It is our duty Christians to win them over and sh them that when they have compan with God their cup will be filled c will overflow with blessings.

SATURDAY, MAY 29
Scripture Reading—Psalm 37:7

RESTING

Resting on the faithfulness of Chr

(Continued on Page 16)



QUESTIONS and ANSWERS

Conducted by J. P. BARROW
Route 1, Box 475,
LaGrange, North Carolina 28551

Question: Were the years of Adam and ers that lived before the flood the ne in length as those in our day?

Answer: Yes, I think those years nsisted in about the same number of ys as a year in our time. (For an ample of this read Genesis 5.) ''And d said, Let there be light: and there s light. And God saw the light, that it s good: and God divided the light from darkness. And God called the light y, and the darkness he called Night. d the evening and the morning were first day'' (Genesis 1:3-5).

If some modernistic theories were true och would father children at an early e—too early! Some claim that these ars should have been translated nths. Were this correct we would have och only 65 months older than his son ethuselah, making him a father at five d a half years of age which is too diculously foolish to require any of our rious thought or consideration.

The same Hebrew term to designate a ar here is the one used to give braham's and Sarah's ages. They were garded as being too old to become rents at 75 and 100 years of age. The ble makes clear the fact that divine tervention was necessary in the birth of aac. Man's condition and the garden's ndition at the time of Adam's creation ere such that had man remained bedient to God he would have lived in den eternally.

George H. Sandison in answering a milar question gives the following iscussion on Page 92 in his book, **1000 ifficult Bible Questions Answered:**

''Some of the 'higher critics' claim hat the ancient calendar of the antediluvians made the year really a month, r lunar period. Others, with somewhat nore reason, assert that a year was a eason of growth equal to three of our nonths. Hensler and Hufeland, two German authorities, claim that the patriarchal year was three months till Abraham's time, eight months till Joseph's time, and thereafter twelve months. One eminent Bible scholar has pointed out that if we accept the monthly year theory, Mahalaleel's sixty-five years before the birth of his son Jared would make him a parent at five years and three months of our reckoning; Enoch would be the same age when his son Methuselah was born; and the ages of the other patriarchs at the birth of their children would be equally preposterous. Of course, such conclusions absolutely condemn the monthly theory. Conditions among the antediluvians were totally different from those after the flood. There had been no rain, and the sun and planets were not visible; in the moist atmosphere, growth was greatly stimulated and all natural conditions tended to animal and vegetable longevity, precisely as the Bible indicates. Besides, as that period produced animal types of giant proportions, created for strength and endurance, the analogy of nature would seem to demand that man should bear some harmonious proportion to his surroundings, Genesis 6:4 (first clause) clearly implies this. Age and stature, not only human but otherwise, became greatly diminished after the Flood.''

Question: What all does the Bible require of Christians concerning forgiving others?

Answer: Jesus taught us to pray: ''. . . forgive us our debts, as we forgive our debtors'' (Matthew 6:12); ''Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him'' (Luke 17:3, 4); ''. . . be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you'' (Ephesians 4:32); ''Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye'' (Colossians 3:13). Compare all the above with ''. . . if ye do not forgive, neither will your Father which is in heaven forgive your trespasses'' (Mark 11:26).

When it comes to forgiveness, as in all Christian regulations, we are called upon to do as Christ did while here on earth, or as He would act were He meeting at the same time and place of testing. Let's all consider the scriptural fact: ''. . . we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin'' (Hebrews 4:15).

Whatever may be the kind of testing or the temptation, we are taught in God's Holy Word that Christ has met with and overcome the same kind of temptation; also, that He was victorious over Satan in the victory He gained and that in Him we may be victorious. He forgave the thief on the cross who had earlier joined others in ridiculing Christ. We have often heard it said, ''It is human to err; it is divine to forgive.''

Having in the new birth been brought in the relationship with God that He designed for us and requires of us, we have been made able again to act as those made in the image and after the likeness of our Maker. We are God's men and no longer belong to the devil; therefore, it behooves us to be like Christ (the God-man) in all things.

George H. Sandison answers a closely related question, whose answer may help us in answering this question, on Page 325 in, **1000 Difficult Bible Questions Answered,** as follows:

''Our duty is to cultivate a forgiving disposition. There is no doubt that when the wrongdoer repents, we ought to forgive him, even though it be seventy times that he has offended. Toward the hardened offender who does not repent, we ought to feel more pity than animosity. It may be that for his own sake forgiveness should be withheld. It is good for some men that they should be taught by a sharp lesson that they must not misbehave. But under all that, the Christian ought to exercise a kindly

(Continued on Page 15)

CRAGMONT ASSEMBLY NEWS

Black Mountain, North Carolina

HELP WANTED FOR CRAGMONT!

The week of May 24-28 has been designated as Cragmont Work Week. Volunteers are needed who are willing to clean, scrub, paint, mow, etc. to go to Cragmont that week and help get the assembly ready to open for the summer. This is a good time to really learn the needs of Cragmont.

CRAGMONT ASSEMBLY, INC. TREASURER'S REPORT FOR APRIL, 1976

Mrs. A. B. Chandler, P. O. Box 298, Oriental, North Carolina 28571, treasurer for Cragmont Assembly, Inc., Black Mountain, reports as follows for the month of April, 1976:

Balance Brought Forward April 1, 1976		$ 2,519.58
Receipts		
Churches	$ 3,953.89	
Sunday Schools	114.29	
Auxiliary	100.00	
Union Meetings	38.70	
Sunday School Conventions	55.00	
Individuals	150.00	
Willis Wilson (Sale of Wire)	25.00	
Interest Accrued on Savings Accounts	223.31	
Total Receipts		4,660.19
Total for Which to Account		7,179.77
Disbursements		
Operational Expenses	$ 255.71	
Free Will Baptist Press	28.60	
Burress Insurance Agency	348.35	
First-Citizens Bank (Transfer of Funds to Main Building Account)	2,552.69	
First-Citizens Bank (Transfer to General Savings)	1,280.39	
Transfer Interest to General Savings Account	98.49	
Transfer Interest to Chapel Fund	41.26	
Transfer Interest to Swimming Pool Account	3.83	
Transfer Interest to Main Building Account	79.73	
Total Disbursements		4,689.05
Balance on Hand May 1, 1976		$ 2,490.72

Earmarked Funds

General Savings Account	$12,253.35
Main Building Account	11,028.17
Chapel Fund	3,339.89
Swimming Pool (Transferred to Main Building Account)	309.90
General Fund	2,490.72
Total	$29,422.03

NEWS FROM CRAGMONT

Linen Shower: At the Fall Convention in 1975 the Eastern District Woman's Auxiliary Convention decided to shower Cragmont at the Spring Convention with linens. Several churches participated and Cragmont received the following: 2 sheets, 2 pillow cases, 20 bath towels, 27 bath clothes, 1 face towel, 7 dish clothes, 9 dish towels, 1 pot holder, 2 throw rugs, 15 scrub clothes, and 2 bars soap. We wish to thank those who gave, for these items will be a great help.

Whaley's Chapel Has Program on Cragmont: Whaley's Chapel Free Will Baptist Church of the Eastern Conference is observing a Denominational Enterprise Year during 1976 by having a representative from each of the denominational enterprises to speak to them. On April 4, during the evening service, Mrs. A. B. Chandler presented a program on Cragmont. She showed slides, spoke on what is happening at Cragmont, its needs, and how Cragmont relates to our churches. That morning, in response to a letter from Mrs. Hancock, the church had taken an offering for Cragmont in the amount of $150.20. Whaley's Chapel and its pastor, the Rev. Andrew Hill, are to be commended for their interest in denominational work and for their gift to Cragmont.

Central Youth Fellowship Gives Pool Money to Main Building Fund: Sometime ago the Central Youth Fellowship chose as its project for the year to give $300 toward a swimming pool for Cragmont. Realizing that it wou be a long time before this project cou be completed and recognizing the ne of a new Main Building, the fellowsh voted at their Spring Convention transfer the money in the pool fund to t Main Building Fund. The fund had dra $9.90 interest, and on April 2 Cragmont's treasurer transferred t entire amount of $309.90 to the Ma Building account. The assembly a preciates the efforts and gift of these fi young people.

State Youth Convention Gives Chap Money to Main Building Fund: On Ap 24, the State Youth Convention voted give the money they have been raisi for the last few years on a Chapel f Cragmont Project to the Main Buildi Fund. The New Building will include chapel and we thank our State Youth f the part they will play in providing th chapel.

Youth Supports Cragmont: Our Fr Will Baptist Youth have been active supporting Cragmont. Several yo groups have undertaken projects to rai money for Cragmont. Some of the you groups we have received money fr during 1976 are as follows: Weste District Youth Fellowship (Ma Building), $150; Sarecta YFA (Easte Conference, $2; Sound Side Y (Albemarle Conference—Main Buildin $120.64; Spring Branch YFA (Cent Conference), $100; White Oak AFC (P Dee Association—Main Building), $4 total, $412.64.

We would like to challenge all of o youth groups to do something special Cragmont. If you wish for your offering go toward the Main Building Fund, must be earmarked for that purpose.

Other youth have given to Cragmo through the leagues and Sund schools. We wish to thank all of o youth for their interest and help.

Central District Woman's Auxilia Convention Adds to "Cragmont Talen Fund: At the Fall Convention in 1975, t Central District Woman's Auxilia Convention adopted a project which w introduced at Cragmont during t Woman's Conference in 1974 by Mr Mary Lou Jackson. A "penny talen was given to each lady who wished participate. Each was to do something make her talent "grow," and bring h talent offering back to the Spri Convention. The results were great! T offerings ranged from a few cents

$10. The total Cragmont Talent Offering more than $1,100. Mrs. Lillie Mae Sasser, director and registrar of the Woman's Conference at Cragmont, wishes to have as much as $10,000 in the Talent Offering at the close of the Woman's Conference this year.

Even though you may not have been one of the ladies who received a "penny talent" you may still participate in the project regardless of your district. There are many ways in which you may make your "penny talent" grow. Some ladies deprive themselves of soda pops (or cigarettes) and add the price of them to their talent. Some redeem their grocery coupons and add the change to their talent. Some set aside a certain amount each day for this purpose. Others "fine" themselves a quarter or a dollar for each pound of weight gained, or, for naughty words said or bad habits indulged in. Send your talents earmarked "Cragmont Talent Offering" to your district auxiliary treasurer by August 1, or better yet, **take it** to the Woman's Conference at Cragmont, August 9-14, 1976!

Board Members Respond to Challenge: In the February 10 board meeting, members of the board were challenged to raise $800 each (or as much as they could) on the initial goal of $50,000 needed to begin the New Building. Velma Morris and members of her church, Juniper Chapel, have raised $81. Mrs. D. W. Hancock wrote letters to various churches and her letters have resulted in contributions totaling $19.27. Mrs. A. B. Chandler has raised $10 through the contributions of friends. If you have been contacted by any of the board members, please remember that Cragmont desperately needs your contribution.

The goal set by the board was to raise $50,000 by September 1, 1976, for the New Main Building. As of May 10, we have a total in the treasury (in general savings and a Main Building Fund) of $27,100.87. We must raise the balance of $22,899.13, or $5,724.78 a month, for the next four months!

Remember that June is **Cragmont Month** and the first Sunday in June is **Cragmont Sunday.** Plan now to do something special for Cragmont on that Sunday or during the month of June.

Pray for Cragmont! Visit Cragmont! Support Cragmont!

Mrs. A. B. Chandler
Treasurer-Promotional Secretary

MISSIONS

SILENT CHURCH BELL RINGS AGAIN

We are speaking about the West Hillsborough Free Will Baptist Church that had closed its doors and its bell had become silent on Sunday mornings. It was a sad experience and it appeared that the old landmark (house of worship) was gone forever. However, the Home Missions and Church Extension Department heard about what had taken place and decided to do something about it. One of the board members, the Rev. Grayson Spencer, agreed to accept the challenge to reopen the church doors.

Following our readers will find a letter from Brother Spencer and testimonies from two of the senior members of the church.

Taylor Hill
Secretary-Treasurer

Dear Brother Hill,

There are other oral testimonies like the one from Sister Elizabeth Jones: "I had almost given up hope and was in a lukewarm condition until the West Hillsborough church was reopened by the home missions board. Now my hopes are high and heaven will surely be my home one day."

Another from Sadie Taylor: "I had no church home until the West Hillsborough church was reopened. Now I feel secure and hope the doors will never close again."

The neighbors in the westside of town state: "We may go to other churches, but it sure sounds good to hear the old bell ring again at the West Hillsborough church."

The men who gather on the corner each Sabbath morning near the church say, "Preacher, we are glad the church is reopened and will soon visit inside." (Some have visited and made professions.) These men can hear what is going on inside the church from where they gather.

The Lord has shown my wife and me that we are in His blessed will here at West Hillsborough by the souls we have seen saved and the older members drawn closer to Him. He has given us added strength and support to drive 125 miles each Sunday to keep this work open for Him and for the Home Missions and Church Extension Department of the Original Free Will Baptists of North Carolina.

In His service,
Grayson Spencer



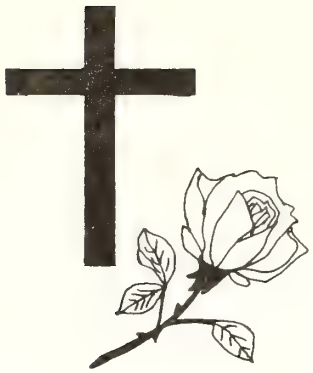
"The West Hillsborough church has done more recently than it has in the last ten years. It has meant a lot to me. After twenty some years of being a backslider, I finally found my way back to the Lord and now feel capable of teaching a Sunday school lesson again. I'm glad that I finally chose the right way again, and I want to praise the Lord for sending Preacher Spencer to this little church by the side of the road. His patience with me has been rewarded by the change that has been wrought in my life.

"Also, Mrs. Spencer has had a great hand in helping me and the members. The church may be small in number, but it is large in the Spirit."—Robert L. Tyson



Nannie Tyson, the Rev. Grayson Spencer

(Continued on Page 16



Special Moments

Dear Maggie,

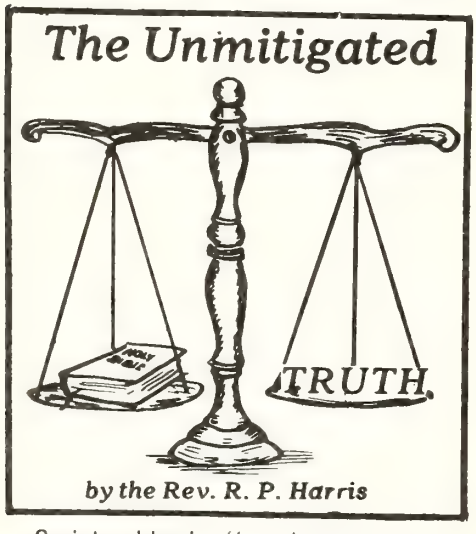
When I was growing up, I remember my mama and daddy always tried to encourage me to eat everything on my plate. My daddy even cut out pictures of starving children in foreign lands to remind me to clean my plate. I could never understand what good it would do those starving children if I ate everything on my plate. Now years later as a missionary, I realize what a lesson my parents were trying to teach me—to be concerned about others and not to be wasteful.

Since I have arrived in the Philippines, I have seen so many doing without even the necessities of life. I have seen dirty, ragged children scrounging in trash cans for something to eat or maybe to sell for food. It has made me realize how much the Lord has blessed me with and how much I have to share with others. I'm so thankful to be able to share what I have with the people I come in contact with, but most of all, the gift that Jesus offers—eternal life.

Deborah Hines King
Missionary to the Philippines

It will take only a few minutes of your time to respond to the column. Don't keep putting it off. Write now.

Maggie



Scriptural basis: ''. . . by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works lest any man should boast'' (Ephesians 2:8, 9).

THE GRACE OF GOD

(Part III)

God provided grace for our salvation. Jesus Christ brought it to us and the Holy Spirit administers it to us. God's part was accomplished when He gave His only begotten Son. The Son's part was accomplished when He declared, ''It is finished,'' and when He ascended into heaven. The Holy Spirit helps us with aid and comfort and will remain in this world for any assistance He can give until the rapture of the church is made. He will then accompany us to meet the Lord in the air and thus we will ever be with the Lord. The Holy Spirit goes with us when we enter the inner sanctum of God's grace and He stays in us and makes residence with us in our very souls. He is a permanent part of the Christian's household.

The love of God for us and the sacrifice of His Son at Calvary for us is not salvation for us until the Holy Spirit cleanses us from sin, sets us apart, and seals us in God's grace. We shall then be fitted with our proper wardrobe which includes the wedding gown for the King's marriage. The sinner can **know** this and still never be saved. The processes of redemption must be work out according to God's ordained pla Man may have a knowledge of the pl and may be able to eulogize precis concerning all the minute advantages the redemption plan and still die and to hell.

After all the knowledge and u derstanding one must acquire **faith**. Th faith cannot be acquired by hum ingenuity or cleverness. Only God c put faith to work in us. It is the gift God and not of works. This gift of fai brings us in contact with God's grace. is the only means available and man obliged to resort to and rely complete upon faith to enter the divine sanctua of God's grace. ''Let us go for therefore unto him without the cam bearing his reproach'' (Hebrews 13:13 The heart has to be established wi grace or else we will not be willing bear His reproach. Many Christians f to realize that there is glory in beari the reproaches of Christ. As long conditions are lovely and the deman are not objectionable, men go along we But when they are drawn into abuse a required to bear the weight of burde and endure the onslaughts of carele and sinful men, the grace of God is t only answer. Man's reaction to this ha and difficult reproach depends upon h position in God's grace. This grace able to make one able to endure har ships even unto death.

Man without God's grace is complete and totally depraved. There is no way can revive himself. He is wholly witho merit, but he can be justified freely God's grace. The righteousness of G by faith in Jesus Christ is imputed a man can be saved, ''For all have sinne and come short of the glory of Goc (Romans 3:23); ''. . . the wages of sin death; but the gift of God is eternal l through Jesus Christ our Lord'' (Roma 6:23). Man is desperately depende upon the imputed righteousness of Chr Jesus and this is achieved by grace.

The Apostle Paul was wholly co scious of this when he prayed for Isr (see Romans 10:1-4). Paul is a go example of what God is able to do with man. Paul had every advantage success in this world without God's hel if such could be possible, which it is n He could not reach success or heav without the help of God, neither c anyone else. It is impossible. A zeal God on our part without a knowledge God's righteousness cannot save u

. . . if thou shalt confess with my mouth
e Lord Jesus, and shalt believe in thine
art that God hath raised him from the
ad, thou shalt be saved'' (Romans
:9).

Salvation by grace through faith is the
swer. The right course of action is
perative. The right procedure is
lined in 2 Chronicals 7:14, and I
ote: ''If my people, which are called
my name, shall humble themselves,
d pray, and seek my face, and turn
m their wicked ways; then will I hear
m heaven, and will forgive their sin,
d will heal their land.''

Humility is a quality difficult to find in
character of men. They act as though
y are self-contained. They do not need
d, they do not need other people, and
st of all, they do not need religion.
n in our day is well-fixed in material
d earthly conditions or things. The
erage American makes about fourteen
usand dollars a year. He owns two
's, lives in a well-built home with
dern appliances and conveniences. A
at majority of them spend their time
king money or going fishing,
cationing, attending sports, movies, or
h communes in disgraceful conduct.
n does not have time to pray or to
ek God's face. He is not about to turn
m his wicked ways and therefore will
t turn to God and the church. The
urch does not mean as much to some
ristians as the lodge or club or some
er man-made social events or oc-
sions. Therefore, man is selling
nself out of God's benefits and is going
wn the road to fire and brimstone with
e devil and all his demons.

WHAT JESUS MEANS TO ME

by
Ramey Jo Dickerson

The following is the declamation that won first place
ne North Carolina State Youth Declamation Contest
d recently at the Lucama School during the State
th Convention. The winner was Ramey Jo
kerson, a member of the First Free Will Baptist
urch of Wilson. Ramey Jo is twelve years old and in
seventh grade at Winstead School. She is very active in all phases of youth work, including Sunday school class officer, leads the singing in the children's church group, sings in a youth trio called ''The Believers,'' is a lovely soloist, and serves as assistant pianist. She is a dedicated Christian and is indeed a joy wherever she goes.

So many people have requested a copy of her declamation that I thought perhaps if it could be published in ''The Free Will Baptist'' everyone who has requested a copy might obtain one through this method.—Mrs. Kathleen P. Pipkin



LISTEN, my friends, and please try to see what this story is all about and what Jesus really means to me. I believe He was born of a virgin for He has been born in my heart. That's why I believe He lived a physical life on earth, suffered death on the Cross, was resurrected, and in any other way, I would have no part.

A very real and a very special baby named Jesus was born many years ago. How do I know? Because the Bible said it, and it must be so. As a babe, what makes Him so special to me? Well, I just know that when He cried, His mother comforted Him; and when He smiled, His mother was very happy. My own mother must have loved that baby Jesus boy. Could that be the reason she thinks I'm her pride and joy? His mother, Mary, watched over Him with love and tenderness and became anxious when He was out of her sight.

Just like my mother, she must have tucked Him in at night. It seems I can hear her softly say, when she watched Him looking so peaceful, ''Son, one day you're going to be an unusual man because God has revealed it to me in His great plan.'' Oh, how I would like to have been there and touched His soft, sweet, face even though I wouldn't have known that one day He would grow up and by a special miracle, save me by His grace. Just like me, Jesus grew in statue, but so much wisdom He had in store that by His questions, He stunned the doctors and lawyers even more.

That is about all Jesus meant to me as a child. Now I begin to see Him older, but still gentle, meek, and mild. Jesus loved and blessed little children while He lived here on earth. That must be the reason children now have so much energy, so much joy, and so much mirth. He went about teaching people of things that would come to pass. He was never too tired to heal the sin-sick or to heal a pain-filled body among a crowded mass!

My own life was touched by His healing at the age of three. When I was suddenly stricken with hyperthes, a deformed hip, the doctor said that two years on crutches was the best he could see for me. But, faith and prayers of Christians brought wonders by the score. After seven weeks on crutches, it happened—I was healed, and celebrated my happiest birthday at the age of four.

It hurts deeply when I see someone mistreat those I love. So, when I read how people were cruel and crucified Jesus, I was glad that His heavenly Father took Him to His home above. As a Christian, I still feel like He really walks and talks with me. Sometimes it seems that I can almost touch Him. And, oh, how like Him I want to be! He is so close to me when I am joyful, but He is also close to me when I am sad. He is with me when I am in danger, and for that I am especially glad. He watches over me when I am sick and He watches over me when I am well. He rebukes me when I sin, and praises me when I do good. So, about this one Jesus, there will always be a story to tell.

I believe in the holy Trinity—God the Father, Son, and Holy Spirit, as One; but the Son, Jesus, means more to me because He was God's **only** Son.

The good news never ends and the story never grows old. He still calls His own to be teachers, preachers, healers among the chosen few, to win for Him a soul. Yes, He's still my Jesus, my Saviour, and my friend. All this and more is what Jesus means to me, and will until my life comes to an end. But even more, He promises that we will be like Him, and with Him, on that beautiful heavenly shore. Yes, with my Jesus and your Jesus forever . . . forever more.

Jesus, I do love you. I want you to know that I long to be near you wherever I go. My prayer is to do the best that I can do, and I just want to tell you, ''Jesus, I do love you!''

News and Notes

of Denominational Interest

Group From Wilson Church Toured Washington, D. C.



A group of 85 young people and adults from the First Free Will Baptist Church in Wilson charted two buses and went to Washington, D. C. on Thursday, April 22.

The group toured the city of Washington, stopping at various places of interest, including the Arlington National Cemetary, where they visited the graves of John F. Kennedy and Robert Kennedy. They also visited the Capitol Building and the National Zoo.

It was a long and busy day filled with plenty of sightseeing and wonderful fellowship. The Rev. Clyde W. Cox is the pastor.

''The Coming Invasion of Israel'' To Be Shown at Wilson Church

A film entitled, ''The Coming Invasion of Israel'', will be shown Sunday night, May 23, at 7:30, at the First Free Will Baptist Church in Wilson. This hard hitting film deals with today's headlines from the Middle East. Using the Bible as its authority, in Ezekiel 36—39 and Daniel 11, it reviews God's plan for Israel as that nation faces grave crises in the months to come.

One of the phenomenons wh characterizes the modern world is rapid rise of Russia to the place of on the great nations of the world. (twenty years ago Russia was a bro nation, its manpower destroyed, its c in ruins, and its industries disorganiz Today unquestionably, Russia is on the greatest military and political pow of all history. What does the Bible about this great power? How does nation fit in God's plan? These and o questions are dealt with in this unu film which will be presented.

The pastor, the Rev. Clyde W. C extends an invitation to all to come view this film.

Little Rock Church Host To Western Youth Fellowship

The Western District Youth Fellows will meet on Saturday, May 22, with Little Rock Free Will Baptist Church Lucama. The fellowship will begin 7:30 p. m., and all the youth of district as well as visitors are invite attend. The host pastor is the R DeWayne Eakes.

Pleasant Grove Church to Host Western Union

The First Union of the West Conference will convene with Pleas Grove Free Will Baptist Church, Pikevi on Saturday, May 29. Following is program. The moderator is William D The clerk is C. F. Bowen. (No aftern service.)

10:00—Devotional, Joey Crumpler
10:15—Welcome Address, Jan Lupton, Host Pastor
—Response, Johnny Howell
10:20—Business Session
11:00—News from Denominatio Enterprises
11:20—Report of Committees
11:30—Morning Worship:
Congregational Singing a Special Music
Offering for the Children's Ho Sermon, Ashley Turn Alternate, Rudy Owens
12:30—Adjournment and Lunch

Gospel Sing to Be Held At Otter's Creek Church

A gospel sing will be held at Otte Creek Free Will Baptist Church, Route Macclesfield, Saturday evening, May featuring the ''Young Christians''

ow Hill. The singing will begin at 7:30 m.

The pastor, the Rev. Ralph Aycock, and the entire church wish every one who enjoys good singing to come out and be with them on this occassion.

Cape Fear Union Meets with Hopewell Church

The Union Meeting of the Cape Fear Conference will convene with the Hopewell Free Will Baptist Church, Route 4, Smithfield, Saturday, May 29, in a morning session only. The moderator, the Rev. C. M. Coats, will be presiding. Special music will be rendered by the host church with the church pianist playing for the union. The program is as follows:

10:00—Hymn, Congregation
—Devotions, the Rev. Edmundo Gonzalez
—Welcome, Host Church
—Response, H. T. Hinson
10:20—Enrollment of Officers and Ministers
—Recognition of Visitors
—Reading Minutes of Last Union
—Appointment of Committees
—Roll Call of Churches
—Report of Denominational Enterprises
—Miscellaneous Business
11:15—Hymn, Congregation
—Special Music, Host Church
—Offering and Offertory Prayer
—Message, the Rev. Luby Tyner
11:00—Report of Treasurer
—Unfinished Business
—Benediction and Adjournment
—Lunch and Christian Fellowship

Hillsberry Revival in Progress

Revival services are in progress this week at the Hillsberry Free Will Baptist Church, Clinton. Services will continue through Friday evening, May 21, with the Rev. Lloyd Hargis doing the preaching. Services are beginning each evening at 7:45 with the pastor, the Rev. Ronnie Parker, assisting. The public is cordially invited to attend the remainder of the services.

Religious Freedom Day Observed at Warsaw Church

Post 10345 of the Veterans of Foreign Wars of Kenansville held a week-long celebration of the bicentennial April 25—May 1. Each of the seven days featured a special phase of the Post 10345's activities in the community, celebrating the 200th anniversary of America.

The celebration began with "Religious Freedom Day" on Sunday, April 25, with a mass attendance of the post at the Warsaw Free Will Baptist Church in Warsaw. The pastor of the church, the Rev. John Raeford Lee, brought a most inspiring message from Titus 2, taking his text from Verse 15, "These things speak, and exhort, and rebuke with all authority. . . ." Mr. Lee stated that a great God is still blessing a great nation founded on the freedom of worship. He welcomed the VFW with remarks about the struggles of the past 200 years to maintain independence and freedom to worship God as one pleases.

During the service the youth choir of the church rendered special music. The choir sang "Had It Not Been for Jesus," followed with little Carol Benson, six years old, singing "Hallelujah Square." The youth choir then sang "The Battle Hymn of the Republic" and the nation's national anthem, "The Star-Spangled Banner."

Following the benediction by the chairman of the board of deacons, Mr. Robert Benson, the ladies of the church served a delicious lunch in the fellowship hall of the church.

Youth Weekend Revival At St. Mary's Church

The youth of Saint Mary's Free Will Baptist Church of New Bern is sponsoring a weekend revival Friday, Saturday, and Sunday, May 21-23. The theme for the revival will be "Bring Them In," with the Rev. Howard Scott of Kenly as the evangelist. Mrs. Diane Riley will be directing the music for the weekend.

Friday, May 21, will be "Pack-a-Pew" night; Saturday, May 22, "Bus Them In" night, with area churches especially invited. The youth choir from the Holly Springs Free Will Baptist Church will bring special music at this service. On Sunday, May 23, Youth Sunday will be observed at Saint Mary's church.

The pastor, the Rev. Rod Jones, along with the youth and the church membership as a whole, invites the public to attend these services.

Cragmont Films to Be Shown At Bethany Church



Wednesday evening, May 19, at 7:30, Mr. Hulon Whitehead of Kinston will present films taken of several YFA and AFC weeks of camp at Cragmont Assembly, Inc., Black Mountain, at the Bethany Free Will Baptist Church, Route 1, Winterville. The pastor, the Rev. Bobby Taylor, and the church membership cordially invite the public to attend.

Earl Glenn to Conduct Living Waters Revival



The Living Waters Free Will Baptist Church, Route 2, Pikeville, announces its spring revival for the week of May 24-28. The Rev. Earl Glenn, pastor of the First Free Will Baptist Church of Goldsboro, will be the evangelist for the services which will begin each evening at 7:30. Assisting Mr. Glenn will be the pastor of Living Waters church, the Rev. Jeff Scarborough. Everyone is encouraged to attend these services and enjoy the worship and Christian fellowship.

ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

For May 30



THE GREATER FAMILY

Lesson Text: Galatians 6:1-10
Memory Verse: Romans 15:1, 2

I. INTRODUCTION

At the very beginning of man's life there was one who asked of the Lord, "Am I my brother's keeper?" God did not see fit to reply to this question, but His actions on this occasion and the plain teachings of the Scripture on many occasions, let us know in no uncertain terms that we must show concern for the welfare and the well-being of others.

Though we are admonished throughout the teachings of the gospel to love our fellowmen, even as we love ourselves, the love of Christians for brothers and sisters within the household of faith is doubly stressed. Our affection for them should be unique in that we have a twofold responsibility to them. We are brothers and sisters to them in that all of us are members of the family of man, and we are brothers and sisters to them in that we are brothers and sisters in Christ.

The church from its very beginning recognized its responsibility not only to save the souls of the lost and minister to the spiritual needs of the congregation, but also to help the poor, the needy, and the unfortunate to find a better life.

The church has long recognized the importance of the family group to society and to the progress of the kingdom work, and thus it has implemented many programs which encourage family worship and the strengthening of the ties which serve to bind family together into a harmonious group.—**The Senior Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. Many people seem to think that the church is an organization of perfect people, but it is not. The church is an organization of people who have been saved by God's grace. They still have human weaknesses and imperfections and are trying with God's help to overcome them. If we fail to realize this truth we will miss the whole point of this lesson today.

B. Since we are all imperfect and have weaknesses and sins in our lives, we must not feel superior and look down upon other people. This seems to be one of the very first requisites for helping people. We must accept the other person with his weaknesses and imperfections before we can help him. We can never help the other person if we approach his weakness with a judgmental attitude.

C. It is the will of God that Christians bear one another's burdens. We can bear one another's burden in material help when the need arises. Then we can bear one another's burden in prayer and sympathetic understanding. If Christians would do this for one another the church would become a healing community where all could find help.

D. There is a sense in which each man has to bear his own burden. No one can be saved for us, and no one can bear the guilt of our sins. There is an old saying which some people believe is in the Bible, but we have not been able to find it, but it is true: "Every tub shall sit on its own bottom."

E. After reading the Scripture for today and studying this lesson each of us should ask himself this question: "What is my attitude toward helping other people to overcome their faults and weaknesses?"

—**The Bible Teacher (F. W. B.)**

III. ADDITIONAL TRUTHS

A. One of the saddest defects of the Christian church is seen in the narrowness and bigotry of individual religious affiliations. Ever since the Protestant Reformation there have been sects and denominations that have asserted the belief that theirs was the only "true" church. The fact is that while there may be many such groups, indeed, hundreds of them, there is only one family of God—the greater family—which is composed of all redeemed Christians, whatever denomination they belong to.

Justin Martyr, one of the earl Christian writers, said, "We who o hated and murdered one another, who would not enjoy the hearth common with strangers on account of difference of our customs, now live common with them, since the pearance of Christ; we pray for enemies; we seek to persuade those hate us unjustly, that they may di their lives according to the glori doctrines of Christ, and may share us the joyful hope of enjoying the sa privileges from God, the Lord of things."—**The Advanced Quart (F. W. B.)**

B. In a moving story, **The Search Anna Fisher**, the authoress, Flore Fisher, an adopted child, tells of quest to locate her real parents, an ef that occupied many years of her life. was obsessed with a desire to find own roots, to know her true identity hereditary background. She fr admits that in order to accomplish goal she lied occasionally, resorte deception when necessary, and e contemplated thievery. The picture she paints of herself is, from viewpoint of Christian ethics, not a g one. Yet she who freely admits her errors is hypercritical of her adop parents because of the errors they m in rearing her.

Why her own parents, who gave physical birth and then put her up adoption, should be glamorized w those who sacrificed to rear her sho be criticized is difficult to understa How much better if she could have s that her adoptive parents, tho fallible, were trying to help her re maturity. How much better had cooperated with them rather than re them. We suspect that had she lived her natural parents she might have fo some weaknesses in them too.

We Christians can take a lesson. must recognize that the church, family of God, is never perfect. It is e to criticize, to point out the churc weaknesses. It is more difficult to the church improve. A family can be as good as its members want it to How good do you want your chu family to be?

God intends for His church on earl be a beautiful foretaste of the peace loving scene of heaven. Are you hel make it so?—**Standard Lesson C mentary**

STORIES

for our youth



A NEW HOME FOR GRETA

Joyce Nelms

RUSTY hugged Greta close to him. Hot tears dripped down her thick brown fur. Maybe it wasn't grown-up for a ten-year-old boy to cry, he thought, but the sting of Dad's words was still ringing in his ears.

"We'll have to find a good home for Greta. She's growing larger everyday, and keeping a German shepherd in an apartment wouldn't be fair to the dog," Dad had declared.

Rusty lay across the bed, feeling as if his heart would break. He would never forget the rainy afternoon he had found Greta huddled by the schoolyard gate, cold, wet, and hungry. Rusty tried to find the owner, but there was no reply to his ad in the newspaper or to his notice on the school bulletin board. He had been certain Greta was his forever, until Dad's statement had shattered his hopes.

Rusty liked his apartment home, but right now, for the first time in his life, Rusty wished he lived in a house with the biggest yard in the world. He just couldn't give Greta up. What could he do? He could pray about it, he finally decided. God could give him the courage to do whatever was right, no matter how difficult.

"Would you take this package over to Mrs. Young?" his mother called to him. "There are dresses inside that need alterations."

"Sure, Mom," Rusty replied. "I'll take Greta with me. She can use the exercise."

Mrs. Young was a widow and supported herself and Tim by sewing. Rusty could see Tim sitting near the window, but he knew it was useless to wave, for Tim had been blind from birth. Thinking about Tim made Rusty realize what a blessing it was just to be able to see and enjoy all the wonders of God's creation.

As Rusty entered the cozy living room, Tim closed the cover of his book. Once Tim had shown him the Braille book with all the raised dots and explained how he could read with the tips of his fingers.

"I was just wishing for company," Tim smiled. "Say, Rusty, my aunt sent me an excellent Braille checker set. How about a game?"



Rusty's mother had given him permission to stay awhile at Tim's, so he replied, "Sounds like fun! By the way, I've brought Greta. Remember the German shepherd I found a few months ago?"

Suddenly the smile disappeared from Tim's face; Rusty was puzzled. He was certain Tim liked animals, but there was something about Greta's being there that upset him.

Something caught Rusty's eye as he reached for the checkers. He didn't mean to snoop, but he couldn't help seeing the title of a book lying there, **King: The Story of a Guide Dog**. Did this book have anything to do with Tim's strange attitude toward Greta?

When each of the boys had won a game, Rusty noticed the clock. "Whoops! It's nearly suppertime. It's been so much fun, but I must go now. I'll be seeing you, Tim."

On the way home, Rusty's curiosity grew until he found himself at the library. Quickly he found the book he wanted and read a few pages. A thought was beginning to grow which he decided to discuss with his father after supper.

Mom's special chocolate pie finished the meal; and as Dad reached for the evening paper, Rusty said, "Dad, there's something I'd like to talk to you about."

Laying his paper down, his father said, "What's on your mind, son?"

"Could Greta be trained as a guide dog for the blind?" he asked, swallowing a lump in his throat.

"Why, yes, I suppose so," Dad nodded. "She's less than a year old, and a German shepherd. What makes you ask?"

"Tim Young," Rusty answered, rubbing Greta behind the ears. "If Tim had a dog to be his eyes, he could go to the park just like other boys. The Youngs have a nice big back yard, and since I must find a new home for Greta, I'd like for Greta to be with Tim."

"I'm proud of you, Rusty," Dad smiled. "Let's go and talk with Mrs. Young right now."

Rusty would never forget the bright smile on Tim's face or the tears of joy in Mrs. Young's eyes.

"It's just what I've been praying for!" Tim exclaimed. "Now I won't have to wait any longer. There's such a long waiting list at the Seeing Eye Dog Agency, but now there will be no more waiting for me."

Just as if Greta understood, she jumped up on Tim and began licking his face. "I can see right now you two are going to be a perfect team," Rusty said, smiling bravely. "And, Greta, you'll have a nice big yard to play in."

Walking back home, Rusty was happy, extremely happy. 'You know, Dad," Rusty smiled as he looked up at his father, "it surely is wonderful; God made one dog answer two prayers!"

"Yes," his father responded proudly, "and I'm so glad you were a part of that answer, too, my son!"—**Guide for Juniors**

MOUNT OLIVE COLLEGE HAPPENINGS

MOUNT OLIVE, NORTH CAROLINA

GIFTS TO MOYE LIBRARY

Gifts to Moye Library during the month of April, 1976, totaled $268.50 and are as follows:

In Memory Of

Mr. Roger R. Ackiss by Mr. and Mrs. Harold Herring Jr., Mount Olive; Mrs. O. E. Willoughby and Miss Sara Willoughby, Ahoskie; and Marie, Harvey, and Anita Whitford, Vanceboro.

Mrs. Emma Allen by Mr. and Mrs. Almond Warrick, Clayton.

Mr. Paul Avera by Mr. and Mrs. Franklin Baker, Wilson; and Mr. and Mrs. James B. Hunt, Lucama.

Dr. W. H. Crumpler by Mr. and Mrs. Doug Connor, Mount Olive.

Mrs. Lelia L. Davenport by Dr. and Mrs. W. Burkette Raper, Mount Olive.

Mr. William Hayward Hardy by Dr. and Mrs. W. Burkette Raper, Mount Olive.

Mrs. Kate Lewis by Mrs. Mildred F. Meacham, Dr. and Mrs. W. Burkette Raper, Mr. and Mrs. Norwood Sutton, and Mr. and Mrs. W. A. Patterson, Mount Olive.

Mr. Harry Markley by Dr. and Mrs. Michael Pelt, Mount Olive.

Mr. Wilbur S. Martin by Mr. and Mrs. E. C. Armstrong, Trenton; Mr. and Mrs. G. C. Simmons III, Lenoir; and Mr. and Mrs. Paul Burroughs, New Bern.

Mrs. Fannie Overman by Mr. and Mrs. Avery Sasser, Kenly; and Dr. and Mrs. W. Burkette Raper, Mount Olive.

Mr. T. E. Peterson by Mrs. Doris Kornegay, Mr. and Mrs. Willis A. Brown, and Mr. and Mrs. Zach D. Cox, Mount Olive.

Mrs. Arthur B. Price by Miss Thelma Dilday, Albertson.

Ms. Hazel Raper by Woman's Auxiliary, Kenly Free Will Baptist Church, Kenly.

Mrs. Martha Belle Thomas by Mrs. Helen T. Beaman, Snow Hill.

Miss Pat Walker by Miss Kathy Talton, Mount Olive.

Mr. Hubert Warwick by Dr. and Mrs. W. Burkette Raper, Mount Olive.

Mrs. Madybelle Weaver by Pleasant Grove Free Will Baptist Church, Pikeville.

Mr. Thomas H. Wilson by Dr. and Mrs. W. Burkette Raper, Mount Olive.

Mr. Alex Thomas Wise by Mrs. Helen T. Beaman, Snow Hill.

In Honor Of

Colonel Robert W. Tart by Oak Grove Free Will Baptist Church, Newton Grove.

The Rev. and Mrs. S. A. Smith by Mr. and Mrs. Robert L. Tripp, Ayden.

MISS COX WINS PRESIDENT'S SCHOLARSHIP

Miss Vickie Sue Cox won the President's Scholarship and was awarded the $100 scholarship at Awards Day at Mount Olive College on Thursday, April 29.

Sue is the daughter of Mr. and Mrs. H. J. Cox of Route 1, Vanceboro. They attend Oak Grove Free Will Baptist Church.

The President's Award is given to the freshman student who has made the greatest contribution to the enrichment and improvement of the College during her or his first year.

The winner is selected by secret ballot of the student body and has her or his name engraved on a permanent plaque to remain on display at the College.

Sue served as freshman class president, on the Student Government Council, Dorm Council, and the Christian Music Festival Committee. She sang in the "Mount Olive College Chorus" and with the "New Creations." Sue will be a counselor at Eagles Nest Summer Camp this summer.

APPLICATIONS ARE UP 50 PERCENT

Applications for the fall semester are up 50 percent over the same time year, Russell Duncan, director of missions, reported.

"We provided more than $300,0 financial aid this year and there will b increase in tuition for the 197 year," Duncan said. He added that r scholarships are available to qual students and all students atten Mount Olive or any other private col or university will receive $200 in s aid.

However, he said that rooms are available for both men and women applications are still being accepted financial aid available to any stu needing it.

Enrollment for the past fall seme and the present spring semester are records.

Interested students should cor Olive College, Mount Olive, N Carolina 28365; telephone, (919) 2502.

SPEAKER ENLIGHTENS HISTORICAL SOCIETY

by Dr. Michael Pelt

Dr. Lawrence Goodwyn, director o Oral History Program at Duke Univer was the guest speaker at the semian meeting of the Free Will Baptist Histo Society on May 3, in the Olive Roon the Mount Olive College campus.

In his address, Dr. Goodwyn stres the importance of any group in soc taking charge of their history preserving and writing it themselve Free Will Baptists do not write their history, others will do if for them or it not get done. If others write the histo the denomination it will not satisfy needs of Free Will Baptists who ough take control of their own history.

In using the techniques of oral hist Free Will Baptists can do a better jo preparing their history than an outside the denomination, Good projected.

They know who the best sources and can obtain information from t sources which even a professi historian outside the church could get.

Those inside the church know v facts are relevant and would be likely to follow leads that are u portant.

he technique of oral history involves ing interviews with persons having arch such as the history of a local rch or the biography of an individual. approach holds considerable nise for Free Will Baptists who are in process of gathering information t the history of our denomination.

Note: The Free Will Baptist Historical iety is sponsoring a pilgrimage to y Free Will Baptist churches on day, July 18, 1976. Details on the rimage will be forthcoming. Also, one interested in joining the Historical iety may obtain more information by tacting Miss Louise Edgerton, Route Pikeville, North Carolina 27863.)

ATTENTION
ALL MINISTERS AND CHURCHES OF THE EASTERN CONFERENCE

ince Brothers Bobby Brown and iam B. Stroud of Newport, while they e licensed ministers of the Eastern ference of Original Free Will Baptists, ated the ordination procedures of the tern Conference and the "Statement Faith and Discipline of Original Free Baptists of North Carolina" by going the Palmetto Conference in South olina and being ordained there, these brethren are not recognized by the tern Conference as Free Will Baptist isters, and therefore are not ap- ved for any ministerial services within Eastern Conference of its member rches.

Respectfully submitted,
Bruce Dudley, Secretary
Eastern Conference
Examining Board

Questions & Answers

(Continued from Page 5)

ing toward the wrongdoer, ought not e vindictive, and should be ready to give when he shows contrition. We eve that God loves the sinner while ing his sin, and we should try to be him in that. We, who have done so ch for which we hope God will forgive can surely afford to forgive those who e injured us. The man who has done injury and is not penitent is in the ater need of forgiveness, though he is entitled to it. We should pity him."

MINISTER'S WIDOWS' FUND LIST

The following is a list of ministers participating in the Ministers' Widows' Fund as of May 13, 1976. Any Original Free Will Baptist minister of North Carolina who desires to participate may do so by sending ten dollars ($10) to the Board of Superannuation. For any additional information contact the North Carolina Board of Superannuation, c/o the Rev. Walter Reynolds, P. O. Box 474, Ayden, North Carolina 28513.

R. W. Allman	Saratoga
Kemery Ard	Clayton
Henry Armstrong	Dunn
J. R. Aycock	Kenly
Owen K. Arthur Jr.	Aurora
Gary Bailey	Ayden
L. E. Ballard	Greenville
Jimmie L. Barfield	Kenly
Lloyd Barnette	Kinston
W. D. Barrow	Dunn
N. D. Beamon	Snow Hill
Edgar Benton	Fremont
Luther Bissette	Sims
Dewey Boling	Clayton
C. F. Bowen	Goldsboro
W. L. Brickhouse	Columbia
Franklin Brinson	Stokes
Gene Britt	Clayton
Thomas Brooks	Thomasville
Noah Brown	Morehead City
Dallas Bryson	Holly Ridge
Hubert Burress	Pinetops
Jesse Caton	Raleigh
Roy L. Cauley	Dover
A. B. Chandler	Oriental
F. B. Cherry	Pine Level
R. C. Cherry	Micro
C. M. Coats	Smithfield
Clyde Cox	Kenly
M. E. Cox	Durham
E. F. Crary	Kinston
W. L. Dale	Goldsboro
Wilson Dowdy	Garner
Bruce Dudley	Mount Olive
Lester L. Duncan Jr.	Wilson
DeWayne Eakes	Lucama
E. E. Edwards	Aurora
Eddie Edwards	Vanceboro
J. A. Evans	Seven Springs
O. B. Everett Sr.	Sneads Ferry
T. C. Farmer	Beaufort
Graham Faucette	Kenly
Wiley Ferrell	Selma
Bill Futch	Kinston
Foy Futrelle	Goldsboro
Francis Garner	Pinetown
C. Felton Godwin	Newton Grove
J. B. Godwin	Selma
M. E. Godwin	Dunn
W. J. Godwin	Clarendon
Edmundo G. Gonzalez	Smithfield
Donald A. Gray	Deep Run
George Greene	Elm City
Bobby Harrell	Seven Springs
C. B. Hansley	Newport
D. W. Hansley	LaGrange
James Hardee	Elizabethtown
Raymond W. Hardison	New Bern
Lloyd Hargis	Clayton
Dwight Hawley	Blakely, Ga.
Leslie Hawley	Kenly
Taylor Hill	Fayetteville
James E. Howard	Merritt
Joseph H. Ingram	Goldsboro
Paul Jenkins	Kannapolis
James F. Johnson	Hamlet
Joe H. Johnson	Kenly
Emmitt Jones	Mount Olive
O. B. Jones	Tarboro
Marshall Joyner	Winterville
James V. Joyner	Kenly
A. Graham Lane	New Bern
W. O. Lassiter	Four Oaks
John R. Lee	Four Oaks
William L. Littleton	Beulaville
James Lupton	Pikeville
L. B. Manning	Fountain
W. A. Martin	Benson
W. R. Martin	Micro
Robert May	Ahoskie
W. J. Mayo	Winterville
Ed Miles	Goldsboro
Hilery Minchew	Kenly
Rom L. Moore	Clayton
W. L. Moretz	Swannonoa
E. C. Morris	Walstonburg
J. B. Narron	Charleston, S. C.
Billy Nowell	Dunn
C. H. Overman	Ayden
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Lloyd Vernon	Mount Olive
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Levie J. Ward	Tabor City
John R. Williams	Wilson
W. H. Willis	Kinston
Willis Wilson	Winterville
L. B. Woodall Jr.	Smithfield
Herman Wooten	Garner
Marvin Waters	Pinetown

Family Fireside

(Continued from Page 4)

our Lord:
Resting on the fullness of His own sure Word:
Resting on His wisdom, on His love and power:
Resting on His covenant, from hour to hour.

Resting and believing, let us onward press,
Resting on Himself; the Lord our righteousness!
Resting and rejoicing, let the saved ones sing,
Glory, glory, glory unto Christ our King.

—Selected

PRAYER THOUGHT

The most complete rest to be found is to rest on the Lord Jesus Christ. If we take our burdens to Him, and completely surrender our life to Him, we will have peace and contentment.

(Devotions used by permission of *Knight's Master Book of New Illustrations*, Eerdmans Press.)

COMING EVENTS . . .

June 7—Summer School Registration for the First Session, Mount Olive College, Mount Olive, North Carolina

June 20—Eagles Nest Summer Camp Begins, Located Near Dudley, North Carolina, and Sponsored by Mou Olive College, Mount Olive, No Carolina

MISSIONS

(Continued from Page 7)

"It has been a real pleasure a inspiration to me to have Preac Spencer and his wife here to reopen West Hillsborough church. Through th ministry and influence, my son h dedicated his life to the Lord. This h made a great change in our home. Si the church reopened under the missi board I have only missed about four five Sundays. I will soon be 92 ye old."—Nannie Tyson

NOTICE **NOTICE** **NOTICE**

ALL FREE WILL BAPTISTS ARE CORDIALLY

INVITED TO ATTEND

FOUNDERS' DAY

at the

FREE WILL BAPTIST CHILDREN'S HOME

Middlesex, North Carolina

on

Saturday, May 22, 1976

10:30 A. M.—Worship Service, The Rev. Robert May, Speaker
12:00 A. M.—Lunch (Bring Vegetables, Bread, and Desserts)
1:00 P. M.—Gospel Singing
2:30 P. M.—Tour of Campus and Outdoor Games

BRING YOUR GIFTS AND MOTHER'S DAY OFFERINGS

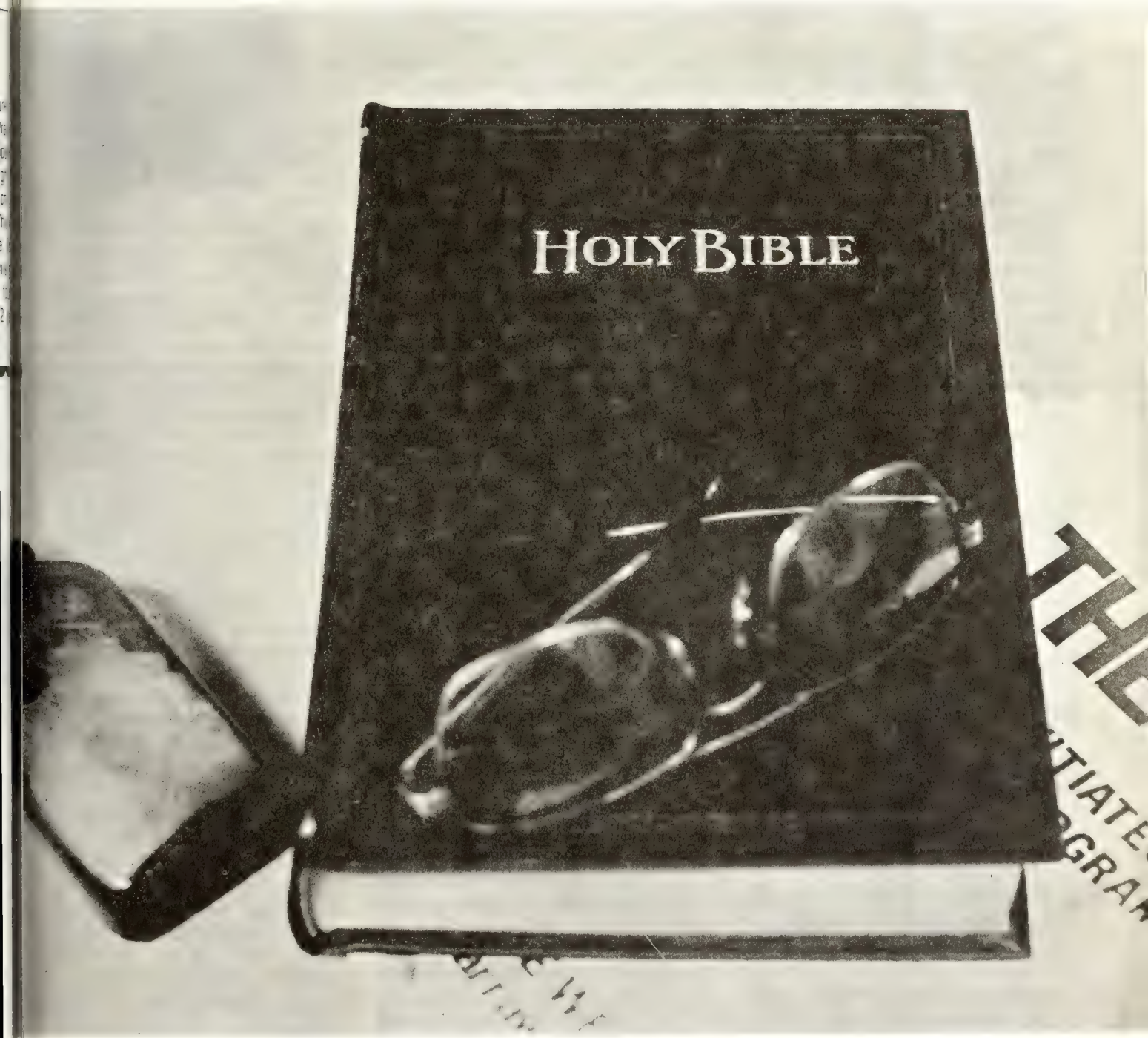
FOR THE HOME

The free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MAY 26, 1976

MAY 27 1976

DURHAM, N. C.



During time of turmoil, unrest, or any type of discord, talking about Jesus can produce the tranquility desired.

EDITORIAL...

Cover Photo by Walter Reynolds



"Let's Talk About Jesus!"

by the Rev. L. E. Ballard

This writer knows but little about Mrs. Ruth Stapleton, who is an evangelist of some note in certain groups of religious people, except that she is a sister of Jimmy Carter, the leading contender at this time for the Democratic nomination for President of the United States.

Mrs. Stapleton was the featured speaker at a recent interdenominational conference in the state of New York, and many people attended the meeting, expecting Mrs. Stapleton to make some use of the occasion to boost the candidacy of her brother. But to the suprise of all, she did not so much as mention his name. When questioned later about this, she is said to have replied, "I just talked about Jesus." This reply suggests a bit of editorializing.

How little we talk about Jesus compared with what we talk about other things! Even we preachers can get together sometimes and talk for an hour or more without one mention of the One who, more than anyone or anything else, should occupy our thoughts and conversations.

In the early days of Cragmont Assembly, one of the most popular songs sang by those who attended the youth conferences was entitled "Let's Talk About Jesus." We remember when the General Youth Conference met in 1961—the last session in which both the North Carolina Convention and the National Association was represented on the staff—and feelings were running high with some people on both sides of the denominational controversy trying to propagate their ideas generally through meetings. We had two consecrated young women on the staff, who were good friends despite the fact that their families and close friends were on opposite sides in the controversy. Noting increasing efforts of a few to inject discord into the group, these girls became distressed and spent a big part of one night in prayer together. In a meeting in the tabernacle the next morning, the subject of the differences was brought up, whereupon the two girls went to the platform and started singing together, "Let's Talk About Jesus." As they sang, their voices trembled with emotion, and the emotion spread through the group in the auditorium. Soon everybody was singing with deep emotion. Over and over the two girls led in the singing of the song, until the minds of everybody were moved far from the desire to engage in controversies; and no more during the week was any effort made to get the young people involved in the denominational dispute. Together the rest of that week, young people from churches on the verge of withdrawing from the North Carolina Convention to go with the National Association and young people from churches having no intention of ever leaving the North Carolina group, worked and prayed together as though there was no trouble at all, and simply **talked about Jesus.**

We do not advocate a lot of sometimes confusing chanting of individual interpretations of the things Jesus taught, but why not talk more about the wonderful Man, Jesus, who "went about doing good," setting examples of helpfulness, love and friendship among all people? Of course we must never shun an opportunity to present Him as the Saviour and tell of the wonderful salvation His sacrifice made possible, but in our associations together as Christians, we need to strengthen one another with relating our experiences "walking and talking with Jesus" as a dear friend and companion. It is hard to work criticism of one another and backbiting of a neighbor into conversation about Jesus.

"Let's talk about Jesus," friend. What do you know about Him that you can tell me for my edification and encouragement?

(Editor's Note: Please understand that Mr. Ballard, through his editorial or personal discourse, has no intention to bring to rememberance sad occasions or to open discussion concerning the dispute of the early sixties. He is showing that "talking about Jesus" together and in the proper spirit can produce harmony, even in the heat of discord.)

THE FREE WILL BAPTIST
MAY 26, 1976

Volume 91 Numbe

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REMINISCING AND NOTE BURNING

Oak Grove Church
Vanceboro, North Carolina
by Mildred M. Cox

EASTER Sunday, April 18, was a special day for the members of Oak Grove Free Will Baptist Church near Vanceboro. On this particular day our thanks were twofold: First, this is the day that all Christians worship a living Saviour. We know that Christ lives, that He died on the Cross, arose the third day, and thereby provides redemption for every man. This does not mean, however, that the whole world is automathomatically saved; no! God's wrath abides on unbelievers. John states in his Gospel, Chapter 3, Verse 36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Second, this is also the day for a note-burning ceremony and the dedication of our parsonage to the Lord and His service.

We felt very humble in our hearts as our pastor, the Rev. LaWayne Poston, read the familiar Scripture from Luke 24. Then to the surprise of the congregation, Mr. Poston asked for the oldest man present, the oldest woman, the oldest married couple, the youngest married couple, the mother with the oldest child, and the couple with the youngest child to come forward. He brought out the fact that these were symbolic of how the church was founded and had functioned down through the generations, with the younger generation gradually becoming the future church.

As we sat there looking at these people our minds began to reminisce. We remembered many instances that led to this day. We have had many wonderful and dedicated people working as servants of the Lord throughout the years since this writer has been a part of Oak Grove church: people like Heber Cox (who was the oldest member today), along with Charlie Nobles, Owen Powell, Heber Barrow, Dorcas Barrow, and William Manning (all decreased), and many more that are still with us today. Yes, the church has had many ups and downs during the years, but God has been unduly merciful to us, for which we just praise His Holy Name!

Back in 1965, while the Rev. Harry Jones was our pastor, we had a dream of building a parsonage. We decided to make our dream a reality, so on May 2, 1965, a fund was officially begun with the first donation of $1 being given by one of our young people, Shirley Barrow. After this we had many donations, dinners, etc. to increase our parsonage fund. Mr. William Manning had a very important part in making our parsonage a reality. He acted on behalf of the church and negotiated to buy a wooded lot about one mile from our church in March, 1966. Then on Saturday, April 16, 1966, the church membership and friends gathered at this wooded lot and began work. It was most heartwarming to see these dedicated people as they felled trees, shrubbed, and piled brush—men, women, and children alike. For the noonday meal we gathered back at the church and enjoyed both fish stew and fried fish with all the trimmings. It was a great day of fellowship!

In May, 1968, our dream was realized. Our parsonage was completed, and the Rev. Wayne West was our first pastor to live there. Since then we have had the Revs. James Howard, Hillary Gaskins, David Powell, and the present LaWayne Poston to live in the parsonage.

We have lost two of our dearly beloved elderly members who played such a great part in our obtaining the parsonage. Sister Dorcas Barrow wanted for so many years to see a parsonage for our church, but she died without ever seeing this realized. So it was only appropriate that we furnish one of the bedrooms as a memorial to her. Brother William Manning passed away in 1972, but not without making provisions to help us pay for the parsonage. On June 4, 1972, his widow presented a check from an insurance policy he had made to the parsonage fund in the amount of $1,317. Oh, for more dedicated people like Brother Manning!

The Lord's work and His cause should never cease to move forward. Under the ministry of the Rev. Hillary Gaskins, the church decided it needed more land on which to build a fellowship hall. We purchased land adjoining the church in March, 1974, for this purpose.

In June, 1974, the Rev. David Powell was called to pastor our church. However, the Lord saw fit for him to serve us for only a short time. On Wednesday night, May 14, 1975, during prayer meeting, Mr. Powell seemed to be extremely tired, but little did we dream that in a few hours we would be called to the parsonage because of his death. Our beloved pastor had gone to be with the Lord. He was a great worker with everyone, but his greatest love was for the youth and young people of the church. We, the people at Oak Grove church, wanted to do something in his honor, and we knew nothing would please him more than a fellowship hall for the young people and the church membership. His family started a memorial fund in his name with the proceeds to be used toward the fellowship hall. The church voted to name this building "The David Powell Fellowship Hall" in honor of our beloved deceased pastor and all the other members that were so faithful in the work of our church.



Today the dream of our parsonage was fulfilled. After the services at the church we gathered on the parsonage yard for the note-burning and dedication ceremony of this house to the Lord. Under the guidance and supervision of Mr. Poston, Mrs. Alice Manning, widow of Brother William Manning, struck the match and

(Continued on Page 16)

WHAT THE EMPTY TOMB MEANS

(John 20:11-18; Matthew 28:1-10, 16-20)

by
Mrs. Clara Elmore
First Free Will Baptist Church
Kinston, North Carolina

The following message was written and delivered by Mrs. Elmore on April 15, as part of the Pre-Easter services held at the First Free Will Baptist Church of Kinston. Although Easter is past, the message of the empty tomb is just as relevant today as it was a month ago. This article was submitted by the Rev. Bill Futch, pastor of the Kinston church. He states that Mrs. Elmore is a member of the woman's auxiliary and a Sunday school teacher.—Ralph A. Bowen, Assistant Editor of Literature

I. Who had been in the tomb and why? Jesus had been placed in a borrowed tomb by Joseph of Arimathea, who was a secret disciple of Jesus. He was afraid to worship Jesus openly because of the Jews. Jesus had been crucified by a group of Jews and Romans that were working together to rule Jerusalem.

II. Man was the real reason Jesus was put in the tomb. Let us look at man:
- A. Man was not created to die.
- B. He was created by God to live.
- C. Man sinned and that brought death.

III. God worked out a plan of salvation whereby man could be saved from his sins. This plan was that God's only Son would die on the Cross for the sins of mankind, if he would confess and repent of his sins and accept Christ's redeeming love.

IV. Jesus came into the world as a baby.
- A. He was God in the flesh—God's only Son.
- B. He grew to manhood—teaching, preaching, healing, and training His disciples so they would be able to carry on His work after His death.
- C. He did not resist death. He avoided death until the right time. It was necessary that He give Himself that we might live.

V. Jesus was crucified upon the Cross.
- A. He was falsely accused.
- B. He was given a mock trail and found guilty by sinful men.
- C. Pilate could find no fault of Him, but the crowd wanted Him crucified.
- D. He was cruelly beaten and spit upon and had a crown of thorns placed on His head, a scarlet robe put on Him, and a reed placed in His hand (mockery).
- E. He was nailed to the Cross with nails through His hands and feet. His side was also pierced.
- F. All this was done to a sinless man, but He resisted not because He loved man and came to die for him. This was a most painful death, as well as a shameful and humiliating death. Yet, He suffered it all for us. Are we worthy?
- G. After He died, He was placed in a borrowed tomb and a large stone was rolled at the entrance to seal it and guards were placed there to guard it.

VI. Christ arose (Matthew 28:1-10).
- A. The tomb could not hold God's Son. He had said that He would arise the third day, but no one seemed to take Him seriously.
- B. It was women who came to anoint the body and found the tomb empty.
- C. If He had not risen, we would still be in our sins.
- D. If He had not risen, we would have no hope of our resurrection.
- E. It impresses me that a woman was the first person Jesus spoke to after His resurrection. He spoke to Mary, but she did not recognize Him until He spoke her name (John 20:15, 16). It is significant that women were the last to leave the Cross, the first to the empty tomb, and the first to tell the good news that Jesus was alive. They were the first to know the joy of His resurrection.
- F. They were literally the first missionaries of the New Testament era.

VII. Three implications evolved in the fact that our Lord is risen from the dead.
- A. His diety is attested.
  1. Jesus Christ was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord (Revelation 1:1-4).
  2. We worship Him as the resurrected Lord, the Son of God, who left the tomb empty.
- B. ''. . . if Christ be not raised, . . . ye are yet in your sins'' (1 Corinthians 15:17); ''(He) who was delivered for our offences, and was raised again for our justification'' (Romans 4:25).
- C. We who trust Him are recipients of His resurrected life—''. . . that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life'' (Romans 6:4).

VIII. The empty tomb means:
- A. Because of the empty tomb, a person can become a new creature. ''. . . if any man be in Christ, he is a new creature. . . .'' (2 Corinthians 5:17). All phases of his life are new.
- B. Jesus becomes our new standard to pattern our life by.
- C. A new hope:
  1. Our hope is based in Christ and His Word, not on our own strength.
  2. He has promised forgiveness of sins, strength to overcome temptations, and eternal life to the faithful.
- D. A new outlook:
  1. The worldly outlook is short; it cannot reach

beyond the grave.

2. In Christ our outlook expands to include all eternity.

E. A new incentive:

1. To the Christian, a disappointment is only a delay of blessings hoped for.

2. Our greatest hope lies beyond this world—to eternal life.

F. A new purpose:

1. A Christian knows that it is more blessed to give than to receive.

2. Our purpose is to serve and please Him who loved us enough to die for us.

3. We must give ourself in service to others to receive His miracles.

G. New rewards are a forgiven life, a transformed life, eternal life, victory over sin and death, and a home in heaven. What more could we desire?

The above seven meanings of the empty tomb are gifts or rwards. But the last two mean something different. We have cties and obligations to do to receive these awards.

H. New duties:

1. We are saved to serve—not ourselves—but others.

2. Attending the house of God.

3. Helping the needy and giving the gospel to others are some of the duties of a Christian.

I. New obligations:

1. We owe our Father reverence, loyalty, service, and love.

2. These duties are to be a joy, not a burden.

. What does the empty tomb mean to you?

A. To me, it means everything good, clean, pure, and holy.

B. It means we are not worshiping an empty tomb—**my Saviour is alive!**

C. It means eternal life. He is even now at the right hand of God interceding in your behalf and my behalf.

D. Once a pastor was preparing his Easter sermon when the reality of the resurrection of our Lord really hit him. He jumped up shouting, ''Christ is alive! Christ is alive!'' He said Himself, ''. . . behold, I am alive for **evermore**, . . .'' (Revelation 1:18). This means to me that He is not a dead Christ but a living Christ.

E. To me it means that in His resurrection there is joy and life.

F. It means we must be obedient to His command if we expect the presence of the Lord in an unusual way.

G. It means His Word gives me peace and assurance.

H. I want to say again that it impresses me that Jesus spoke first to a woman after His resurrection.

1. What did He tell them to do? He told them to go and tell the others quickly. ''. . . go tell my brethren that they go into Galilee, and there shall they see me'' (Matthew 28:10).

2. They obeyed immediately. Let us obey also.

3. This tells me that Jesus has a place for women to work and a work for them to do.

4. Praise God for women!

5. Praise God for the empty tomb!

6. Let's get busy and do our best for Him.

7. God has blessed me with many miracles. I want to do all I can for Him and then it won't be enough.

8. I'm glad I am trusting in a living Saviour. He has promised me an eternal home with Him.

X. He commissioned His disciples (Matthew 28:16-20).

A. Jesus had an appointment with the disciples on a mountain.

B. Men today still have appointments with Jesus.

C. We have an appointment with Him at the altar of repentance.

D. We have an appointment with Him on the field of service.

E. We have an appointment with Him in the house of worship.

F. Have you kept these appointments with Him?

G. One day we will **all** have an appointment with Him in the judgment.

H. We **will keep** this appointment.

We are now all commissioned to carry His Word. We can't all be foreign missionaries; but we can be missionaries in our home, in our church, in our community, in our place of work, and everywhere we go. Let's not fail Jesus. He has done too much for us.





QUESTIONS and ANSWERS

Conducted by J. P. BARROW
Route 1, Box 475,
LaGrange, North Carolina 28551

Question: Please explain, "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings" (Hebrews 2:10). Was Christ not perfect before His incarnation?

Answer: Yes, He was God and perfect as the Deity. He was and still is the second Person of the Godhead, the blessed Trinity, and as such was perfect. But prior to His incarnation He was not man. He had made man in His own image. "So God created man in his own image, in the image of God created he him; male and female created he them" (Genesis 1:27). Compare, "Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell" (Colossians 1:15-19).

Jesus Christ our Lord became man, lived as a man and was recongized as a man by other men, members of the race, both men and women. The woman at the well in Samaria recognized Him as being a Jew. "Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans" (John 4:9).

So you see that even though He was perfect or complete in heaven, in His preincarnate state He was not a perfect man completely fitted for the death He died on the Cross. Jesus said of Himself: ". . . Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day" (Luke 24:46). Compare, "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Hebrews 2:17). (Read Hebrews 2:9, 10.)

Being God in His preincarnate state, He could not as man accomplish that required in our redemption. Adam, the first head of the race, failed. We all failed in him. Jesus, the head of a redeemed race—the second Adam, succeeded; for wherein Adam, the first man, was disobedient, we, his descendants, were of the same quality. The new race consists of all who have denounced the way of Adam and embraced Christ in all His characteristics.

Here is how George H. Sandison explains it on Page 376 in his book, **1000 Difficult Bible Questions Answered:**

"There can be no doubt of Christ being perfect. His life in the flesh proved that. But in order that he might be specially prepared for the work he is now doing, as the Head of his Church, the High Priest of his people, he had to undergo temptation and suffering, that he might be able to help the tempted and comfort the sufferer. What they bear, what their struggles are, he could learn only from experience. That he did learn, that he bore all so nobly, was a proof of his being perfect. The man who has encountered temptation and has triumphed belongs to a higher order than the innocent man who has never been tested. His holiness has been proved by his trial. The physician who knows how to treat yellow fever is better able to deal with the disease after he has passed through an epidemic of it than he was before he put his theories to a practic test."

Kenneth S. Wuest in **Wuest's Wo Studies, Hebrews**, Pages 59, 60, giv us some details in his explanation th takes us a step further than Sandison explanation, though both follow t Scriptures closely in the gaining of the conclusion:

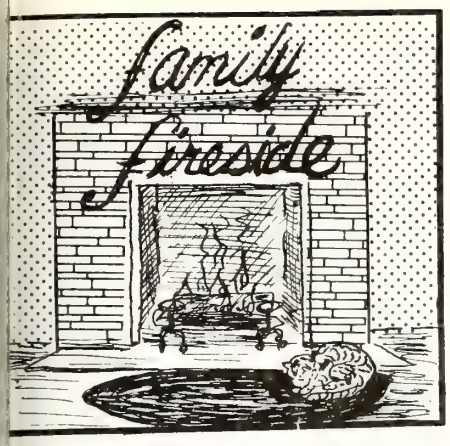
"(2:10) Christ (Messiah) crucified Corinthians 1:23), was a stumbli block to the Jew. This may have be one of the factors which was influenci these Hebrews in their drift away fro their new profession of Messiah, back the Levitical sacrifices, The inspir writer seeks to justify his bold asserti of Verse 9. He senses the recoil whi his readers would have from the thoug of a suffering Messiah, and he nc shows that Jesus' suffering and dea were according to the divine fitness things.

"He says, 'It became Him (namel God the Father), for whom are all thing and by whom are all things, in bringi many sons unto glory, to make t captain of their salvation perfect throu sufferings.'

"The words, 'it became' are t translation of **prepo**, 'to be becomin seemly, fit.' It was not a logical necess (**dei** 'ought') as in Verse 1. It was not obligation growing out of circumstanc (**opheilen**) as in 2:17 (behooved). It w an inner fitness in God's dealings. T fact that God the Father decreed that must be through the blood of Christ Cross that the Captain of our salvati would become the Saviour of sinners, d not find its origin in a divine fiat, but the very constitution of the nature of Gc A holy God cannot look upon sin with a degree of allowance. A righteous G cannot but require that the demands the violated law be satisfied. And a lovi God cannot but provide the very payme of the penalty which His law demand Thus, the writer shows the swe reasonableness of the Cross. A because only God can satisfy t demands of God, so only the Messi who is one of the Persons of t Godhead, could in the great plan salvation, provide the sacrifice. God t Father provides the salvation, God t Son procures it, and God the Holy Spi applies it.

"The writer speaks of God as the G for whom (**di hon**) are all things. 'F

(Continued on Page 9)



SUNDAY, MAY 30
Scripture Reading—Ephesians 6:11

THE DANGER OF HIGH HEADS

Corn was spread on the ground, and net stretched at a certain height ver the grain to catch some wild rkeys. The fowls went with their eads down, picking the corn. But hen they tried to return, instead of eeping their heads down as when ey came in, they lifted up their eads and were caught in the net. If u get into Satan's trap, you cannot et out with head erect, for God gives race only to the humble.—Selected

PRAYER THOUGHT

If we keep our heads erect we will t be caught in Satan's trap. owever, if we are caught we must w our head in humbleness to God nd ask His forgiveness.

MONDAY, MAY 31
Scripture Reading—James 1:17

BE LOVELY AND NOT KNOW IT

The supreme height of spiritual veliness is to be lovely and not to now it. Virtue is so apt to become elf-conscious, and so to lose its low.—John Henry Jowett

PRAYER THOUGHT

When we exalt self and not Christ, e are no longer lovely in God's sight. ave you ever heard the expression, She is pretty but she knows it"?

TUESDAY, JUNE 1
Scripture Reading—John 16:22

WHERE IS HAPPINESS?

Not in Pleasure—

Lord Byron, who revelled in leasure all his days, wrote on his last irthday:

"My days are in the yellow leaf,
The flowers and fruits of life are gone,
The worm, the canker, and the grief
Are mine alone."

Not in Power—

The name of Napoleon, the Great, truly stands prominent for power. Musing, a lonely prisoner on St. Helena, he summarized thus: "Alexander, Caesar, Charlemagne, and myself founded empires. But on what did we found them? On force! Jesus Christ alone founded His on love, and today there are millions who would die for Him."

"Taste for yourself, and you will say:
None other Name for me,
There's love and light, and lasting joy,
Lord Jesus, found in thee."

—*King's Business*

PRAYER THOUGHT

Where does your happiness lie? True happiness cannot be bought; it can only be obtained through the love of Jesus Christ in your heart.

WEDNESDAY, JUNE 2
Scripture Reading—Psalm 97:2

SHOW ME YOUR GOD

"Show me your God!" the doubter cries.
I point him out the smiling skies;
I show him all the woodland greens;
I show him peaceful sylvan scenes;
I show him winter snows and frost;
I show him waters tempest-tossed;
I show him stars, the moon, the sun;
I show him deeds of kindness done;
I show him joy, I show him care,
And still he holds his doubting air,
And faithless goes his way, for he
Is blind of soul, and cannot see!

—John Kendrick Bangs

PRAYER THOUGHT

The best place to show our God is in our lives. We cannot tell others of the goodness of God unless our lives show it.

THURSDAY, JUNE 3
Scripture Reading—Psalm 92:14

GROW LOVELY GROWING OLD!

"Let me grow lovely growing old,
So many fine things do;
Silks and ivory and gold,
And laces need not be new.
There is healing in old trees,
Old streets a glamour hold,
Why not I as well as they
Grow lovely, growing old?"

—Selected

PRAYER THOUGHT

As we grow older may our lives show more of the loveliness of God. However, we do not have to be an antique to show our love for God.

FRIDAY, JUNE 4
Scripture Reading—Psalm 27:1

SINGING IF YOU CAN

God never would send you the darkness
If He felt you could bear the light;
But you would not cling to His guiding hand
If the way were always bright,
And you would not care to walk by faith,
Could you always walk by sight.

Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer some one behind you
Whose courage is sinking low;
And, well, if your lips do quiver—
God will love you better so.

—Selected

PRAYER THOUGHT

It takes a little bit of darkness for us to appreciate the light. We can always have a song in our heart if we put our hand in His.

SATURDAY, JUNE 5
Scripture Reading—Philippians 2:1

"AN UNDERSTANDING SMILE!"

It needs so little sympathy
To cheer a weary way,
Sometimes a little kindliness
Lights up a dreary day;
A very simple, friendly word
May hope and strength import,
Or just an understanding smile
Revive some fainting heart;
And, like a sudden sunlit ray,
Lighting a darkened room,
A sunny spirit may beguile
The deepest depths of gloom.

—Selected

PRAYER THOUGHT

It takes a lot more effort to frown than to smile. A little kindness and a friendly smile often drives the gloom from a broken heart.

(Devotions used by permission of *Knight's Master Book of New Illustrations*, Eerdmans Press.)



WOMAN'S AUXILIARY OF THE GENERAL CONFERENCE

Dear Auxiliary Members,

The twelfth annual session of the Woman's Auxiliary of the General Conference will convene with the First Free Will Baptist Church of Durham on June 28, 29. Things of importance are as follows:

1. **Please pray** for our convention, that God will lead and guide and His will be done. **Please pray!**

2. **Monday night, June 28**—Youth Convention. Registration will be at seven, with the convention beginning at 7:30. The theme will be "We Come Together with Him—Living for Jesus" (Philippians 1:21). Refreshments and fellowship following the convention.

3. **Tuesday morning,** June 29—Woman's Auxiliary Convention. Registration will be at ten, with the convention beginning at 10:30 (note change of time). The theme will be "Christ's Imminent Return" (1 Thessalonians 4:13-18). Lunch will be served by the host church.

4. **Convention Message**—A playlet, "The Beginning," written by Nancy Matthews, and presented by a group of young people from Christian Chapel Free Will Baptist Church, Pink Hill. The playlet will feature Marla Ard as the leading character.

5. **General Mission**—Please try to give over and above your registration fee. Inflation **is** everywhere!

Christians, why not make the convention a part of your vacation? May God bless you!

In His service,
Mrs. Norman Ard
President

North Carolina Free Will Baptist Woman's Auxiliary Convention

Treasurer's Report, End of Fourth Quarter, April 30, 1976

Balance in Bank January 31, 1976			$ 3,635
Receipts			
General Fund:			
Contritutions	$ 23.34		
Life Award Fees	40.00		
Promotional (CSF)	83.17		
Per Capita Dues	718.00		
Registration Fees	30.00		
Interest Posting Correction	(35.86)	$ 858.65	
Denominational Enterprises		8,688.75	
Total Receipts			9,547
Total for Which to Account			13,182
Disbursements			
Conventional Allocations and Expenses		$ 665.34	
Denominational Enterprises		8,688.75	
Total Disbursed			9,354
Balance in Bank April 30, 1976			$ 3,828

Summary of Bank Account Balances

General Fund	$ 3,346.46
Interest	482.01
Total	$ 3,828.47
Branch Banking and Trust Co. (Checking)	$ 846.46
Atlantic Savings and Loan Association	2,982.01
Total	$ 3,828.47

Denominational Enterprises Report

	Itemize	Received	Disbur
Missions:	$		
Church Extension (Home Missions)		$ 1,109.88	$ 1,10
Foreign (General)		191.91	19
Designated:			
India	57.50		
Fred Baker	100.60		
Mexico	143.79		
Surgery for Mexico Missionary's Wife	25.00	326.89	32
State Project (Equally Divided Among Mrs. Link, Mrs. Timmons, and Mrs. King)		970.10	97
Central Conference Missions		172.36	17
Mount Olive College:			
General Fund	67.85		
Alice Lupton Scholarship	66.50		
J. C. Griffin Scholarship	50.00		
State Project (Chapel Carpet)	911.76		
Chapel	32.47		
Books	10.00	1,138.58	1,13

Will Baptist Children's Home:			
eneral Fund	74.90		
lothing	500.00		
tate Project (Appliances)	1,096.27		
llowance	20.00		
dopted Child	110.00		
ood for State Convention	40.00	1,841.17	1,841.17
erannuation:			
eneral Fund	175.48		
idows and Ministers Adopted	3.00	178.48	178.48
gmont Assembly:			
eneral Fund	118.51		
uilding Fund	1,336.97	1,455.48	1,455.48
rement Homes, Inc.		303.34	303.34
Membership Fees (Cragmont)		180.00	180.00
a Phillips Loan Fund		42.00	42.00
p Vandemere		30.00	30.00
ristian Service Fund:			
Missions	166.35		
Mount Olive College	166.35		
Children's Home	124.75		
Cragmont	124.75		
Retirement Homes	83.18		
Superannuation	83.18	748.56	748.56
Totals			
0 percent retained for promotional (see receipts $83.17).		$ 8,688.75	$ 8,688.75

Respectfully submitted,
Mrs. Raymond T. Sasser, Treasurer

• • • • • • • • • • • • • • • • • •

REPORT BLANK WOMAN'S AUXILIARY CONVENTION
of the
GENERAL CONFERENCE OF FREE WILL BAPTIST

Date _____

Name of Auxiliary or Convention _____

Address _____

President _____ Address _____

Delegates or Letter _____ Address _____

_____ Address _____

Pastor _____ Address _____

(**Representation:** Auxiliaries—one (1) delegate for each ten (10) members fraction thereof; denominational organizations or conventions—one (1) legate for each fifty (50) members or fraction thereof.) Registration fees sent this session $ (Please note that each auxiliary or convention is quested to represent with $5.) Contribution to General Conference Woman's xiliary Convention Mission Fund $

Organization	**No. on Roll**
Auxiliary _____	_____
Youth _____	_____
Convention _____	_____

Please underline any of the following areas in which your auxiliary would e information: programs, projects organizational, youth, etc.

If you cannot represent by delegation, please return this blank along with ur contribution to Mrs. R. H. Jackson, 1010 Raleigh Road, Clinton, North rolina, 28328.

CORRECTION, PLEASE!

In regard to the article entitled, **History of Grimsley Free Will Baptist Church,** published in the April 7 and 14 issues of "The Free Will Baptist," I received a letter from Mrs. Lyda Cooper of the Pungo Free Will Baptist Church in Beaufort County. In my article, I stated that the Pungo church died out in the eighteenth century. I received my information from a documented source: **A History of the Disciples of Christ in North Carolina** by Charles Crossfield Ware, on Pages 80, 81.

In the letter I received from Mrs. Cooper, she stated that the Pungo church was in existence today. She said that the church was located on Highway 99, between Pantego and Plymouth. Mrs. Cooper also stated that the church was first called Head of Pungo River. For awhile they had no preaching services, but then they built a building and called the church Union Grove. In 1943, the building was destroyed by a storm and a new church was built and was called Trinity.

I would like to thank Mrs. Cooper for informing me that the church is back into existence today. I hope this clears up any misunderstanding concerning the existence of Pungo Free Will Baptist Church.

Respectfully submitted,
Valerie Joan Wood

Questions & Answers

(Continued from Page 6)

whom' is literally 'on account of whom,' that is, for whose sake all things exist. God is the final reason for all things. 'By whom' is literally 'through whose agency' all things came into being. These two emphasize the idea which the writer has just given his readers, that of the sweet reasonableness and fitness of the fact that the Messiah was to be a suffering Messiah. . . ."

Since Jesus became perfect, complete, or fitted to act as our High Priest, our Pascal Lamb, when He had taken on a body of flesh like the body of flesh we sinned in, He was tempted in all points as we are tempted. The difference, however, was that He did not sin, so He was complete for His task of dying on the Cross and carrying our sins away.

News and Notes

of Denominational Interest

Mother's Day Service at First Church, Wilson



(Left to right): Mary Cox, Florence Bass, Lorraine Braxton, Jeane Williams, Lois Jones, and Sharon Liggon.

A special Mother's Day service was held during the morning worship service on Sunday, May 9, at the First Free Will Baptist Church in Wilson. As a special tribute to all mothers present, the men's chorus sang during the service and the pastor, the Rev. Clyde W. Cox, preached on "The Christian Family." The girls' auxiliary honored their mothers with the presentation of roses; and they also honored Mrs. Clyde W. Cox as "The Mother of the Church Family."



Mr. Melvin Beaman presenting "Mother of the Year" award to Mrs. Lorraine Braxton.

Roses and certificates were presented to the following: Mrs. Florence Bass, oldest mother present; Mrs. Sharon Liggon and Mrs. Frances Dilda, youngest mothers present; Mrs. Jeane Williams, mother with the most children present; and Mrs. Lois Jones, mother with the youngest child present.

The Sunday school sponsored a "Mother of the Year" contest. Winner of this was Mrs. Lorraine Braxton. Lorraine is a member of the church's chancel choir and the fellowship Sunday school class. She is also a cherub teacher and a sponsor of the youth fellowship auxiliary. She was presented a corsage of red roses and a plaque by the Sunday school superintendent, Mr. Melvin Beaman.

Friendship Church to Host Central Layman's League Fellowship

The Layman's League Fellowship of the Central Conference will be held Tuesday evening, June 1, at the Friendship Free Will Baptist Church in Greene County.

If your church does not have a layman's league, you are urged to have a representative attend and make plans to get a league started in your church. If your church has a layman's league, you are also urged to be represented and bring someone with you. This is a very important meeting as it is time to elect officers and your support is needed. The attendance of the fellowship has been improving, but there is still room for more improvement. **You** can help by being there yourself. The league has a very important project it is working on, and your help is needed.

Don't forget the place: Friendship church (near Farmville), Greene County; date: June 1, 1976; time: 8 p. m.

Selma Revival In Progress

Revival services are in progress t week at the Selma, North Caroli Original Free Will Baptist Church, will continue through Friday eveni May 28. Services are beginning e evening at 7:30 with the Rev. Gene B pastor of Johnston Union church n Smithfield, as the evangelist. The pas the Rev. Ray Wells, is assisting in services. He and the church members extend a cordial invitation to the publi attend the remainder of the services.

Fred Rivenbark to Conduct St. Mary's Grove Revival



The Rev. Fred A. Rivenbark, assis pastor of Sherron Acres Free Will Ba Church of Durham, will be the g minister for the revival services at S Mary's Grove FWB Church, Route Benson, May 31—June 5, beginn nightly at 7:45. Mr. Rivenbark served 7 churches in his 41 year ministry, has led 26 men into ministry, is a member of the Free Baptist Press Foundation Board Directors, and is on the Board Trustees at Mount Olive College.

A prerevival sing will be presente Saint Mary's Grove on Sunday, May at 7:30 p. m., by talent from within church. The pastor, the Rev. Ed Ta will be assisting in the services w will feature special singing each eve by groups from various areas churches. Mr. Taylor and the ch membership extend a warm invitatic everyone to attend each service and your prayers for the success of revival.

Easter Homecoming at Stony Hill Church



On Easter Sunday, April 18, the congregation of Stony Hill Free Will Baptist Church, Route 2, Middlesex, along with the pastor, the Rev. Davie Benson, and his family, enjoyed a special Easter homecoming meal served on the church grounds. The meal was prepared by the ladies of the church. Everyone enjoyed the good fellowship.

Following the meal, special singing was presented by the Joyfulaires of the Saint Mary's Free Will Baptist Church of Kinly. Everyone present had a wonderful time in the services of the Lord.

Arapahoe Church to Host 5th Eastern Sunday School Convention

The Arapahoe, North Carolina, Free Will Baptist Church will host the Fifth Eastern District Sunday School Convention, Sunday, May 30, with the Rev. Bobby Jones as the host pastor. The convention theme will be "The Greater Family." There will not be an afternoon session. The program is as follows:

10:00—Opening, Charles Mason, President
—Prayer
—Congregational Singing, Mrs. Annie Mae Moore, Director, Pilgrim's Home Church
—Welcome, Host Superintendent
—Response, Bobby Harris
—Offering
—Recognition of Delegates, Officers, and Visitors
11:15—Program, Host Church
11:30—Sunday School Lesson, Harold Stephenson
12:00—Business Session:
Minutes of Last Convention
Treasurer's Report
11:10—Program, Dublin Grove Sunday School
—Denominational Reports:
Camp Vandemere
Mount Olive College
—Adjournment

The convention wishes to offer thanks to Mount Olive College for furnishing and preparing the bulletins for the convention and The Free Will Baptist Press for publishing this article. If anyone has any suggestions for presenting the reports or the program please contact the president of the convention or the program committee: Mrs. Robert Williams Jr. and Mrs. Jack Phillips.

4th Central Union at Aspen Grove Church

The Fourth Union District of the Central Conference will convene with the Aspen Grove Free Will Baptist Church near Fountain, Sunday, May 30. The program is as follows:

Morning Session

10:00—Sunday School
11:00—Hymn, "Bring Them In"
—Welcome, Mrs. Kay Baker
—Response, Mrs. Jasper Beaman
11:15—President's Remarks
—News of Mount Olive College
—Greetings from the Children's Home
—Mission Report
11:30—Special Music, Watery Branch Church
—Sermon, the Rev. Hubert Burress
—Appointment of Committees
12:15—Lunch

Afternoon Session

1:15—Devotions, Mr. Edward Walston
—Special Music
—Business Period
—Program, Local Church
2:15—Adjournment

Gospel Sing Sponsored By Friendship Church

A gospel sing will be held at the Corinth-Holder Elementary Gym located at the intersection of Highways 96 and 231 near Wendell and Zebulon, Saturday night, May 29, at 7:30. Featured singers will be "The Master's Quartet" of Rocky Mount, "The Four in Christ" of New Bern, and "The Dixieland Quartet" of Selma. Tickets are $2 in advance and $2.50 at the door.

The sing is being sponsored by the Friendship Free Will Baptist Church, Johnston County, with the proceeds going towards the building of an education building at the church. The public is invited.

The Miles Family at Piney Grove Church

The members of Piney Grove Free Will Baptist Church, Route 1, Greenville, cordially invite you to a song service featuring the Miles Family of Pink Hill, Sunday evening, May 30, at 7:30. B. Jan Smith, church reporter, states, "Come and join us as we worship the Lord through songs."

Piedmont Union Meets With Old Fashion Church

The Quarterly Union Meeting of the Piedmont Conference will meet Saturday, May 29, with the Old Fashion Free Will Baptist Church, Route 2, Denton. The guest speaker will be the Rev. Walter Carter. Each church in the conference is urged to be represented and visitors are welcome.

Mount Zion Church to Hold Series of Revival Services

The Mount Zion Free Will Baptist Church of Roper will have a series of revival services with a different speaker each evening for the week of June 7-12, beginning each evening at 7:30. The pastor of the church, the Rev. Charlie Overton, will be assisting in each service. He and the church membership extend a warm welcome for you to worship with them during this series of services. The speakers each evening are as follows:

Monday Evening, June 7—The Rev. Robert May, pastor of Hickory Chapel church near Ahoskie. The junior choir of his church will render special music for this service.

Tuesday Evening, June 8—The Rev. Melvin Moore and his adult choir will be in charge of this service. Mr. Moore is pastor of the Saint Paul church in Elizabeth City.

Wednesday Evening, June 9—Dr. W. D. Morris and a duet from his church, Early's Baptist Church near Ahoskie, will

(Continued on Page 16)



DAYS OF BEGINNINGS

Lesson Text: Acts 1:1, 2; 2:22-32
Memory Verse: Matthew 16:18

I. INTRODUCTION

Under the general theme ''The Bible and Church History,'' the lessons in this quarter focus on the story of the church from its earliest days through the Medieval Era to modern times. The study of church history is always fascinating and every Christian should engage in it for at least the following reasons:

A. It gives us a more correct evaluation of Christ who is the central figure in church history. We come into a greater appreciation of Him who gave us the church.

B. It is designed to promote a tolerant spirit toward Christians of all groups. The great religious controversies of the past help us to see the utter futility of division and dissension among our churches.

C. It helps us to understand the present religious crises by knowing something of the past.

D. It offers a stabilizing influence, assuring us that because Christ has been and still is at the center of the life of the true church, it will never fail but will someday be presented to Him as His bride without spot or blemish ''or any such thing.''

The writer's prayer is that these studies will bring to each of us a deeper appreciation of and a more constant devotion to the church of which we are a part.—**The Advanced Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. Today we see the birth of the church. When this statement is made, we refer to the great invisible church which is the body of Christ and is made up of saved people. It is more than an organization; it is an organism—as a living being born of God.

B. There is much that we can learn from Peter's sermon at Pentecost. He gave an example for all Christian preachers. The first indication that this was not another Jewish discourse is the fact that Peter stood up for the sermon. In the Jewish synagogues, the rabbis sat down to give their discourses.

C. Peter's sermon may be divided into two parts. First, there are the claims of the church—the facts of Christ's death and resurrection. These are the very foundation upon which the church rests. Second, there is the challenge of the church—a call to accept Christ and let Him change one's life. Some of us make more of the claims of the church than we do the challenge of the church. Why?

D. It is interesting to observe that the church was born in a revival. The disciples were assembled together praying when the promised Holy Spirit descended upon them. However, the Holy Spirit did not come in answer to prayer. He came according to the promise that Jesus had given the disciples. Jesus had gone back to the Father, and the Holy Spirit came to indwell believers and to continue the work of evangelism that Jesus had started.

E. There are those who deny that the Apostolic Church had any type of organization. Because of this, they say that organization is either wrong or, at least, unimportant. But in Acts 1:15 we are told, ''And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about a hundred and twenty,).'' If there were no organization, how did they know how many they had? The expression ''number of names'' indicates that they must have had some kind of roll.

III. ADDITIONAL TRUTHS

A. In 1829 two men by the names of Wilson and Porter were convicted of robbing the United States mails and sentenced to death by hanging. Three weeks before the time set for Wilson's execution, he was pardoned by Preside Andrew Jackson.

Strangely enough, Wilson refused t pardon. The case went to the Suprer Court, and the court finally handed dov its decision: ''A pardon is a deed, to t validity of which delivery is essenti and delivery is not complete withc acceptance. It may then be rejected the person to whom it is tendered, anc it is rejected, we have discovered power in this court to force it upon him.

The beginning of the church was, fact, the day that the sovereign G chose to offer full and complete pardon man, guilty of rebellion against Hi But, that pardon could become effecti only if it was received by those to whc it was offered. Some three thousa accepted God's offer of pardon a ''received'' it by being baptized on t Day of Pentecost.

Most people would agree that Wils was a fool for rejecting the pard granted him, yet thousands daily reje the pardon God has provided for the through His Son Jesus Christ. **Standard Lesson Commentary**

B. The church began with a hand of dedicated Christians in an upper ro in Jerusalem. In the power of the Hi Spirit it grew amazingly despite terri persecutions—or was it because them? Today, after nearly 2,000 years has spread into all the world and influence has kept the world far sa than most of us can imagine. Can any us think of any human organization t could have endured what the church h and still survive after all these yea The answer is No, because the church not a human organization; it is divin instituted and empowered.—C. Bowen

C. We cannot overestimate importance of our Christian heritage; we are indebted to it for the formulat and the presentation of the gospel Jesus. We see from today's lesson t both the Old and New Testaments pla a very important role in the establishm and the growth of the church. We also to note that the Holy Spirit, even it works in our day, worked even m vigorously and intensely to bring church into existence and to assure continuance and growth.—**The Se Quarterly (F. W. B.)**

STORIES

for our youth



THE MISSING EARS

by
Maxine M. Roberson

As Willy North pushed back the quilts, he sat up on his and let out a loud sneeze. He peeped of the window and saw a small figure mpering down a distant hill. He knew was his older Sioux brother, James, ning home from visiting Grandpa Wise l. Grandpa lived alone in a cabin on other side of that hill. Suddenly nes disappeared into the wooded lies.

While waiting for James to cross the le field, Willy let out another sneeze.

"Stay under the covers," ordered ther with a soft voice as she passed the open doorway.

Willy snuggled under the warm vers. He wished, If only I could run d play like James.

Minutes later Willy heard James's rried footsteps coming into the house d into his room.

When James stood by his cot, Willy ked up at him with watery eyes. "Did ndpa ask about me?"

"Yes," replied James. "And he ndered why you didn't come to see n after school."

"Did you tell him?" Willy's eyes ened.

James nodded yes. "I told him you nt wading in Curling Creek yesterday d caught cold."

Willy's face showed discomfort. "I pe you didn't tell him that Mother told not to wade in the creek because the ter was still cold from the later winter ow."

James didn't answer. He looked down his black boots and then said, "I had ell him the truth."

Willy didn't like the sound of that. w he could never go to see Grandpa. Grandpa would give him long talks about disobeying.

Willy asked, "What did he say?"

"Nothing," answered James. "He didn't talk for a long time. He was deep in thought. Then I read the Bible to him, and he explained to me what the words meant."

James started to go, then paused. He said quickly, "Oh, yes, Grandpa said he had a new name for you. But he didn't tell me what it was."

New name? thought Willy. What did Grandpa mean by that? His name was Willy North. This thought bothered Willy. It still bothered him the next morning when he sat at the kitchen table eating hot oatmeal.

Mother smiled at Willy as she filled his tall glass with cold milk. "I'm so glad you're feeling better. Now remember, Willy, after school, you and James must go by and see Grandpa Wise Owl. He gets so lonesome. And it makes him happy to see his grandsons."

Willy groaned mentally. He could not face Grandpa. Grandpa lives by Jesus' teachings, and he wants us to live that way, too, reflected Willy as an uneasy feeling began to stir in his stomach.

When they started to school, Mother called to them, "Don't forget, boys. Don't go wading in Curling Creek."

After school Willy and James started for Grandpa Wise Owl's cabin. Willy walked slowly while James ran on ahead and disappeared into the thicket. When Willy came to Curling Creek, he paused. He watched the muddy water gush over and around the gray and brown stones. Then he felt the chilled air, which reminded him of Mother's words, "You can go wading in the creek when the air stays hot."

Willy found a narrow place to cross; then he climbed the hill and went down it again into another patch of woods. His heart jumped when he saw Grandpa's cabin.

He paused at the door. He could hear Grandpa's voice as he talked to James. Opening the door, he went in and sat down on the quilted bed next to his brother.

Grandpa sat in a chair before them. There was a long silence.

Slowly Grandpa's monotone voice started unraveling stories about his many boyhood hunts. He told how God had once protected him from an angry grizzly bear. Willy's and James's eyes shone with excitement, even though they had heard the stories many times before.

Grandpa ended his story by saying, "My father had taught me to listen to the sounds of many birds. Every day I listened until I knew each bird song and I could imitate it."

He paused and then went on, "Just like we must imitate Jesus."

"Yes," James agreed eagerly. "He always did what was right because He listened to His folks and His Heavenly Father."

Willy sneaked a guilty look at Grandpa. Grandpa's stern eyes were on him. Willy looked quickly and shamefully down at his black boots. James was right, thought Willy. Jesus was loving, kind, and full of wisdom. He always obeyed.

When Willy returned his eyes to Grandpa, the old man was still studying him. Here it comes, worried Willy. Now I'll get the lashing of the tongue.

Grandpa said, "I told James that I had a new name for you."

Willy looked puzzled as Grandpa continued, "If you had lived a long time ago, our people would have given you the name 'Missing Ears.' "

Willy felt his ears. They were there.

"You do not listen," said Grandpa.

Willy stared sadly at the floor. Grandpa was right. He didn't listen to Mother the other day. And that meant he didn't obey God. Can't let that happen again, he thought determinedly, if I want to imitate Jesus.

Feeling better, Willy looked up to see Grandpa's smiling face. He asked, "Grandpa, what would our people call James?"

They noticed James had disappeared behind the hill.

Grandpa answered, "Running Feet."

They both laughed.—Selected

MOUNT OLIVE COLLEGE

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FREE WILL BAPTISTS IN 1976 GRADUATING CLASS



Pictured at left are a part of the Free Will Baptist students in the 1976 graduating class at Mount Olive College, Mount Olive. They are as follows:

First row (left to right): Carolyn Jackson, Gethsemane church, New Bern; Marsha Toler, Riverside church, Princeton; Karen Coates, Bethel church, Four Oaks; Faith Langley, Aspen Grove church, Fountain; Cathy Sue Edwards, Friendship church, Wendell; and, Mrs. Theretha McLamb, Hillsberry church, Clinton.

Second row (left to right): Bill Glove Union Chapel church, Zebulon; Sus Snipes, Pleasant Hill church, Princeto Deborah Pittman, Piney Grove churc Wilson; Francine Elks, Trinity churc Greenville; Terry Ferrell, Little Ro church, Lucama; and, Betsy Pittma Calvary church, Wilson.

Third row (left to right): The R Dallas Pinkham, pastor of Pleasant H church, Kenly; Elwin Lee, Oxen H church, Maryland; Ronnie Harris Hugo church, Grifton; Burke Raper J Mount Olive church, Mount Olive; Ral Casey Jr., Casey's Chapel churc Goldsboro; and, Gary Mileski, Ra Cross church, Pikeville.

Fourth row (left to right): La Higgins, Saint Mary's church, N Bern; Russell Turner, Whaley's Cha church, Pink Hill; Charles Hardis Rock of Zion church, New Bern; a Dennis Frazier, Mount Zion chur Nashville.

Those not pictured include Te Wayne Hinson, Beaverdam chur Clarendon; Fred and Linda Bak Everett's Chapel church, Clayton; Tere Campbell, Snow Hill church, Mo Olive; Albert Campen, Warden's Gr church, Lowland; Marsha Gray, F church, Kinston; Teresa Gurgan Union Chapel church, Plymouth; B Mitchell, Bridgeton church, Bridget Harper Shackelford, Howell Swa church, Walstonburg; Teresa Pelt, Pi Grove church; Donald Whitley, Mer Island church, Florida; and, Phillip Wo Bethlehem church, Chinquapin.

Churches and Minister Available

(Note: This column is provided, when nee for any church that is seeking a pastor an any minister who is seeking a church to and would like to give such notice. Please the necessary information to the editor of Free Will Baptist." Each notice will run fo issues only.)

Malachi's Chapel Free Will Bap Church, Route 1, Columbia, N Carolina, is in need of a pas beginning in July, 1976. Any mini who is in good standing with his c ference and is interested in serving church two Sundays a month, ple contact Mr. Abram Swain, Route Columbia, North Carolina 279 telephone, 796-1091.

Free Will Baptist Children's Home

MIDDLESEX, NORTH CAROLINA 27557

"A Christian Home for Boys and Girls"

STATE WOMAN'S AUXILIARY CONVENTION MEETS AT CHILDREN'S HOME



The State Woman's Auxiliary Convention met in the Memorial Chapel on the campus of the Children's Home on Tuesday, May 6, 1976. Shown in the picture are some of the persons in attendance as they were crossing campus to the dining hall to partake of the noon meal.

Altogether there were about 370 persons in attendance and the Children's Home was very glad to have each and every one of them.

IN MEMORY OF

Mr. Paul A. Avera

The following is a tribute to Mr. Paul A. Avera of Selma, who departed this life on March 30, 1976. He was born September 27, 1897, the son of the late John and Mary Avera. His stay on earth was 78 years, 6 months, and 3 days.

Mr. Avera is survived by his wife, the former Anna Langdon; seven daughters: Mrs. Linda Helms of Raleigh, Mrs. Lorine Godwin of Tarboro, Mrs. Peggy Weaver of Kenly, Mrs. Pauline Godwin of Goldsboro, Mrs. Doris Brown of Micro, and Mrs. Lois Narron and Mrs. Mildred Bunn of Selma; three sons: Vick and John Avera of Wilson, and James Avera of Elm City; one sister: Mrs. Nell Morris of Raleigh; one brother: Walter Avera of Smithfield; fifteen grandchildren; and eight great-grandchildren.

Mr. Avera was a retired farmer and businessman, a lifelong resident of Johnston County, and was thought well of and respected by all who knew him as an honorable fellow citizen. He was a member of the Pleasant Plain Free Will Baptist Church, Route 2, Selma. He attended church and Sunday school regularly as long as he was able. In his passing, the church has lost another one of its faithful, longtime members. He was a man of many Christian qualities, always willing and ready to do whatever he could to help those in need or the less fortunate.

Although Mr. Avera was confined to his bed for several months prior to his death, he bore his suffering patiently and without murmuring.

Funeral services were held at Pleasant Plain church on April 1, conducted by the pastor, the Rev. Raymond Sasser, assisted by the Rev. J. B. Godwin. During the service the choir sang "Amazing Grace" and "Where We'll Never Grow Old." The Rev. Royster Martin sang "He Touched Me."

For a number of years Mrs. Bessie Wall and I shared a pew with Mr. and Mrs. Avera. We miss them so much as they always joined in singing with the congregation and their voices rang out together. The last stanza of "Amazing Grace" was plainly stamped on Mr. Avera's face:

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

The pall bearers were his grandsons: Larry Godwin, Danny Godwin, Harold Brown, Jerry Brown, Al Godwin, Sherwood Godwin, and Gary Weaver.

Mr. Avera was laid to rest in the Selma Memorial Gardens beneath a beautiful mound of flowers.

We, as a church body, pray that Mrs. Avera may be lifted above her grief and strengthened enough to come back and worship with us as before the death of her husband.

Respectfully submitted,
Irene J. Brown



Special Moments

Dear Maggie,

We owe so much to that body of believers we call the church. Several years ago a fellow employee and I were lost in the Pee Dee Swamp in Marion County, South Carolina. Many thoughts ran through our minds that night as we sat in that damp and dark place. One thought was that we might not make it out alive. With God's help we walked out the next day. We were deeply moved to discover that many people had been searching for us, including the National Guard. What a tragedy it would be if we were lost and no one cared. That was not the case, and we both will be eternally grateful.

When we are lost spiritually, however, no one sends out search parties to find us. It is people who are Christians and who are church members that lead us to know Christ.

HOD
Farmville, N. C.

The column still needs responses.

Maggie

News and Notes

(Continued from Page 11)

bring the message from God's Word, also in song.

Thursday Evening, June 10—The Rev. Harry A. Jones, pastor of the Hugo church in Lenoir County, will bring the message. The ladies quartet from the host church will render special music for this service.

Friday Evening, June 11—The Rev. Taylor Hill and some singers from his church, the Eastwood church in Fayetteville, will bring the message and songs for this service. Mr. Hill is the director and treasurer of the Home Missions Board.

Saturday Evening, June 12—The Rev. Gary Bailey, pastor of Elm Grove church near Ayden, will be the guest speaker. This night all young people as well as adults are urged to be present for Youth Night. Special music will be rendered by singers from the Rose of Sharon church, Route 1, Williamston, the church where Mr. Bailey was a member and accepted Christ before entering the ministry.

Revival in Progress at Fellowship Church, Wilson



Revival services are in progress this week at the Fellowship Free Will Baptist Church, Corner Ward Boulevard a Corbett Avenue, Wilson, beginning ea evening at 7:30. Services will contin through Friday evening, May 28, w the Rev. Frank Thompson, Johnson Cit Tennessee, as the visiting evangeli Mr. Thompson is known as "T Walking Bible." Each service featuring special music. The public invited to attend the remainder of the services.

Gospel Sing at Winterville Church

The Winterville, North Carolina, Fr Will Baptist Church will sponsor a gosp sing Sunday evening, May 30, beginni at 7:30. The guest singers for the o casion will be the Rock of Zion You Choir of Grantsboro. The pastor, the Re Jack Mayo, and the church membe cordially invite the public to attend.

FEATURE

(Continued from Page 3)

Brother Fred Lee, chairman of t Finance Committee, held the note as the members looked on with tears humbleness in our eyes and gratitude our hearts. (Note picture on Page 3.)

We here at Oak Grove church, ha made our share of mistakes along t way, but God tells us in His Holy Wo "Repent ye therefore, and be converte that your sins may be blotted out, wh the times of refreshing shall come fr the presence of the Lord" (Acts 3:1 "If we confess our sins, he is faith and just to forgive us our sins, and cleanse us from all unrighteousness" John 1:9).

As we strive in the future and as younger generations begin taking o the work of our Lord and Saviour here Oak Grove church, our humble praye "Not our will but thine, O Lord."

COMING EVENTS . . .

June 7—Summer School Registration the First Session, Mount O College, Mount Olive, North Caroli

the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JUNE 2, 1976

Awe inspired by the big, big world, a little boy is prompted to ask, in his childlike manner, questions that even mature adults sometimes ponder but feel ashamed to voice, because the answers are supposed to be obvious. Tradition has it that much can be learned from the sincere, searching inquiries of children. Children are honest, and they project openly and unashamedly their ~~~ dismay, ~~~ disillusionment, ~~~ and whatever other sensitives that are inside. Oh that all of us could be so thoroughly willing to admit our inadequacies! Oh that all of us could and would go the way of the child. . . .



EDITORIAL...

A Little Boy's Observation

(He is led to ask, "What's ahead for Sis and me?")

His big eyes made words unnecessary, but he pondered anyhow—silently and audibly.

Oh, it's a big world. There's so much I don't understand: the sky; the clouds that change shape and move here and there; the hot, hot sun; the wind; the nighttime; and the moon and the sometimes bright and sometimes dim stars. Most of all I don't understand the people. Some days they're good; some days they're bad. And, well, it just confuses me the way they treat each other—and sometimes the one who seem to be the best act the worst. Why is it that they say that I should act one way and they act another? Why is it that they preach and teach all the good things but don't live them? How am I supposed to know what's right?

Is it because I'm not grown-up that I find things hard to understand?

Tell me, Lord. What's ahead for Sis and me?
Will there be peace when we grow up?
Will anybody forget just how much he hates everybody?
Will men be too proud to bend down to help us up if we fall?
Will we be important, Lord, or will we just be lost in the crowd?

Lord, what's ahead for Sis and me?
Will there be joy in grown-up life?
Will anybody smile and show us how to find our way?
Will men be too busy to slow down and give us the hand we need?
Will anyone care about us, Lord, or will we just be two unremembered faces?

Lord, what's ahead for Sis and me?
Will there be more darkness than light?
Will there be any such thing as contentment—and rest?
Will hearts be too hard to ache and eyes too dry to cry?
Will life be too mean to open up to love if it should come?
And what **about** love? Will there be any for us?
Will we merit notice, Lord, or will we just remain unknown?

Lord, what's ahead for Sis and me?

Will you be there when we grow up—I mean in the lives of people, where we can see and know?

Will anybody remember how good it was to pray?

Will souls be too stiff to be moved and voices too tired to sing your praises?

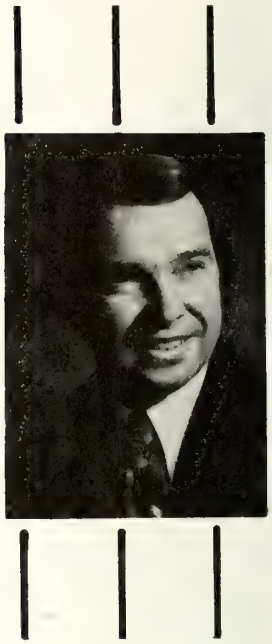
Will men help us to find you, Lord, or will we have to search for you on our own?

Lord, what's ahead for Sis and me? I'm so frightened for both of us—and for **all** of us!

I look so hard, but still I don't know and I don't understand. Help me, someone—anyone! Doesn't anybody care?

Oh, Lord, it's such a big world. What's ahead for Sis and me?

Cover Photo by Harold M. Lamb



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BICENTENNIAL
"OLD CAMP MEETING"
LITTLE CREEK ORIGINAL FREE WILL BAPTIST CHURCH

Sunday, June 6, the Little Creek Original Free Will Baptist Church, Route 1, Ayden, will observe Bicentennial Sunday. Little Creek church is one of the three oldest churches in the denomination, even older than the United States, with history dating back to 1730 and possibly back to 1727.



The theme for the bicentennial rogram will be "Old Camp Meeting ay." The entire program for the day is anned for the outdoors, with the ex- eption of Sunday school which will be eld inside. The tentative program is as llows:

Morning Session

0:00—Sunday School

1:00—Worship Service (come dressed in old-fashioned clothing, if possible)

2:00—Lunch (everything old-fashioned)

Afternoon Session

1:30—Special Music, Visiting Groups

1:50—Speaker, Political Representative

2:00—Good Old-Fashioned Singing, Visiting Groups

2:45—Fun and Fellowship (game time: sack races, relay races, and many, many more games for the young and young at heart)

With this kind of program you can be assured this will be a day you shall never forget.

The picnic lunch will be served in the old-fashioned manner, with many dishes prepared the old-fashioned way. (Please bring your lawn chairs.)

The Little Creek church is located five miles west of Ayden, on Highway 102, in the Scuffleton Community.



David C. Hansley

The pastor, the Rev. David C. Hansley, and the church membership cordially invite former pastors, former members, and friends to share this day of worship and Christian fellowship with them. It is hoped that this program will help each person to relate his own life to the church of yesteryear.

SUCCESSFUL HOMECOMING AT FREE UNION CHURCH

by
Eugene L. Gaskill

THE Free Union Free Will Baptist Church, Sealevel, observed its annual homecoming on Sunday, May 16. The day's activities began with Sunday school at 10 a. m., followed by the presentation of the Flag of the United States and the Christian Flag to the church by the Morehead City Chapter of the Woodmen of the World and received by the pastor, the Rev. Hillery Gaskins.

The pastor brought the homecoming message during the worship hour, using as his subject "The Prodigal Son." Special music for this service was provided by the "Young World Singers Quartet." A large crowd was present and they were highly impressed by the message and the music of this capable and dedicated group of young Christians.

Although it rained during the worship service, the rain clouds broke away and the sun flooded the church grounds so everyone could enjoy the picnic dinner served by members and friends of the church, under a grove of pine and gum trees. Many friends and former members shared in this joyful occasion.

After the picnic dinner the group returned to the sanctuary to be richly blessed by a program of special gospel music presented by "The Young World Singers" of Vanceboro. To their director and these young people thanks were extended and prayers offered that God will richly bless their efforts in winning souls to Christ.

Though small in number, the Free Union church has a big heart, and come August, 1976, it will enjoy its eightieth birthday. For about three years the church was without a pastor. Even during these lean years, Sunday school was conducted regularly and the church served as host to the Carteret County Union Meeting as scheduled. A more cooperative membership would be difficult to find.

As a group of believers, we are eternally grateful that a member of the State Home Missions Board contacted the Rev. Hillery Gaskins and asked him if he would visit our church and see if it were interested in having a pastor. This effort resulted in Mr. Gaskins being called as pastor. The Home Missions Board agreed to assist with the finances until the church was financially able to meet its obligations alone. The church and its new pastor agreed that they would have services every Sunday morning and quarterly conferences on the last Saturday nights in August, November, February, and May.

After the first three morning services, the church became financially responsible. This was the second homecoming service for the church since Mr. Gaskins accepted the call as pastor fifteen months ago. He has proven to be a real pastor and has won the love and respect of the church and community by loving his members and working harmoniously with the pastors of other denominations. He has served the community well and has worked in the "Down East Crusade."

During Mr. Gaskins' stay with the church the membership and friends of the church have been involved in several projects and activities; namely, revival services with five additions to the church, painting the church exterior, installation of storm doors and windows, lighting fixtures for the sanctuary and Sunday school rooms, interior carpeting and matching draperies for pulpit windows, painting and installation of new furniture, carpeting and curtains for the primary and junior Sunday school rooms, and new tables for the picnic and recreation grounds. All debts are paid because the members and friends did the labor required for these improvements.

This church wishes to express its deep appreciation to the State Home Missions Board for its new direction and concern for the weak churches in our denomination as well as for the organizing and support of new missions within the state.

NOTE OF THANKS

I would like to take this metho to thank my many friends for the nic cards and gifts I receive at Christmas and on m birthday. I would like so much to mentio all the persons by name that have bee so generous and kind to me on all oc casions, but that would take too muc space. I will, however, mention th churches they are members of. Th churches are Aspen Grove, King's Cros Roads, LaGrange, Hickory Grove Warsaw, Sandy Plain, Gray Branch Goldsboro, First, White Oak Grove Walnut Creek, Kinston, First, Sain Mary's, and Fremont. I am sure I hav failed to mention all the churches, but would like to say from the depths of m heart, "Thank all of you, and may Go bless you. I shall forever be grateful t everyone of you."



I hope I can be a blessing to you if can be God's will for me to keep m health and preach and serve my wor derful Lord who has blessed me durin my 52 years in the ministry. I have nev missed many Sundays during thes years in the Lord's house and witnessin for Him who has done so much for m Please pray for me and ask God to he me serve Him and my fellowman f many more years to come.

Yours in Chris
L. B. Manning



QUESTIONS and ANSWERS

Conducted by J. P. BARROW
Route 1, Box 475,
LaGrange, North Carolina 28551

Question: Does anyone receive benefit hen Christians pray for the salvation of ose they know are lost?

Answer: Yes! We always gain from eying the Bible's instructions and it lls us: ''Ask, and it shall be given you; ek, and ye shall find; knock, and it all be opened unto you: For every one at asketh receiveth; and he that eketh findeth; and to him that nocketh it shall be opened. Or what an is there of you, whom if his son ask read, will he give him a stone? Or if he sk a fish, will he give him a serpent? If then, being evil, know how to give od gifts unto your children, how much ore shall your Father which is in eaven give good things to them that ask m? Therefore all things whatsoever ye ould that men should do to you, do ye ven so to them: for this is the law and e prophets'' (Matthew 7:7-12). Here sus says for us to pray and that our rayers are to be answered.

We pray for Christians and especially r Christian workers in their effort to win uls. We also want our Christian friends pray for us as we try to win the lost, nd we want other Christians to pray for ur lost loved ones. It is our duty to pray r anyone who works in behalf of soul inning. The Holy Spirit inspired James write: ''Confess your faults one to nother, and pray one for another, that e may be healed. The effectual fervent rayer of a righteous man availeth much . . .Brethren, if any of you do err from e truth, and one convert him; let him now, that he which converteth the inner from the error of his way shall ave a soul from death, and shall hide a ultitude of sins'' (James 5:16, 19, 20).

Mark tells us that when Jesus' disciples failed to cast a demon out of a oung man, he was brought to Jesus who cast him out; ''. . . when he was come into the house, his disciples asked him privately, Why could not we cast him out? And he said unto them, This kind can come forth by nothing, but by prayer and fasting'' (Mark 9:28, 29).

So it may help us in winning souls to not only pray, but in some cases to fast, for it is always a demon that hinders one from coming to Christ (even the demon of demons) the devil. None except by the power of God may be able to win over the demon possessed.

Paul and Silas preached the Lord Jesus, the only power to save from sin, and they were put in prison, beaten, and made fast by chains and cast into the inner cell for security; however, they prayed and sang praises to God at midnight. As a result an earthquake came that shook their shackles off them, the prison doors opened and released them, and they led the jailer and his whole household to Christ and baptized them. ''. . . when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. . . . Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway'' (Acts 16:23-26, 29-33).

There is no doubt but that the singing and praying by these two Holy Ghost-filled men, Paul and Silas, were used of God to bring the jailer and all his loved ones into a saving knowledge of Christ our Lord. Perhaps if we should be as dead serious in our soul winning, pray and praise God as much as these two saints did, we might see whole families join us in prayer and praise to our God as they are saved.

George H. Sandison answers a similar question as follows on Page 373 in his book **1000 Difficult Bible Questions Answered:**

''The most definite Bible passage on this subject is 1 John 5:16: 'If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life.' The words of Paul in Acts 16:31, 'Thou shalt be saved, and thy house,' probably mean simply that if all the members of the household believed, they would be saved. But we have positive Scripture warrant for praying for our unconverted friends, and countless incidents from present day life and earlier times prove that many hearts have been won to Christ through prayer. The assurance may not always come that those for whom we pray will yield to God, but sometimes the assurance does come very definitely. Prayer for others should be personal, definite, earnest. S. D. Gordon in his **Quiet Talks on Prayer** takes the position that prayer for others, offered in the name of Jesus, has the effect of driving off evil influences from the persons for whom the prayer is being made. It projects the personal influence fo the one who is praying to the one prayed for, and clears the spiritual atmosphere so that the voice of God can be heard and the power of God felt. Just as by talking to a person one may be able to persuade him to listen and yield to God, so by prayer one may influence another to submit himself to God. Most important of all is love. We must love ardently, steadily, those for whom we pray. Love will prevent us from doing things that would mar our influence over them or spoil their conception of the religious life. If our friends know that we love them deeply and constantly our words and prayers will have an almost irresistible power.''



SUNDAY, JUNE 6
Scripture Reading—James 4:8

WHAT THEY THOUGHT OF WESLEY

A story has come down to us from the days of Wesley concerning his work among the miners of Cornwall. Whole villages were transformed from a gambling, swearing, and Sabbath-breaking people to men and women of sobriety and godliness. In every home was to be found a picture of John Wesley, the man whom they all loved. One day a stranger visiting one of these humble homes seeing John Wesley's picture on the wall said, "Whose picture is that?" The old miner reverently lifted his hat and said, "There was a man sent from God, whose name was John."—*Serving and Waiting*

PRAYER THOUGHT

God tries to send many of us, but with little results in a great many instances. Pray that we shall keep our hearts and minds so attuned with God's that we shall hear and heed His call.

MONDAY, JUNE 7
Scripture Reading—1 Timothy 6:18

MY INFLUENCE

A careful woman I ought to be;
A little fellow follows me.
I dare not go astray.
For fear he'll go the selfsame way.
Not once can I escape his eyes:
Whate'er he sees me do, he tries.
Like me he says he's going to be—
That little chap who follows me.
He thinks that I am good and fine;
Believes in every word of mine.
The base in me he must not see,
The little chap who follows me.

—Selected

PRAYER THOUGHT

Oftentimes we have people who follow our examples. Sometimes, completely unknown to ourselves. God help us that we lead none astray.

TUESDAY, JUNE 8
Scripture Reading—2 Corinthians 8:21

OCCUPATION UNCHANGED

An infidel was introduced by a gentleman to a minister with a remark, "He never attends public worship." "Ah!" said the minister, "I hope you are mistaken." "By no means," said the stranger; "I always spend Sunday in settling my accounts." "Then, Alas," was the calm but solemn reply, "you will find, sir, that the Day of Judgment will be spent in the same manner."—*Spurgeon's Sermon Notes*

PRAYER THOUGHT

Live in such a manner that Judgment Day will not be such an awesome ordeal. Prepare for a day of gladness not one of gloomy doom.

WEDNESDAY, JUNE 9
Scripture Reading—Nehemiah 1:9

THERE IS A TIME!

The conscience may be still at ease,
The spirit light and gay;
That which is pleasing still may please,
And care be thrust away.

Oh! Where is this mysterious line
That may be crossed by men,
Beyond which God himself hath sworn
That he who goes is lost?

How far may we go on in sin?
How long will God forbear?
Where does hope end? and where begin
The confines of despair?

The answer from the skies is sent:
Ye who from God depart,
While it is called today, repent
And harden not your heart.

—Selected

PRAYER THOUGHT

We can never go so far away that God cannot reach us. Take His hand of compassion and follow Him through a life blessed by all His loving graces.

THURSDAY, JUNE 10
Scripture Reading—Lamentations 3:26

WAIT ON THE LORD!

Not so in haste, my heart;
Have faith in God and wait;
Although He lingers long,
He never comes too late;
He knoweth what is best;
Vex not thyself in vain;
Until He cometh, rest.

Until He cometh, rest;
Nor grudge the hours that roll;
The feet that wait for God
Are soonest at the goal.

—Selected

PRAYER THOUGHT

A servant of the Lord is happy in his lowly position and shall be rewarded according to God's all powerful dispensation.

FRIDAY, JUNE 11
Scripture Reading—Psalm 104:24

REFUSING TO READ WILL NOT CHANGE IT

The COURIER publishes an interesting comment from a Palestine missionary to the effect that the Arabs dislike to buy the Bible because they say it promises to give their land to the Jews, and they say that the promise to Abraham still holds good. They are right concerning the promise, but their refusal to buy and read the Bible will not prevent the fulfillment of its prophecies.—*Prophecy*

PRAYER THOUGHT

When a nation of people, such as the Arabs, who do not as a rule believe in Jesus and His salvation, still believe in His Word, we, as professed Christians, should certainly pay more credence to our Bibles.

SATURDAY, JUNE 12
Scripture Reading—Psalm 34:18

ART THOU A SEER?

The penitent can see
With more than mortal sight;
Earth's wisdom gropes and fails
Like lame men in the night.
To penitents alone
Are heavenly things made clear:
The best of lenses is
A penitential tear.

—Max I. Reich

PRAYER THOUGHT

Have you ever stopped to consider that perhaps your prayers were unanswered because your heart and mind were not penitent, but arrogant and demanding?

(Devotions used by permission of *Knight's Master Book of New Illustrations*, Eerdmans Press.)

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PASTOR'S SON INJURED ON WAY TO CHURCH

On Sunday morning, March 7, the neteen year old son of the Rev. Jimmy asarte was seriously injured in an ccident while on the way to church. imrod Basarte had left home a few inutes after seven o'clock and was alking down the road alone toward the ee Will Baptist church in Puerto incesa, Palawan. Because of the hot mperatures later on in the day, Sunday hool would begin early at eight clock, to be followed by the morning orship service. Rev. Basarte, in the sence of his wife who had to be away Quezon province on family business atters, was getting the younger ildren ready for church, and they ould be coming later on.

As Nimrod walked down the narrow ad alone toward the church house, the un already was making its daily climb in e sky with its rays dazzlingly brilliant those early morning hours of the day. he road was almost deserted with only occasional traveler here and there. ow and then, a tricycle* would pass by ith one or two passengers riding inside. kind of peacefulness prevailed on that zy Sunday morning—the kind that bsorbs an individual and allows his ind to be filled with many pleasant oughts.

Whatever may have been going rough Nimrod's mind that morning was uddenly interrupted by the sound of a st-moving tricycle, hurriedly moving up ehind him. He turned to see what was appening, only to discover himself in e direct path of the vehicle and it ready upon him! It was too late for him move, too late for the driver to stop. aster than one could think, Nimrod was it and run over by the tricycle!

When Rev. Basarte arrived at the hurch, he did not see his son but ought little of it, supposing him to be ff nearby with some of the other boys. owever, as Sunday school neared its end, the pastor was becoming concerned because his son still had not arrived. As he pondered the matter, two men entered the church and asked for Pastor Basarte. One of the men spoke, ''Please don't be alarmed, but your son is in the hospital. He has been hit by a tricycle; come, let's go see about him. I am the father of the tricycle driver.''

Pastor Basarte calmly took the news, then shared it with his members and asked them to pray for Nimrod. When he arrived at the hospital, he found his son cut, scraped, and bruised—lying on a cot and crying in pain. Almost two hours had passed and the hospital had done nothing for him! The decision was made to move him to another hospital and treatment was given. But X rays revealed a very severe fracture of the bone in one of Nimrod's legs and surgery was required the next day to repair and reset the fracture. The entire leg was placed in a cast up to the thigh, and Nimrod was to begin a stay of two weeks in the hospital where he would continue to be treated.

The driver of the tricycle was declared to be at fault in the accident, but according to him, he had not seen Nimrod on the way that morning because of the blinding rays of the sun against him. Nimrod has since been dismissed from the hospital but he will continue to be treated as an outpatient for some time to come. A love offering has already been sent to the Basarte family, through the mission, to help with Nimrod's medical expenses; but your prayers are needed and are requested for the complete healing of his body.

Rev. Basarte commented, ''Sometimes things happen like this that we cannot understand. We think God is not with us, but it brings us deeper and nearer to Him. I am trusting in God; in everything that happens, God has His own purpose.''

*Tricycle—A motorcycle with a built-on body and a third wheel added, to allow the transport of additional passengers. Normally used as a ''for hire'' vehicle in carrying passengers short distances.

ANOTHER NEW MISSION



The Eastwood Free Will Baptist Church of Fayetteville has endorsed its pastor, the Rev. Taylor Hill, and several of its members to start a new Free Will Baptist mission. This is the third mission that the Eastwood church has endorsed since it was founded 12 years ago when the First Free Will Baptist Church Goldsboro endorsed Mr. Hill to direct this new work. Mr. Hill was assisted by John Adcox in the work of the mission.

The new mission pictured above is located in Hill's Office Building, 1209 Arsenal Avenue (Haymont Area), Fayetteville. Mr. Hill states, ''Fayetteville is the fastest growing area in North Carolina and we need more churches located here.''

The new mission held its first service on May 9, with an attendance of 48. The offering for this service was $638.80. Mr. Hill also stated that the new mission has been endorsed by the State Home Missions Board, although it is expected to be self-supporting.

Dean Kennedy has been chosen to serve as assistant director of the mission. The group has chosen for its name the ''Happiness Free Will Baptist Mission.''



NORTH CAROLINA WOMAN'S AUXILIARY CONVENTION

The North Carolina State Woman's Auxiliary Convention held its annual meeting Thursday, May 6, at the Free Will Baptist Children's Home at Middlesex, hosted by the Western District. The convention theme was "Great God, Our King."

Miss Leah McGlohon directed the congregation in singing "America," with Mrs. Fred Register as organist. This was followed with the invocation by the Rev. Joe Ingram.

Mrs. Geneva Wilder gave the morning devotions with the Rev. Dwight Chapman offering prayer.

Mrs. James Joyner, president of the Western District Woman's Auxiliary, welcomed us to the convention. She presented Mr. Sam Weeks, superintendent of the Home, who extended the invitation to use the facilities of the Home and announced that lunch would be served in the dining hall. Mrs. Ivery Daughtry of the Cape Fear District graciously responded to the welcome.

Mrs. Sterling Duncan, vice-president, brought greetings and expressed deep regret that Mrs. D. W. Hancock, president, was absent due to the illness of her husband. She thanked everyone for the good response in exceeding quotes for denominational enterprises. She challenged us to do all for the glory of God. Mrs. Duncan also recognized the ministers, delegates, district presidents, and the various enterprises represented.

Following a short business session, Mrs. Myrtice Cartrett Williams gave a resumé on the life of Mrs. Sterling Duncan, the vice-president, and on the behalf of the convention presented her a life membership award.

Mrs. David W. Hansley, youth chairman, presented Miss Ramey Jo Dickerson, AFC winner in the declamation contest. Her speech, "What Jesus Means to Me," was very inspiring.

Misses Shelley Jones and Jo Clifton read their winning essays. These were very well done. The chairman announced that the next year's topics would be "Freedom in Christ" for the declamations, and "My Call to Witness" for the essays.

"O Worship the King," directed by Miss Karen Register, was sung as the offering was taken. Mrs. John Taylor prayed the offertory prayer.

Mrs. Irene Patton directed the Mount Olive Singers in a rendition of several numbers relating to the bicentennial theme of the convention.

Dr. W. Burkette Raper brought the sermon, "One Nation Under God," which was very informative and challenging. On motion presented by the resolutions committee and carried by the convention, the sermon will be published in "The Free Will Baptist."

Mrs. Bruce Barrow prayed the benediction and grace for lunch.

The afternoon devotion was special music by the Children's Home was very warm and well received. Mr. Weeks also thanked the convention for over $4,000 contributed for appliances for the cottages.

Mrs. Lula Daw of the Albemarle District presented an impressive memorial service, followed with special music, "God Understands," by the Rev. Francis Garner.

The business session included various reports. The financial report given by Mrs. Raymond Sasser was the best on record.

The projects for the ensuing year are as follows: $3,400 for foreign Missions; $1,000 each for Mrs. Vance Link, Mrs. J. E. Timmons, and Mrs. Wayne King; $500 for the Rev. and Mrs. Fred Baker; $2,500 for home missions, $3,000 for the Children's Home to be used for recreation and playground equipment; $2,500 for Mount Olive College designated for dormitory campus lighting; and $15 per auxiliary for the Retirement Homes.

Russell Duncan made some brief remarks for Mount Olive College and the Rev. Doug Skinner represente Cragmont Assembly. Mrs. A. Chandler also gave a brief financi report of the assembly.

Mrs. Lillie Mae Sasser gave the fina cial report of the Anna Phillips Lo Fund. She asked the delegates to publici the fact that there are loans availab for those wishing to apply to further the education.

The secretary announced the followi "A-1" auxiliaries: Cape Fear Distri —Johnston Union, Palmer Memori and Tee's Chapel; Eastern Distri —Bridgeton, Christian Chapel, Gr Branch, First church of Kinston, Ho Springs, Moseley's Creek, Rock of Zio Sarecta, Juniper Chapel, Davis, and Co Creek; Western District—Calvar Friendship, Pleasant Grove, and S Mary's.

The 50th session was announced f May 5, 1977, at Mount Olive College.

The nominating committee's repo was presented by Mrs. Frank Walsto chairman. The following officers we elected by acclamation, and Mr Walston used a "Flower Garden" then for the installation of the following: Mr Sterling Duncan, president; Mrs. Albe Proctor, vice-president; Mrs. V Burkette Raper, secretary; Mrs. Almor Warrick, corresponding secretary; Mr Raymond Sasser, treasurer; Mrs. Fr Register, study course chairman; Mr Dola Dudley, missions chairman; Mr David W. Hansley, youth chairman; Mr A. B. Chandler, program-pray chairman; Mrs. Hattie Bright, fie worker; and Mrs. Sam Week benevolence chairman.

Mrs. David W. Hansley was elected the Cragmont board and Mrs. Lorrai Sutton to the Anna Phillips loan co mittee.

The education committee, a ne committee selected to help students vocational guidance, is composed Mrs. Dianne Riley, Mrs. Marvin Water and Mrs. Royce Hamm.

Mrs. Dola Dudley prayed t benediction. There was the large attendance of ministers, delegates, a visitors that I ever remember. Truly, was a good day in the Lord.

Respectfully submitte
Mrs. Ruth L. Warrick
Corresponding Secret

STANCIL'S CHAPEL YFA VISITS REST HOME

The YFA of Stancil's Chapel Free Will aptist Church, Route 2, Kenly, along ith its director, Mrs. Marie O'Brien, nd a few other parents, visited the olonial Rest Home in Smithfield, on pril 24.

The youth entertained the residents by resenting a program of selected poems, ible passages, and songs. ellowshiping with the attendants, the outh distributed cupcakes and rownies. After the program, the YFA roup dined at the Pizza Hut in Smithfield.

An evening at the rest home proved to e a rewarding venture for the youth as ell as for the aged.

In response to several requests, the outh performed the same program at a unday night church service on May 2, 976.

Respectfully submitted,
Kathy E. Creech
Auxiliary Corresponding Secretary

IN MEMORY OF
Mrs. E. M. Buck

The following poem was written by rs. Eleanor Tew in memory of a beloved unt, Mrs. E. M. (Della) Buck. Her soul as gone on to its reward, but the emory of her love, faith and courage ves on in the hearts of those who knew er.

Mrs. Buck was a member of the First ree Will Baptist Church of Kinston.

e lived a life of love and courage,
t all of us knew its worth;
t those who knew her will remember
s they journey on this earth.

er love reached out to everyone,
specially those in need;
er wondrous faith showed everywhere,
every word and deed.

er faith gave her the courage,
er faith filled her with love;
know her love and courage came
om enduring faith in God above.

o me she was so special;
o me she was most dear.
er love and faith and courage
ll remember and hold ever near.

hese thoughts will always sustain me
s I journey in this world;
nd pray that we'll be united
hen the gates of Heaven unfurl.

THE CHURCH

by
Mrs. Royce Matthews

F	A	K	O	O	B	G	N	O	S	B	T	Y	C	C	M
R	E	D	E	M	U	S	I	C	F	G	H	R	H	H	U
I	I	L	J	N	O	C	A	E	D	K	A	A	O	T	S
E	R	G	L	W	O	R	S	H	I	P	N	I	I	N	I
N	E	N	P	O	N	O	S	S	E	L	K	L	R	E	C
D	T	I	R	L	W	B	I	B	L	E	S	I	S	D	I
S	S	G	A	M	N	S	O	P	Q	R	G	X	U	N	A
H	I	N	Y	S	U	S	H	E	R	T	I	U	R	E	N
I	N	I	E	S	E	R	V	I	C	E	V	A	O	T	P
P	I	S	R	R	A	T	L	A	P	U	I	N	H	N	I
V	M	N	O	I	T	U	B	I	R	T	N	O	C	I	A
N	O	I	T	A	T	I	D	E	M	W	G	M	X	R	N
S	U	N	D	A	Y	S	C	H	O	O	L	R	Y	E	I
Z	A	R	E	H	C	A	E	T	B	C	D	E	E	P	S
E	L	D	E	R	F	Y	L	I	M	A	F	S	G	U	T
C	I	R	C	L	E	Y	R	A	T	E	R	C	E	S	H

In the block of letters above you will find words that are usually associated with the church. The list of words below may be found spelled vertical, horizontal, diagonal, backward, or forward. The answers will appear in the next issue of the "Baptist."

~~Friendship~~
~~Prayer~~
~~Singing~~
~~Sermon~~
~~Music~~
~~Meditation~~
~~Thanksgiving~~
Teacher
~~Bible~~
~~Minister~~
~~Lesson~~
~~Choir~~
Chorus
~~Songbook~~
~~Circle~~
~~Worship~~
~~Fellowship~~
Altar
~~Auxiliary~~
Sunday School
Service
~~Contribution~~
Musician
~~Usher~~
Secretary
~~Pianist~~
Superintendent
~~Deacon~~
~~Elder~~
~~Family~~

News and Notes

of Denominational Interest

Elderly Church Leaders Celebrate Birthdays



Sunday, May 22, 1976, Mrs. Vina Wilson celebrated her ninety-second birthday. A 1915 charter member of the LaGrange, North Carolina, First Free Will Baptist Church, Mrs. Wilson is shown with her pastor, the Rev. L. B. Manning, who celebrated his seventy-sixth birthday, May 13, 1976. Mr. Manning pastored the LaGrange church in 1942, returned to the church as pastor in the early 1950's, and returned for the third time September 1, 1973, where he is continuing to serve.

Cape Fear Youth Rally At Eagles Nest

The Cape Fear District Youth Rally will meet Saturday, June 5, at the Eagles Nest Retreat Center near Dudley. The rally will begin at 4 p. m. with each church responsible for special music. After the rally everyone will spread the evening meal together. All members of the Cape Fear District are urged to attend and visitors are welcome.

Dedication Day at Owens Chapel Church



Sunday, April 25, Owen's Chapel Free Will Baptist Church, Route 3, Elm City, held a dedication service for all the accomplishments of the church during the past year. During the day the Rev. Edgar Benton, a former pastor, brought the morning and evening messages. Following the morning worship a picnic lunch was served in the back of the fellowship hall.



During the past year the church bought and installed new pews, pulpit furniture, and carpet. The woman's auxiliary of the church gave a new piano and planted shrubbery around the front of the church and placed rocks around it. They were helped by all groups of the church. The AFC gave a cross to t church with others giving candlehold and candles. The layman's league ha steeple put on top of the church a carpet in the parsonage. The upke committee installed a rug in the pasto study. All of these accomplishme were dedicated to the Lord and Savi Jesus Christ during this dedicat service.

Linda Webb, church reporter, stat "We thank God for our pastor, the R Jack Scarboro, and for the souls t have been saved this year. We pra God from whom all blessings flow."

Bethel Revival In Progress

Revival services are in progress t week at the Bethel Free Will Bap Church, Merritt. The services beg Sunday evening, May 30, and continue through Friday evening, Ju 4. The visiting evangelist is the R David Charles Hansley. He is be assisted by the pastor, the Rev. Jam E. Howard. Services are beginning ea evening at eight o'clock, and spe music is being rendered each eveni The public is cordially invited to atte the remainder of the services.

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

COMING EVENTS . . .

June 7—Summer School Registration the First Session, Mount O College, Mount Olive, North Carol

June 20—Eagles Nest Summer Ca Begins, Located Near Dudley, Nc Carolina, and Sponsored by Mo Olive College, Mount Olive, Nc Carolina

June 28-30—General Conference Original Free Will Baptists, First F Will Baptist Church of Durh North Carolina

Free Will Baptist Children's Home

MIDDLESEX, NORTH CAROLINA 27557

"A Christian Home for Boys and Girls"

ELIGIOUS CONTRIBUTIONS FOR APRIL, 1976

Religious contributions to the Children's Home for April, 1976, total 2,396.71, and were given as follows:

Albemarle Conference

Tabor	$ 46.18
Zion	100.00
	$ 146.18

Blue Ridge Association

Cedar Hill	$ 24.00

Cape Fear Conference

dsboro, First	$ 50.00
nston Union	200.00
e's Chapel	650.72
mer Memorial	155.11
asant Grove	100.00
Mary's Grove	55.00
ithfield, First	450.00
Total	$1,660.83

Central Conference

pen Grove	$ 184.00
den	155.00
hany	44.64
ck Jack	38.22
mmunity	56.00
da's Grove	25.00
gewood	402.56
e Union	196.35
endship	468.67
enville, First	10.00
msley	50.00
kory Grove	25.00
g's Cross Roads	100.00
tle Creek	55.00
mondsville	5.00
ter's Creek	81.49
ace	9.00
ney Grove (Beaufort)	80.00
edy Branch	115.00
anoke Rapids	5.00
cky Mount, First	60.00
ratoga	50.00
nterville	110.00
Total	$2,325.93

Eastern Conference

tioch	$ 100.00
thlehem	10.00
Bridgeton	50.00
Core Creek	90.56
Crab Point	15.00
Deep Run	50.00
Dublin Grove	80.00
Folkstone	100.00
Friendship	34.79
Gethsemane	10.00
Hillsberry	20.00
Holly Springs	300.00
Indian Springs	11.00
Lanier's Chapel	20.00
May's Chapel	25.00
Eula Jones	5.00
Third S. S. Convention	30.00
New Bethlehem	29.57
New Haven	34.00
Northeast	93.20
Oak Grove	160.00
Oriental	25.30
Rock of Zion	34.61
Sandy Plain	134.00
Sarecta	87.40
Smith's New Home	12.00
Smyrna	50.00
Sound View	110.00
Warden's Grove	25.00
White Hill	25.00
Wintergreen	24.75
Total	$1,766.18

Pee Dee Association

Emerson	$ 100.00
Oak Grove	75.00
Total	$ 175.00

Piedmont Conference

Bethany	$ 27.47
Christ	20.00
East Rockingham	76.30
Durham, First	25.00
Total	$ 148.77

Toe River Association

Roaring Creek	$ 45.11

Western Conference

Barnes Hill	$ 10.00
Black Jack Grove	100.00
Branch Chapel	146.91
Everett's Chapel	288.30
Fremont	75.00
Friendship	15.00
Holly Springs	600.00
Kenly	5.00
Little Rock	5.00
Living Waters	500.00
Marsh Swamp	30.00
Micro	250.00
Milbournie	133.00
Mt. Zion (Wilson)	15.00
New Sandy Hill	50.00
Northern	800.00
People's Chapel	25.00
Pine Level	405.00
Pleasant Grove	407.85
Pleasant Hill	63.13
Pleasant Plain	100.00
Rains Cross Roads	100.00
Rosebud	5.00
Stancil's Chapel	36.76
St. Mary's	95.00
Stoney Creek	325.00
Union Chapel	32.50
Union Grove	126.26
Wilson, First	1,350.00
Total	$6,094.71

Other States

Bim, W. Va.	$ 10.00

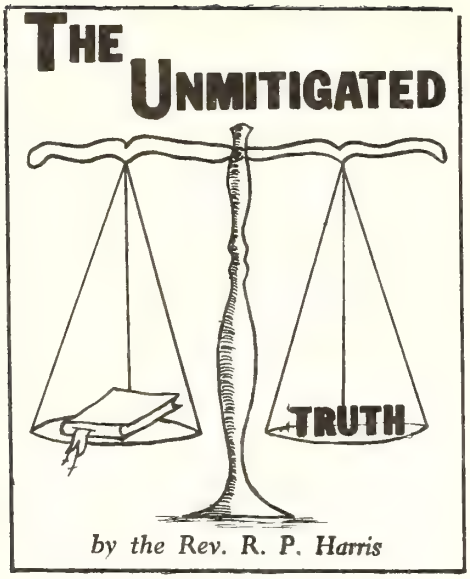
MEMORIAL CONTRIBUTIONS FOR APRIL, 1976

Memorial contributions to the Children's Home for April, 1976, totaled $72.50, and were given as follows:

J. H. Dail by Virginia Albertson.
L. H. Poole by S. A. Pittman.
Russell Benton by Mr. and Mrs. Deryl O'Briant.
Joe B. Faison by W. S. Williams Jr.
Jason Gaskins by George Ipock.

WHICH CHRIST?

A very learned man once said to a little girl who believed in the Lord Jesus: "My poor little girl, you don't know whom you believe in. There have been many christs. In which of them do you believe?" "I know which one I believe in," replied the child. "I believe in the Christ who rose from the dead."—Selected



Scriptural basis: ". . . by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: Yet not I, but the grace of God which was with me. Therefore, whether it were I or they, so we preach, and so ye believed" (1 Corinthians 15:10, 11).

THE GRACE OF GOD

(Part IV)

Paul declares that it pleased God to call him by His grace, to reveal His Son in him, so that he could effectively preach the gospel among the heathen. God reached out for the life of Paul and Paul became obedient and willing to present his body a living sacrifice, holy, acceptable unto God. He denied the world and all its grandeur, riches, and pleasure so that God could transform him, renew his mind, and prove what is that good and acceptable and perfect will of God.

The road of humility is a broad road in that it does away with all habits, customs, and worldly things and prepares the heart for new pursuits, endeavors, and achievements. It is impossible for man to take material things with him in the grave. It is impossible also for man to benefit from God's grace unless he gets rid of the ties he has with the world. God will not equip us with the advantages of His grace, nor will He allow us the use of these riches and benefits until we humble ourselves and present our bodies living sacrifices, holy and acceptable unto Him.

For a better understanding of how God's grace fits and empowers us we need to take into consideration His holy requirements. A study of the act of God in establishing the priesthood, beginning with Aaron, will reveal how important it is for us to do exactly what God requires. Aaron and others who were appointed priests were required to wash themselves clean, this being a symbol of spiritual cleanliness before God. The soul must be washed and made clean from all sinful conformity and contamination of the world before God issues righteous garments (the robes and adornments, frills and fringes) which God allows are for His glory, not ours! Notice how God gave detailed description of the priest's wardrobe and gave instruction as to how these items were made—even the fringes, tassels, stitchings, etc.—how they must appear on the garments. Likewise, the person acquiring God's grace must be willing to adorn himself with the items of dress in keeping with God's design and order.

Another good example of God's requirements for spiritual dress is reflected in our modern times. Man has come a long way toward desegregation. God is not pleased with the mixing of blood and the ending of race identifications through mixed marriages. But the world is doing this through satanic manipulations of our society. Man is trying to build a citizenship made from mixed, mongrel races to populate the world. Satan has also created another conspiracy to break down and mix the sexes so as to create world citizens without sexual identification. Satanic interests are making a play to remove all sexual privacy by making everyone appear to be a person rather than a man or a woman. Some have gone so far as to advocate the mixing of men's and women's lounges, rest rooms, etc. All of these satanic efforts are designed to converge upon our society and break down the holy estate of womanhood and manhood. Women demand that they be given equal rights in all work, sports, and social and educational activities. Men are cooperating for obvious reasons. More on this subject could be said, but it is the opinion of this writer that enough has been said to cause the reader to do some research and study. I will quote from Deuteronomy 22:5, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God."

Finally, God's grace is sufficient we need to be fitted to support kingdom work at any cost. Whatever requires of us His grace empowers fits us to do it. This means that we wil able to ". . . grow in grace, and in knowledge of our Lord and Saviour Je Christ. . . ." (2 Peter 3:18). After al is the goal and the worthy aspiratio every sincere Christian to improve obedience and service as long as he c Let us, then, be mindful of God's gr and fit ourselves in the pattern wh gives us a healthy, godly, spiritual, fruitful Christian life. Amen.

IN MEMORIAM

Mrs. Henrietta Dixon

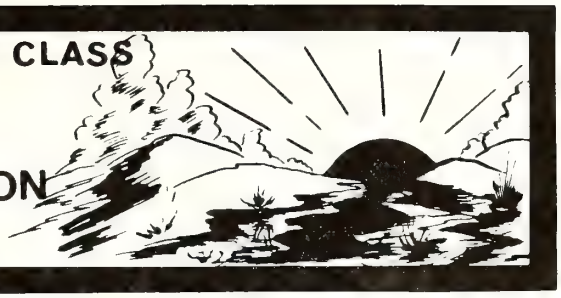
Mrs. Henrietta Dixon was born September 14, 1923, and was cal home on October 30, 1975. Mrs. Di was always ready and willing to p ticipate in any activities which were progress in the church, auxiliz Sunday school, or her community. S always contributed her time and financial support toward any Christ endeavor which was undertaken in neighborhood. We miss her gr personality and her sweet smile as endeavor to perform our duties in various activities of the church. Her h and presence are greatly missed wh benevolence work is in progress in t community because she could always counted on to support any work whi was in Christ's name.

Mrs. Glennie Kite

Mrs. Glennie Kite was born Augu 14, 1899, and was called home September 18, 1975. Mrs. Kite suffer for many years but she patiently endur her afflictions. She was interested in o auxiliary and enjoyed fellowshiping w each one who visited her during h extended illness. She was faithful keep up her financial obligations in h auxiliary work, although her heal hindered her and prevented her bei present much of the time. We miss h very much and there will always be vacancy in our midst which was filled l her love and kindness while she w here.

Lovingly submitted,
Oak Grove Woman's Auxilia
Vanceboro, N. C.

ST. CLAIRE BIBLE CLASS
THE SUNDAY SCHOOL LESSON



For June 13

THE CHURCH ORGANIZES

Lesson Text: 1 Timothy 3:1-13
Memory Verse: Ephesians 4:11, 12

I. INTRODUCTION

The Christian church had its beginning on Pentecost when Peter and the other disciples preached to the multitude of people who were assembled in Jerusalem to observe the feast. We are informed that as a result of the Spirit-filled preaching of that day about three thousand converts were won over to the cause of Christ and associated themselves with the body of disciples.

In the earliest days of church history the apostles served as bishops or overseers, but as the body of believers grew and the work of the church embraced things other than the preaching of the gospel, it was deemed necessary to ordain deacons to assist in the work. Thus we see that there were two ordained officers present in the Early Church. The bishops, whom we now know as ministers or preachers, were ordained to proclaim the Word of God, to offer prayers and supplications and to exercise general oversight over the evangelistic efforts and spiritual growth of the church body. The deacons, who are still called by that name, were to be assistants to the pastor. It became their duty to serve at the Lord's Table, to distribute the benevolent gifts of the church, and to exercise leadership over those facets of the church work that would give the ministers more time for prayer and the preaching of the word. —**The Senior Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. In last Sunday's lesson we saw the birth of the church as a living being, an organism; in this lesson today we see the beginning of the church as an organization. It is important to see that the church is both an organism and an organization.

B. There are some who deny that the Apostolic Church had any type of organization. Some of these people who claim that they do not believe in organization have formed themselves into organizations to fight organization. Just as the church must be an organism and have the life of God; it must also be an organization and be equipped to function in a business-like manner in this world.

C. A church usually has many officers and committees, but there are only two officers that are ordained—deacons and pastors. Why do you suppose that God set these two apart in a special way? Does this mean that the church should have no other officers? We believe that it is because of the importance of these two officers that God showed us that they should be ordained.

D. The pastor is the leader of the church. A church can rise no higher than its leader is capable of taking it. So it seems important that churches be careful of the persons they select as pastors. Much more is required of a pastor than that he be able to preach. Does he have character? Is he qualified educationally and emotionally? He must be the kind of person that will lead the local church in the way that it should go. Churches should be careful in their selection of pastors.

E. How do most of our churches select their deacons? Some select them without any consideration except that someone nominated them in a meeting. Deacons are as important as the pastor; therefore, they should be prayed about, and much thought given to their selection. When a church fails to do this, it is asking for trouble.

—The Bible Teacher (F. W. B.)

III. ADDITIONAL TRUTHS

A. A farmer broke his arm in an accident. The doctor set it, put a cast on it, and told the man not to use it. It took longer than usual to heal. When the doctor finally was able to remove the cast, the farmer nearly fainted at the sight of his arm. It had decreased in size and was shriveled and pale. He could barely lift it. The doctor said, "We have here a classic case of atrophy. The only way to get that arm back to normal size and function is slow but steady use."

Atrophy means a wasting away from disuse. Every member of the church must find a job to do or become atrophied. The Lord intends for every saved person to be a functioning member of the body. Church leaders must involve all the members of the Lord's body in the work of ministering (see Ephesians 4:11, 12).

In this lesson we have learned of the wonderful provision of God for the protection and development of the congregation by setting up two special functions to care for the welfare of the flock. But we have also seen what happens when men are motivated by greed and ambition rather than by the revelation of Heaven.—**Standard Lesson Commentary**

B. "As a football coach, I have had a chance to see some things that the crowd seldom notices. The crowd sees the touchdown and the man carrying the ball; perhaps only the coach notices the tackle who takes care of his assignment, and then picks himself up to throw the extra block that clears the way for the ball carrier. And the coach knows that even the scrubs, the managers, and the water boys are necessary. The work is one. So I think that God knows that the work of His Kingdom is one.

"It takes much real work to meet the needs of men. The farmer sows the grain and harvests it. The trains do the transporting; the mills grind the flour. The merchants take it from the trucks. The housewives knead the dough, and bake the bread . . . The work is one. And every workman may show the character of God when he can say at the end of the day with the Creator: 'And God saw that it was good.'

"Why do so many of us expect the pastor to do it all? We have no right to expect more of him than of ourselves—and the requirements laid on him as a leader of Christian effort should be laid equally on **us** if this is to be a team on which everyone does what he is expected to do."—**Tarbell's Teacher's Guide (1964)**

STORIES for our youth



CAMP ROBBER

by
Betty Steele Everett

RANDY flung his bag onto the bunk, then he looked around the cabin to see who his buddies would be at Bible camp this year.

"I'm Chuck Halstrom," a big, blond boy introduced himself. He gestured to each of the others, naming each one. "A couple aren't here yet," he ended, nodding at the empty bunks, "and one is going to surprise you. Have you ever seen a boy just out of reform school?"

There was a moment of silence, then excited voices rose, urging Chuck to tell them more.

"His name is Les Walters," Chuck said, "and he was in reform school for stealing from lockers at school. The chaplain is a friend of Dad's, and he thought that Les was close to making a decision for the Lord. He also thought that it would help Les if he could come here to see Christian fellows have as much fun as his old gang."

In the silence, the screen door banged, and a tall, thin boy came in. He glanced around, then he shrugged his shoulders and threw his new bag onto an empty bunk.

"Les Walters?" someone asked.

"That's me. Oh, I forgot my canteen." He left, slamming the door again.

"He doesn't look like a crook, does he?" Chuck asked in a whisper.

"He isn't!" Randy said. "He has paid for whatever he has done, and by the end of the week he may be a Christian, too."

Chuck shrugged. "I doubt it. I don't trust him, and I'm keeping an eye on my stuff—and on him!"

Les came back in. "What kind of bird is that outside? It's big and gray, and it's eating scraps."

"It's a Canadian jay," Randy said, introducing himself. "They're all over these north woods, and they'll eat anything. Come on and meet the gang."

The boys answered the introduction politely, and a minute later the counselor came in. "Get your Bibles, boys! It's time for the first meeting."

As Randy pulled his Bible from the duffel bag, something fell out.

"What's that?" Chuck asked.

"A cross I designed and made myself. It's aluminum, but it looks like silver. I usually carry it in my pocket."

"What's that in the center?" Les asked, coming over to look at it.

"It's a mustard seed. Christ said that the kingdom of heaven is like that. And He also said that if we had faith the size of this little seed, we could move mountains."

"I wish I had one," Les said.

"Maybe we could make some in crafts," Randy said. "But we should get to class now!"

In the Bible class it was obvious that Les had never had any church background. He couldn't answer even the easiest questions.

"I'm pretty stupid when it comes to Bible knowledge," Les admitted to Randy as they walked to lunch.

"Come on the hike to Gospel Hill this afternoon. There'll be a good chance to talk."

"O. K.," Les said, "but I wish I had something concrete like that cross of yours. I'm going to make one."

The boys were ready to leave on the trail to Gospel Hill when Chuck came running up. "Lend me your cross, Randy. Mr. Robbins in the craft shop wants to see it."

Randy handed over his cross, and then he started up the trail with Les and the others. As they climbed, Randy tried to explain what being a Christian meant to him. Les listened, but he hesita when Randy asked about his o commitment.

"I'll see," was all Les said.

After the hike, the boys joined softball game. Randy was on first b when Chuck appeared behind third ba waving the cross.

"Put it on the log," Randy call "I'll get it when I come around."

But the next two batters flied out, ar disappointed, Randy forgot the cross. was dressing for dinner when remembered it.

"I'm a host tonight; I don't have ti to go for it," he told Chuck.

"I'll bring it."

Later in the dining hall, howev Chuck shook his head. "It wasn't the Someone must have picked it up a forgotten to give it to you. Make announcement!"

But after Randy described the cro and where it had been placed, there w no response.

Walking back to the cabin, Chu said, "Anyone who picked it up for y would have said so—except one pe son."

Randy stopped walking. Chuck mea Les! "But Les wouldn't take it!" Ran declared.

"He has said a couple of times that h would like to have it. And he was playin ball this afternoon."

"But the cross isn't worth anythi except to a Christian," Randy argue "and a Christian wouldn't steal!"

"He probably only thought about ho much he wanted it. He wasn't in refor school for nothing!"

"I don't believe it!" Randy sai "Maybe it fell off the stump."

"I looked! I tell you, Les has to be th one! There's no one else! I say w should come right out and demand back. If we let him get away with thi there's no telling what he'll take befor camp is over!"

Randy shook his head. "We can accuse him when we're not sure!"

Chuck sighed. "O. K., but we ca watch him! And hunt for the cross, too!"

Randy didn't ask what Chuck mean but the next afternoon, when he com back to the cabin early from th swimming pool, he found Chuck goin through Les's things.

"I'm looking for your cross!" Chuc defended. "He must have somewhere!"

Put his stuff back!'' Randy ordered. egan replacing some things himself. What are you fellows doing?'' ey jumped as Les came angrily ugh the door.

We were—'' Randy sputtered.

Going through my stuff!'' Les ped. ''Why? I don't have anything n taking.''

Oh, no?'' Chuck asked. ''What t Randy's cross?''

The one he lost? But I didn't find

No, you didn't 'find it,'' Chuck , his voice shaking, ''you stole it!''

es's face went pale. ''Do you know t me?'' he asked in a low voice. ey promised—''

Being in reform school doesn't er to us,'' Randy said, finding his e. ''Honest!''

Yeah!'' Les barked. ''You're not ching anyone else's stuff! You knew as in reform school, so as soon as ething was lost, you thought I stole should have known you were all !''

e whirled, and the door slammed ind him.

andy rushed outside, but Les had ppeared, and by evening he was still ce.

I wonder where he is,'' Randy said hey stood in line for dinner.

Probably thinking up a good alibi,'' ck said.

But the cross wasn't in his things,'' dy reminded him.

huck started to answer, but another came up, grinning and waving ething.

My cross!'' Randy said. ''Where did get it?''

You won't believe it! On our nature , a Canadian jay flew over with ething shiny in his mouth. We held bread, and he came down. He pped what he was carrying—your ss!''

andy stared. ''The book I read said some people call these jays 'camp bers' because they'll take any kind of or anything small enough to carry! cross would shine in the sun on the mp, and it's light enough for him to ry!''

A bird took it?'' Chuck asked. ''Not ?''

Come on!'' Randy said, forgetting ner as he thought of Les. ''We've got to find him! And when we do, we're going to beg him to forgive us and to give us the second chance we didn't give him!''

He leaped down the dining hall steps, heading for the trail to Gospel Hill. And with every step, Randy was praying harder than he had ever prayed before.—Selected

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WHERE IS GOD?

by Hazel Casey

(These are some of the thoughts inside the heart of a primary child.)

My daddy says He is everywhere;
My mother tells me that He sees everything that I do;
My Sunday school teacher says that God made the whole world;
But just how could He do all of that?
Do you think He had some help—maybe some volunteer workers?
That seems to me a lot of work for one man to do.
My preacher tells me that I must trust Him because He gave His Son, Jesus, to die on the Cross that I might be saved.
That sure was a big thing He gave to the world—His son—to die for us.
My preacher also said that I must repent of my sins, and ask the Lord to come into my life, and save my soul.
I will do just that right now.

Please God, take all the ugly, mean things out of my life, and make me so I will not desire that part of the world that I should not.
Help me to do good, and not bad things.
I receive you, dear God.
Now—I see you God;
I see you in my daddy's smile;
I see you in the way my mother cares for me;
I see you in the way my Sunday school teacher teaches me, and shows me that she loves me;
I see you, God, in my preacher;
I see you in every tree, flower, bird, hillside, and also in the sunshine and in the rain.
Yes, now I really know you, God.
Thank you for saving my soul!

''LET FREEDOM RING''

Carrying forth the bicentennial theme, as a continuation of the one featured at the State League Convention this year, ''Let Freedom Ring'' will be the theme of the Christian Cadets' Conference, June 28—July 3, at Cragmont Assembly. The emphasis of this theme is ''Freedom from Sin,'' with the classes of the week covering the facets of ''Freedom Is.''

These classes will be taught by the staff as follows: Patrick Henry, the Rev. Tommy Evans; Thomas Jefferson, Mr. Barry Chambers; Marquis de LeFayette, Mr. Lonnie Mann; Paul Revere, the Rev. Dwight Chatman; Martha Washington, Mrs. Grace Jones; Abigail Adams, Mrs. Janice Mann; and Rebecca Boone, Mrs. Sandy Chatman. In charge of the music will be Dolly Madison, Mrs. Dianne Riley; and Betsy Ross, Mrs. Linda Chambers.

George Washington, the Rev. Rod Jones, will serve again this year as the cadets' director. A lovely plaque was presented Mr. Jones during the conference last year at a camp fire testimonial service for his nine years of service to the Christian Cadets' Conference.

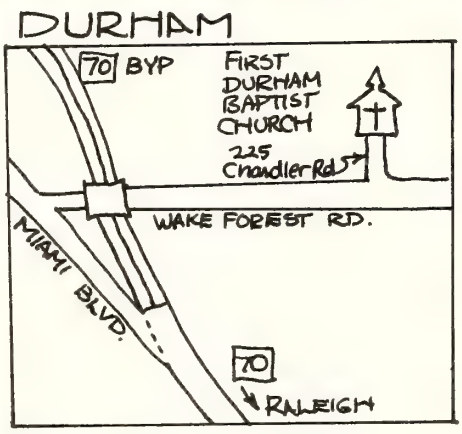
Registrations for the conference are to be sent to the Rev. Rod Jones, 300 Fleet Street, New Bern, North Carolina 28560.

To the Readers of THE FREE WILL BAPTIST:

Please accept my love to you for all your kind responses to the editorials which I prepared during the illness of our beloved editor, Tommy Manning. Even though my writings can never reach the heights and depths of inspiration of those of Mr. Manning, I agreed to try to assist him in the editorial area during the time when his ear surgery was impending, the time of his hospitalization, and the period following.

Again, it was good to walk with you in thought and ideas through the editorials. Now let us continue to walk together as we share our lives in love and prayer for Mr. Manning's continuing recovery and for one another. **Joyce Proctor Beaman**

(Editor's Note: My sincere thanks to Mrs. Beaman for her most unselfish assistance! Even with an activity calendar overfilled with necessary duties and commitments, she very graciously consents to serve in any capacity to help her fellowman and to advance the cause of our Lord. Her guest editorials have met with excellent favor, as commendations have come to my office via phone and personal conversation. Those who have read Mrs. Beaman's editorials will readily agree with me that she is much too modest in her self-appraisal.)



GENERAL CONFERENCE OF ORIGINAL FREE WILL BAPTISTS

(June 28—30, 1976)

The annual session of the General Conference of Original Free Will Baptists will begin Monday evening, June 28, in the First Free Will Baptist Church, 225 Chandler Road, Durham, with the annual Youth Conference. This is to be followed on Tuesday, June 29, with the annual Woman's Auxiliary Convention.

Tuesday afternoon, at 4 p. m., the Board of Directors of the General Conference will hold its annual meeting. This will be followed with the conference's evangelistic service Tuesday evening, at 7:30, in the sanctuary of the church.

The Wednesday session of the conference will be held in the Memorial Auditorium, Fayetteville Street, Raleigh. The program on Wednesday will be a first for the General Conference in that a well-known evangelist, the Rev. Bob Harrington of New Orleans Louisiania, will bring the message from God's Word and greetings in the name of the Lord Jesus Christ.

AMERICA'S MOST EXCITING EVANGELIST
BOB HARRINGTON

■ Books
■ Records
■ Radio & TV
THE CHAPLAIN OF BOURBON STREET

Please make your plans now to attend this special bicentennial year conference. A complete program of the conference will appear in a later issue of "The Free Will Baptist." We look forward to seeing you and having a rejoicing good time in the Lord at this annual conference. To all Christian friends we say, "Welcome in the name of our Lord and Saviour Jesus Christ."

For the pastors who plan to attend the "Pastor-Wife Dinner," please fill in the following form and return to the Rev. M. E. Cox, 421, Idlewood Drive, Durham, North Carolina 27703, no later than June 21. The cost of the meal will be $3.50 per person and is being catered by Wilbur's of Goldsboro.

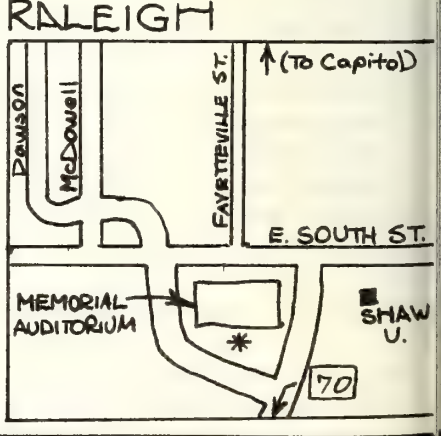
Respectfully submitted,
The Rev. Harry A. Jones
Secretary

I plan to attend the dinner. There will be (number) _____ in my party.

Name _____

Address _____

_____



the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JUNE 9, 1976



"But Daddy, you're already famous in my heart." How beautiful the sound of those words! And how great a challenge: to live up to that faith and confidence. God help us to fill the shoes he expects us to wear!

EDITORIAL...

Famous in the Heart

Some little insignificant honor had come the father's way, and quite by accident the little boy learned of it. He was thrilled to know that one of his daddy's literary efforts had merited inclusion in a book that would soon come off the presses.

The little boy knew about books and things, because such were (and are) his father's business (or at least writing and editing are his occupation). The father played down as much as possible what the little boy considered a great honor; but certainly, he was appreciative of the child's esteem and equally appreciative of the literary board's selection of a poem which he had authored. Nevertheless, knowing how disproportionately immature minds can view events, the father tried (almost in vain) to diminish the child's high appraisal of what he considered "one of the greatest happenings in the world."

The whole weekend together was thrilling for both father and son, as they enjoyed each other's almost constant companionship: visiting with relatives, shopping, going to restaurants, going to a pancake house with friends, riding in the car; and then the very special event on Sunday: going to Sunday school and church together. During the church service, the father occupied the organ bench as usual, and the little boy held the usual seat for him on the front pew, advising those who sat down sometimes too near that he was "saving that seat" for his daddy.

After the choir had finished their selection, the father took his seat beside his son. The son sighed, as if to say: "At long last you're here!" He snuggled close to the father—almost too close, but the father didn't discourage the loving gestures: the touches, the clasping of hands, the looking of big eyes into older but smaller eyes, the hugs, the little soft whispers of "I love you, Daddy" and "I'm proud of you, Daddy" and "You're the best daddy in the world." Even during a worship service, who could chastise a child for open honesty and sincerity? After all, thought the father, "of such is the Kingdom of Heaven."

Church being over, father and son walked to the car together, the son as close as ever to that "big man" in his eyes. Inside the car, the little boy again positioned himself as close as possible to his father's side—again without any rebuke on the father's part. Constantly talking about whatever interests little boys: baseball, swimming, and other sports (as well as what had been learned in Sunday school and church), about halfway home, the little boy fingered his church bulletin pensively and then looked directly into the father's face, clasping his hand in the process. "Daddy, someday you're going to be famous!"

Quite taken by the remark, the father swallowed a few times and responded: "Oh, I don't know about that, son. I'm not really that important. I doubt that I'll ever be famous." A hug was imminent and a closeness that was oh, much more than physical. Two hearts were beating together an emotional and spiritual refrain.

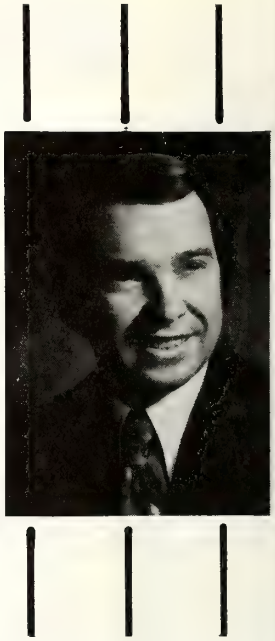
"But, Daddy, you're already famous in my heart."

The father swallowed again, and this time a tear wet his left cheek. He quickly wiped away the dampness and responded with a smile, looking away from his son, but nonetheless affirming his gratitude. "Well, son, that's the greatest reward I could ever have."

No more words were necessary. Both father and son were satisfied, and the father will never cease to praise his Lord for that manifestation of childish wisdom.

"But, Daddy, you're already famous in my heart." How beautiful the sound of those words! And how great a challenge: to live up to that faith and confidence!

Cover Photo by Harold M. Lam



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OPPORTUNITY TO CHIME IN ON BICENTENNIAL

. . . With Liberty Bell Scriptures from ABS

WHEN the Liberty Bell rings in the third century of these ited States, the words of the Bible will ate to the sound. Circling the crown e beloved bell are words from the Old ament: " . . . proclaim liberty ughout all the land unto all the bitants thereof: . . ." (Leviticus 10).

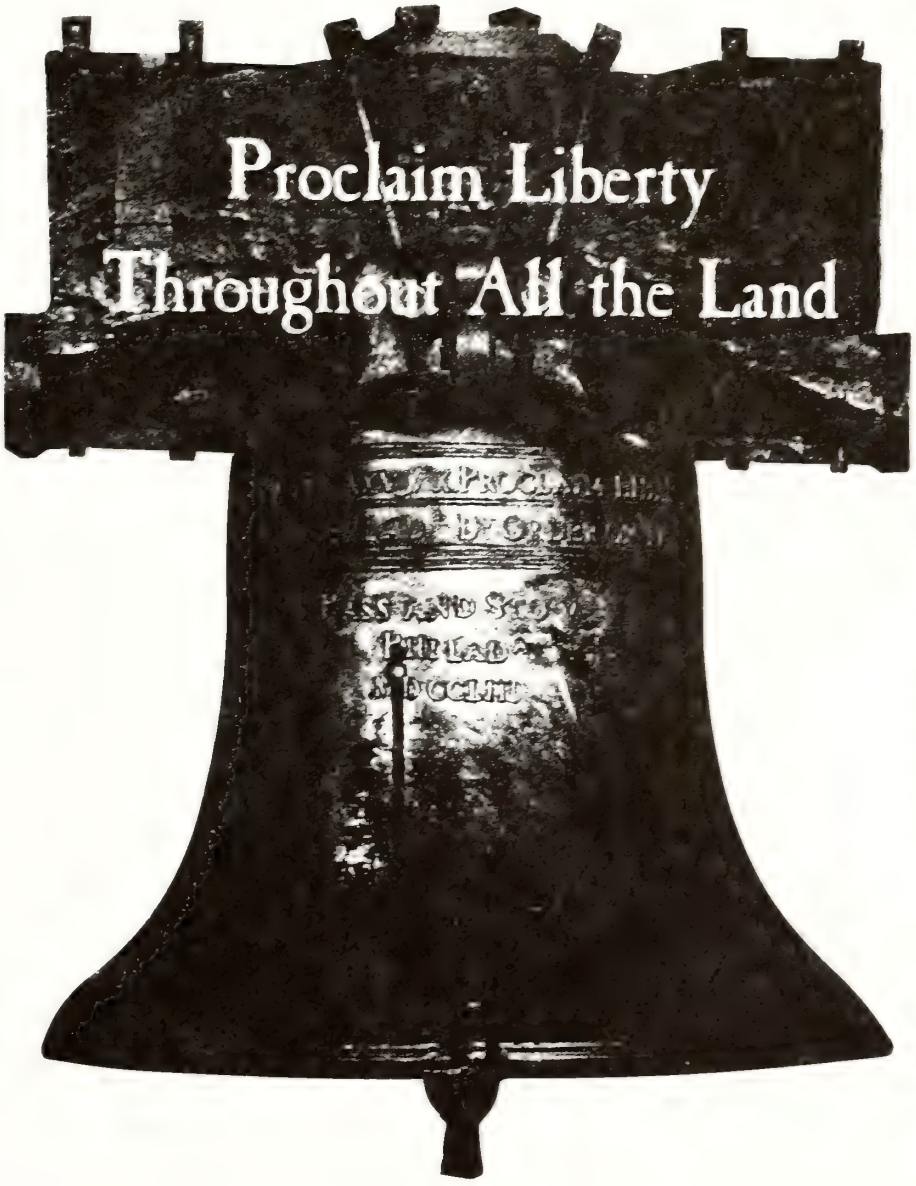
At precisely 2 p. m. (EDT), nday, July 4, 6, church bells over the country proclaim one of most religiously nificant, as well historically im- tant, events this eration of Amer- ns will ever wit- s. To com- morate this great nt, and to pro- e the nation's rches and syn- gues with a raningful mo- nto of this his- cal occasion, the erican Bible So- ty has pub- ed a 5 by 5 2 inch natu- copper-colored tographic like- s of the Liber- Bell, die-cut in exact shape of bell and its ings. The scrip- al words are mselves printed easy-to-read te lettering ve the bell itself.

In the reverse is a Scripture passage from Isaiah 61:1-4, which is particularly relevant as well as for the new century of independence, especially in the phrase: ". . . they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolation of many generations" (v. 4).

Churches and synagogues and other community organizations throughout the United States can distribute these Liberty Bell selections as spiritual reminders to the nation on this great bell-ringing occasion.

Television and radio will play a major role, with stations all over the country ringing bells over the airwaves at the designated hour for two minutes—and many of them enclosing this ABS Liberty Bell selection in their bicentennial promotions.

Also, as part of the bicentennial program for this particular happening, the American Bible Society will have available—upon request—two bicentennial one-minute radio spots, one of them recorded by John Warner, head of the Bicentennial Administration in Washington, D. C.; and one related directly to the American Bible Society program. Some television stations plan to use this tape as voice-over for appropriate bicentennial scenes.



These Liberty Bell Scripture selections can be ordered from the American Bible Society, 1865 Broadway, New York City, N. Y. 10023, at $2.46 per 100 unit. The one-minute spots can be ordered from the same address for $1 for each spot for placement on your local radio or television station.

PRESS RECEIVES SAFETY AWARD

The Free Will Baptist Press Foundation, Inc. was one of fifty-four business firms to be granted safety awards at the annual Pitt County Safety Awards Banquet, which was held Tuesday, June 1, 7 p. m., at the Greenville Moose Lodge. The banquet was sponsored by the Greenville Chamber of Commerce and Merchants Association, Inc., in cooperation with the North Carolina Department of Labor.

Serving as master of ceremonies for the program was Mr. Spencer Hill, member of the Industrial Committee of the Greenville Chamber of Commerce and Merchants Association. Invocation was offered by Editor Tommy Manning of the Press; and Mr. Tom Reese, chairman of the Safety Committee of Union Carbide Corporation, introduced the guest speaker, the Honorable T. Avery Nye Jr., commissioner, North Carolina Department of Labor.

Mr. Nye's theme, ''Safety Is a Team Effort,'' compelled the attention of the approximately two hundred fifty persons in attendance. Among his many poignant and thought-provoking statements was the affirmation that ''No safety program is effective unless it has the interest and enthusiasm of the employees of an institution.'' He emphasized that ''service to humanity is the best creed of life'' and further stated that ''we are indeed our brother's keeper.''

''The real purpose of this gathering,'' said Mr. Nye, ''is to honor you . . . for what each of you has done in occupational safety,'' which has allowed for ''the difference in mediocre and outstanding safety in North Carolina. With enthusiasm and dedication,'' he added, ''you can accomplish anything.''

Stressing the fact that ''voluntary compliance'' to safety standards has been one of the aims of the Department of Labor, Nye reminded those in attendance that ''government should return to realism,'' and that the cure for ''bigness'' in government is the individual's going an extra mile to make government restriction and control unnecessary. Alluding to a famous quotation, Mr. Nye stated that government is best when it governs least, confirming the belief that dictatorial, regulatory coercion toward any end is unfavorable, if not damaging to the democratic process.

Tommy Manning received the safety award on behalf of the Press, and attending the banquet with him and representing the Press also were two colleagues: the Rev. Raymond T. Sasser, comptroller; and the Rev. Jack Mayo, office manager.

The Rev. Walter Reynolds, general manager of the Press Foundation, makes the following statement in regard to the award: ''I feel that the Free Will Baptist Press Foundation, Inc. is fortunate indeed to have been among those business firms of Pitt County which received safety awards this year. It was made possible through the diligent efforts and cooperation of our employees. I want to express my appreciation and congratulations to them for making such a fine safety record in 1975.''

IN MEMORIAM
Mrs. Dora Joyner

The Woman's Auxiliary of the Free Will Baptist Church of Durham t in humble submission to the Hea Father's will in the life of Sister Joyner, knowing ''. . . that all th work together for good to them that God, . . .'' (Romans 8:28).

On May 2, 1976, Sister Dora killed in an automobile accident, and daughter, Mable Gibbs, was serio injured. ''Aunt Dora,'' as so many ca her, was called home to be with her on her eighty-fifth birthday. She w charter member of the former Edgen Free Will Baptist Church of Dur which is now the First Free Will Ba Church of Durham.

Her life has been an inspiration t who labored with her in this portio God's vineyard. The auxiliary co portray her life so beautifully: **S** symbolizes the genuine quality of redemptive experience with Christ. work in the auxiliary was proof of sincerity. **Royal Blue** represents Kingship of our Saviour and our heav destination. We are reminded of constant service to God even though had slowed her activities down, but was faithful in her fellowship with praying and encouraging us along. **Blue** reminds us of the unlimited w her life has reached out to both the yo and the old.

Yes, ''Aunt Dora,'' we will miss y but we know that you were ready w the Master said, ''Come home, my ch Heaven will be much sweeter and m dearer now that you are here.'' As rest from your labors and await reunion with those that mourn leaving, we shall endeavor to do as would have us do—women work together in the service of our Lord. watchword will always be, ''I can d things through Christ w strengtheneth me'' (Philippians 4:13

''Lead On, O King Eternal'' in mem of our dear sister and colaborer Christ—Dora Joyner.

Lovingly submitted,
Maxine Cox
Woman's Auxiliary Presid

CRAGMONT ASSEMBLY NEWS



Black Mountain, North Carolina

ATTENTION CRAGMONT WOMEN!

e Woman's Conference at Cragmont mbly, Inc., Black Mountain, is just nd the corner. The date is August 9- and registration time is here. Please your $10 registration fee to me, Lillie Mae Sasser, Route 2, Box Goldsboro, North Carolina 27530, don't delay! We need to know just many to plan for.

is year we will be able to use a on of the ''Main Building'' for the time, as demolishment of the ding will begin in October. Also ember your ''talent'' challenge and rally to the need of the finances that to be supplied before the new ding can actually begin.

am watching eagerly each day for the , looking to see your registration for conference. I am also looking forward eeing you at Cragmont August 9, or ng you on the bus on the way up.

Respectfully submitted,
Mrs. Lille Mae Sasser, Registrar

CRAGMONT OPENS FOR THE SUMMER

ragmont Assembly has officially ned for the camping season of 1976. arrived on Monday, May 17, ac- panied by Franklin Vester and Mrs. y Tripp. Shortly afterward Mr. and . Bill Davenport arrived to help us get nted. We had a very busy week just g to get opened up.

n Sunday, May 23, the Rev. Willis son and Mr. Kevin Little from Win- ille, arrived for the ''work week.'' y were joined on Tuesday by the Rev. Mrs. Dan Beaman. Through their bined efforts a great deal of work done including painting, cleaning, numerous repairs. All of this was e to make Cragmont a better place to p.

At this time we wish to thank all who came to Cragmont to help us get oriented and to help work. We would never have made such progress without their assistance.

We invite the people of our churches to visit Cragmont this summer. Come to see what your camp is really like. We are anxious to serve our denomination. Continue to pray for us and for the success of God's work through Cragmont.

In His service,
The Rev. and Mrs. Douglas Skinner
Managers

JUNE IS CRAGMONT MONTH

We would like to remind all churches and organizations that June is Cragmont month and urge you to do something special for Cragmont and the ''Main Building Fund'' during the month.

Even though you may have already given the amount allowed in your church budget, we need an extra offering in order to raise the $50,000 needed to begin the ''New Main Building'' in October. You will notice in the treasurer's report in this issue that we are short $22,799.13 of our goal (providing we do not have any emergencies that would require using money from the general savings fund). We must raise this amount of $7,566.37 each month for the next three months if we are to begin the new building on schedule.

Pray for Cragmont! Visit Cragmont! Support Cragmont!

In His service,
Mrs. A. B. Chandler
Treasurer-Promotional Secretary

CALLING ALL YOUNG PEOPLE!

Time is swiftly flying by and you must hurry if you want to get your name on the list to board the bus for the Cragmont Assembly Youth Frontier Conference (YFA, age 13 and up) the week of July 5-10.

We still have some room left for the Youth Frontier Conference (AFC, ages 9-12) for the week of July 12-17.

We have a special treat in store for all young people, so don't miss the fellowship, fun, and inspiration planned for all of you. Let's get away from it all and go to the mountains for a closer walk with God.

Please send your name, address, church, age, sex, and $7 fee for either the YFA conference or the AFC conference to the address below.

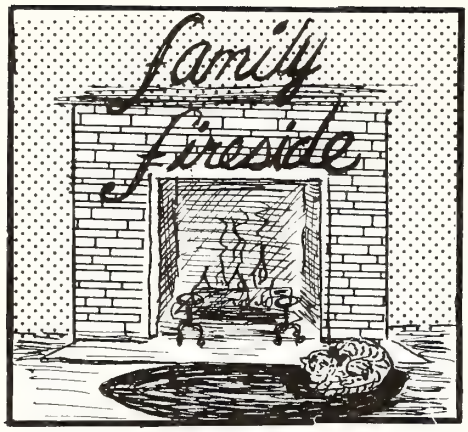
Mrs. David W. Hansley, Registrar
Route 4, Box 163
LaGrange, N. C. 28551

Before you give someone a piece of your mind, be sure you have enough to spare.

Listed in WHO'S WHO Volume

A number of Free Will Baptist ministers and denominational leaders have merited listing in the first edition of Marquis' WHO'S WHO IN RELIGION. It is impossible to offer a complete listing of their names in the ''Baptist,'' inasmuch as the names are alphabetized in the volume, and it is likely that some names would be excluded inadvertantly. Nonetheless, congratulations are in order for those selected for inclusion.

The WHO'S WHO editions are among the most widely-used reference volumes in the world, and are contained in all major libraries and reference centers, including high schools, colleges, universities, and national and international information depositories.



SUNDAY, JUNE 13
Scripture Reading—Job 16:21

TEACH ME, LORD,
TO INTERCEDE!

Lord, I see my friends and neighbors
In a death march toward the grave;
Not one thought of Christ, who bought them,
Nor the priceless gift He gave;
Then I feel my own undoneness
Viewing thus this crying need,
And I cry with heartfelt anguish,
"Teach me, Lord, to intercede."

—Anna Van Buren Prat

PRAYER THOUGHT

Our attitudes have a great deal to do with our abilities to attract and influence people. May God instill in us a loving Christian faith.

MONDAY, JUNE 14
Scripture Reading—John 3:16

WHO IS THE MAN?

A few years ago the principal of the English Mission College at Cairo, Egypt, received a letter from a Japanese Buddhist of the city whose children were attending his school. "Who is John three sixteen? My children are always talking about him?"

The principal sent a note back saying that "John three sixteen" was not a person but a verse out of a book.

He promptly received another letter from the man. "Can you supply me with a copy of the book?

A copy was sent and although the man was then leaving Cairo, the principal soon received word that the father and all members of the family had become Christians.—*Wesleyan Methodist*

PRAYER THOUGHT

A life filled daily with the words and actions of Jesus brings the Bible to life for us and those around us.

TUESDAY, JUNE 15
Scripture Reading—Ephesians 5:2

CHRIST'S LAST WILL
AND TESTAMENT:

He left His purse to Judas; His body to Joseph of Arimathea; His mother to John; His clothes to the soldiers; His peace to His disciples; His supper to His followers; Himself as an example and as a servant; His Gospel to the world; His presence always with God's children!—Selected

PRAYER THOUGHT

Jesus has given His all to us and for us and yet we are doubt-ridden and steeped in sin. Reread the life of Jesus and relieve your soul of its contrition.

WEDNESDAY, JUNE 16
Scripture Reading—Psalm 133:1

PROGRAMME FOR PEACE

Lord make me the instrument of Your peace,
Where there is hatred may I bring love,
Where there is malice, pardon,
Where there is discord, harmony,
Where there is error, truth,
Where there is doubt, faith,
Where there is despair, hope,
Where there is darkness, Your light,
Where there is sadness may I bring joy.
Oh Master may I seek not so much,
To be comforted as to comfort,
To be understood as to understand,
To be loved as to love,
For it is in giving that we receive,
It is in losing our lives that we shall find them,
It is in forgiving that we shall be forgiven,
It is in dying that we shall rise up to eternal life.

—Selected

PRAYER THOUGHT

Let us strive for perfection in our Christian lives. We shall never accomplish perfection but the pleasures that are derived from a life dedicated to our Lord is well worth the effort.

THURSDAY, JUNE 17
Scripture Reading—Acts 26:20

REPENT AND TURN

Repent and turn! God calls today;
Oh, do not close thine ear, I pray!
Listen! It is the Voice of love—
Grieve not that tender heart above.

Repent and turn! Now is the hour,
The time of God's redeeming power;
Tomorrow it may be too late.
Just now wide open is the gate.

—*Kingdom Tidi*

PRAYER THOUGHT

Ignored opportunities have a wa not returning again. Answer G becoming call in an affirma manner. He may not call again.

FRIDAY, JUNE 18
Scripture Reading—Psalm 37:16

ONLY A DAD

"Only a dad with a tired face,
Coming home from the daily race,
Bringing little of gold or fame,
To show how well he has played game,
But glad in his heart that his rejoice,
To see him come home and hear voice.

"Only a dad, neither rich nor proud
Merely one of the surging crowd,
Toiling, striving, from day to day,
Facing whatever may come his wa
Silent whenever the harsh condemr
And bearing it all for the love of the

"Only a dad, but he gives his all,
To smooth the way for his child small,
Doing with courage stern and grim
The deeds that his father did for hir
This is the line that for him I pen:
Only a dad, BUT THE BEST MEN!"

—Edgar A. Gu

PRAYER THOUGHT

The adoration in your little on eyes makes life worth the living a sacrifices worth the giving.

SATURDAY, JUNE 19
Scripture Reading—1 Peter 2:21

"HAVE I EVER SEEN
A CHRISTIAN?"

A father was one day teaching little boy what manner of mar Christian is. When the lesson v finished, the father got the stab of life, when the boy asked, "Fath have I ever seen a Christia —W.B.K.

PRAYER THOUGHT

Do our lives measure up to definition of Christian? Check up a measure up today, tomorrow may too late!

(Devotions used by permission *Knight's Master Book of N Illustrations*, Eerdmans Press.)

Special Moments



r Maggie,

Ve had waited six years for our son and nearly lost him before birth from many plications. While looking at this precious sleeping baby, when he was two weeks I asked God never to take him from me. Immediately I realized my total ishness. With tears pouring down my cheeks, I knelt beside the little bassinet and yed, "Forgive me, God! I dedicate my son to you. Use him for your glory and or." It was a sacred moment!

At the age of six, our son made his profession of faith in Jesus Christ. He is not enough to vote yet, but he is maturing. We know God has a plan for his life. As his her, I watch in faith.

ne Withheld

God wants us to share our experiences in Christian faith.

Maggie

COMING EVENTS . . .

June 20—Eagles Nest Summer Camp Begins, Located Near Dudley, North Carolina, and Sponsored by Mount Olive College, Mount Olive, North Carolina

June 28-30—General Conference of Original Free Will Baptists, First Free Will Baptist Church of Durham, North Carolina

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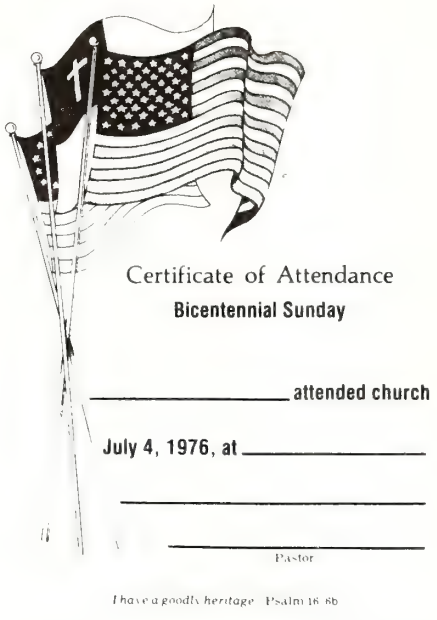
An old Spanish proverb says, "To return evil for good is devilish; to return good for good is human; but to return good for evil is Godlike.

CERTIFICATES OF ATTENDANCE for BICENTENNIAL SUNDAY

July 4, 1976

Now Available!

at
The Press and Its Branch Bookstores



— 200 Years of Religious Freedom — 1776—1976

Suggested Uses:

An attendance builder for this once-in-a-lifetime Sunday—July 4, 1976—the two-hundredth birthday of our country.

A bulletin insert, with spaces provided for the name of the church and pastor.

A memento or keepsake for those attending church (and/or Sunday school) on Independence Day.

A special bicentennial celebration or observance: a rally or prayer service held on this Sunday (July 4, 1976).

And individual uses, in accord with individual churches and their congregations.

(Price: 5 cents each or $3.50 per 100)

These attractive certificates are printed in the patriotic colors.

Order yours today!

MOUNT OLIVE COLLEGE HAPPENINGS

MOUNT OLIVE, NORTH CAROLINA

TWO MOUNT OLIVE COLLEGE WOMEN TIE FOR WOMAN OF THE YEAR AWARD

Mrs. Lorelle Martin, chairman of the College Science Department, and Dr. Hilda Owens, Dean of Students, were both recognized as "Women of the Year" in Mount Olive. Mrs. Martin and Dr. Owens tied for the first Woman of the Year award which was presented by the Mount Olive Business and Professional Woman's Club.

The award which will be given annually by the Club, recognizes a woman of outstanding achievement.



The Rev. Tony Gurganus (middle), pastor of the First Baptist Church of Mount Olive, presented the Woman of the Year awards to Mrs. Lorelle Martin, left, and Dr. Hilda Owens, right, after they tied for the Woman of the Year award presented by the Mount Olive Business and Professional Woman's Club.

Mrs. Martin joined the College faculty in 1957. She is very active in community affairs and serves as advisor to the Baptist Student Union and Henderson Science Club on campus. She is responsible for the numerous plants and flowers that cover the lobbies of the Henderson Building.

Dr. W. Burkette Raper, president of Mount Olive College, was quoted as saying that Mrs. Martin is ". . . a master teacher par excellent who has the highest respect of her students, fellow faculty members, and administrators. Her counsel is frequently asked and is valued by persons of all capacities."

Dr. Owens joined the College staff in 1965 as a residence counselor. After receiving her doctorate in 1973, from Florida State University, Dr. Owens returned to Mount Olive to serve as t of Students.

She is a member of the Mount Free Will Baptist Church. Dr. Ower very active in state and nati professional organizations.

She was instrumental in forming Business and Professional Woma Club and is serving as its president.

NINETY-ONE RECEIVE DEGREES

Ninety-one Mount Olive Coll graduates received degrees in Rod Chapel after rain forced the over crowd inside Friday, May 7.

Dr. Roland Pelt, son of the late R Daniel F. Pelt, a Free Will Bap minister after which a classroom scholarship fund are named, brought commencement message.

He emphasized the importance personal charcter and faith in God essential in "being a winner."

Dr. Roland Pelt, vice-president CIBA-GEIGY Corporation in Ardsley, N York, was introduced by Dr. Mich Pelt, the speaker's uncle chairman of the religion department Mount Olive.

The annual Jordan Award, presen to the student who has exhibited most citizenship and leadership as vo by his class, was given to Mike W stead, a methodist ministerial stud from Winston-Salem.

The Martin Award for the high academic average over the two y period was presented to Teresa P daughter of Dr. and Mrs. Michael P and Jenny Wall, daughter of Mr. a Mrs. E. D. Wall, both of Mount Olive, a both with perfect 4.0's.

The Perrett Award for the high academic average for the freshman y of study at Mount Olive went to Co Benton of Fremont and Pam Norris Swansboro who tied for the highest gra average. They will serve as marsh their sophomore year, along with Rand Beamon, Jo Barwick Brown, Dona Stephanie Jo Barwick Brown, Don Coates, and Sherry Jones, all w outstanding academic records.

Randall Beamon is from Free Uni church and son of Mr. and Mrs. H. Beamon of Snow Hill. Mrs. Stepha Brown attends Northeast church and the wife of Sgt. Cecil Brown a daughter of Mr. and Mrs. J. A. Barwi

Mount Olive. Donald Coates is from t Smithfield church and is the son of and Mrs. L. J. Coates of Smithfield. rry Jones attends Hopewell church is the daughter of Mr. and Mrs. es of Smithfield.

EW FACET IN MOUNT OLIVE LLEGE'S DEVELOPMENT PLAN



s part of the 25th anniversary gram, Mount Olive College has ched a planned-giving program to in the future development of the ool.

n Investments Advisory Committee to nsel College administration personnel managing investments of trusts and owments was announced.

he committee is composed of yers, accountants, tax specialists, businessmen.

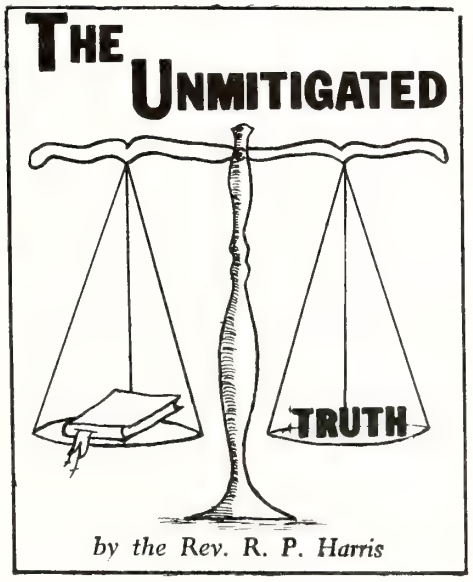
Members of the advisory committee ude: Craven Brewer of Wallace, ipment and motor dealer and former ker; Byron Bryan of Mount Olive, sident of Calypso Plywood Company; es Crone of Goldsboro, an ac- ntant; Elmon Lindsay of Clinton, a cery chain executive; Cecil Merritt of dsboro, an attorney; Dale Warner of dsboro, a stock broker with Interstate urities; and James Woodard of thfield, Clerk of Superior Court in nston County.

College personnel who will serve on committee are Charles Harrell, siness manager and treasurer of the lege; and W. Nathan Reynolds, istant to the president. Mr. Reynolds lso director of the program.

The committee met with the board of stees, Monday, May 17, when Phillip Temple, a partner in the New York law n of Prerau and Teitell, spoke to the ard.

"In many cases, substantial gifts to College can be programmed in such a y as to result in little or no actual cost the donor when provisions of the tax laws are properly applied," Temple told the board. "More than $100,000 has already been contracted in the planned-giving program," Mr. Reynolds reported.

The College also retained the law firm of Prerau and Teitell for advice and preparation of contracts in connection with various charitable remainder trusts and annuities between the College and its donors.



Scriptural basis: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Corinthians 13:5).

THE CHRISTIAN'S SELF-EXAMINATION

A reprobate is a person abandoned in sin. He has been living in sin so long that his relatives and close friends, even some shallow Christians, have given him up. He is also a person who has lost all sense of duty and is utterly depraved. Paul, in writing the Holy Spirit's message to the Corinthians, admonishes them to take a good look at their lives to see if they are really living by faith and to prove to themselves that Christ is Lord and Master of their lives.

It is the commanded duty of every Christian to examine himself so that he may take stock and rightly assess and evaluate his knowledge of God, his ability to perform as a Christian under pressures, and to determine the quality of his Christian experiences and performances. Self-examination will lessen the danger of self-deception and it is necessary for the believer's comfort. A person needs assurances from God that he is moving out in the will of God and that he feels comfortable and pleased with his Christian attitudes and performances.

The Christian is obligated to consider the evidences of **being in the faith** (or out). If he is in the faith, he will not participate in the same excess of riot or foolhardy aggressiveness with others. He is able to discipline himself in extremes—like his hairstyle, his manner of dress, his appetite, his business ventures, or his social prowls. Those who allow themselves to go to extremes are usually putting emphasis upon themselves. They are saying, "Look at me, I'm the greatest." I had rather be a fool for Christ's sake than a fool for myself. A fool is a person who does foolish things.

The Christian is also a person zealous of good works. There are some people who have not learned that good works apply to what they do for others and not necessarily what they do for thesmelves. People who think only of themselves or their own kin are selfish, and selfishness is not a mark of the Christian's character or of his behavior. This goes to show that those who are in the faith will have peculiar views of sin. They will learn how ugly and degrading obscene and perverted materials (literature, movies, etc.) can be. On the other side, the Christian will have peculiar views of the Redeemer. To be in the faith means that the Christian will look for ways and means to exalt the Saviour. He will settle upon the idea that **"The Lord, He is the God!"** He knows that Jesus Christ is Lord of all or He is not Lord at all. The Lord is not merely a quest in the Christian home, He is an established member of the household and has permanent residence. He is enthroned upon the throne of our hearts. He is at the head of the table; he is a Counselor in all our affairs and directs us in all business and social endeavors. He rules and reigns as King of our lives (good or bad) and is responsible for our conduct and well-being. Praise God! Yes, one should put the case into God's hands. When God runs our lives we are not likely to run out of gas, and we will arrive at the destination in due time!

News and Notes

of Denominational Interest

30th Annual Ministers' Conference, Cragmont

The annual Free Will Baptist Minister's Conference of North Carolina will be held at Cragmont Assembly, Inc., Black Mountain, the week of June 21-24, with the president, the Rev. David C. Hansley, presiding. Music director for the conference will be the Rev. Buddy Sasser with the Rev. Everette Harper at the piano. Director for the ladies program will be Mrs. Mildred Hansley. The week's program is as follows:

Monday, June 21
(Evening Session)

5:30—Evening Meal
7:30—Opening, the Rev. Gene B. Britt, Secretary
—Remarks, the Rev. David C. Hansley, President
—Sermon, the Rev. J. B. Starnes, President of the General Conference

Tuesday, June 22
(Morning Session)

8:00—Breakfast
9:45—Seminar, "Why Free Will Baptists Are Arminian," Dr. Michael R. Pelt, Head of Department of Religion, Mount Olive College
10:45—Break Time
11:00—Worship Service, the Rev. Eddie Edwards, Speaker
12:00—Lunch (Afternoon Free)

(Evening Session)

5:30—Evening Meal
7:30—Annual Business Meeting

Wednesday, June 23
(Morning Session)

8:00—Breakfast
9:45—Continued Seminar, Dr. Pelt
10:45—Break Time
11:00—Worship Service, the Rev. Foy Futrelle, Speaker
12:00—Lunch (Afternoon Free)

(Evening Session)

5:30—Evening Meal
7:30—Report of Obituary Committee, the Rev. Melvin Everington, Chairman
7:45—Annual Communion Service and Washing of the Saints' Feet, the Rev. Gary Bailey, Director

Thursday, June 24
(Morning Session)

8:00—Breakfast
9:00—Closing Remarks, the President

Spring Branch Church Salutes Bicentennial

On Saturday, May 22, a salute to the bicentennial year was observed at Spring Branch Free Will Baptist Church near Walstonburg. An afternoon of fun and games for all ages began at 2 p. m. Special guests of the day were the YFA, their sponsors, and their pastor, the Rev. N. D. Wiggs Jr., of the Sound Side Free Will Baptist Church, Columbia. A barbecue picnic dinner with all the trimmings was enjoyed by everyone at 5 p. m.

The guests for the day presented a special bicentennial program in songs and readings at 7 p. m., which was a blessing to all who attended.

Rains Cross Roads Revival, June 14-18

Revival services are scheduled to be held at the Rains Cross Roads Free Will Baptist Church, Route 1, Kenly, for the week of June 14-18, beginning each evening at eight o'clock. The evange will be the Rev. C. L. Patrick Walstonburg. The interim pastor, Rev. Frank R. Harrison, and the chu membership invite all friends, relati and former members to attend.

Pleasant Hill Church to Honor Mrs. Hettie Sasser

The members of the Pleasant Hill F Will Baptist Church, Pikeville, plan honor Mrs. Hettie Sasser and all ser citizens on Sunday, June 13. A regu service is planned with a picnic lun served on the church grounds at noon hour.

Mrs. Sasser will be 88 years old June 22. She has been a member Pleasant Hill church since 1903. T pastor, the Rev. Dallas Pinkham, and members at Pleasant Hill invite you join them on this occasion.

Kenneth Forehand New Pastor, Unity Church



The Rev. Kenneth Forehand h assumed the full-time pastorate of Un Free Will Baptist Church, Pervis Roa Durham. Mr. Forehand is a native Durham, residing with his wife, Barbar and children, Roger, Kendra, and Kar at 914 Danbury Drive. He is a member the Sherron Acres Free Will Bapti Church of Durham, taught the Adu Sunday School Class there for sev years, served as treasurer of the chur for ten years, was rest home minister f two years, and has held several oth offices in the church. He has attende

lliege for three years and at present is rolled in the Carolina Bible Institute der the direction of the Rev. Floyd B. erry.

Mrs. Lewis L. White, church reporter, ates: ''We feel very fortunate in having ch an outstanding Christian minister to rk with us. We ask that you keep him d his family, along with our church, er on your prayer list. We invite eryone to come and fellowship with us henever you are in our area. We have nday school each Sunday at 9:45 m., morning worship services each nday at 11 a. m., and evening worship rvices each Sunday at 7. We also have dweek prayer services at 7:30 each ednesday evening.''

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iendly Chapel to serve Homecoming

The Friendly Chapel Free Will Baptist urch, Route 10, Greensboro, will serve its annual homecoming on nday, June 13. The day's services will gin with Sunday school at 10 a. m., llowed with the worship service at even. The pastor, the Rev. James L. vett, will bring the homecoming essage. Lunch will be served on the urch grounds at the noon hour.

At 1:30 p. m. an afternoon service of nging will be held. Special singers for e occasion will be the ''Christianiers o'' from Farmer and ''The Glad ings'' from Greensboro. Everyone is vited to worship with the church on this casion and enjoy the worship and ristian fellowship. Your prayers are so coveted for the church.

CORRECTION PLEASE!

In the June 2 issue of the ''Baptist'' ere were two errors on the Woman's xiliary page. In the article, **North rolina Woman's Auxiliary Convention,** was stated that the project for foreign ssions was $3,400; this should have d $3,500. The article also stated that rs. David W. Hansley was elected to e Cragmont board; this should have d Mrs. D. W. Hancock. We apologize these errors.—Ralph A. Bowen, sistant Editor

''UNTIL TOMORROW COMES''

Tomorrow came on April 28, 1976, for a very special person, Mr. S. Q. Edwards, after a three-year brave and courageous battle with a terminal illness—cancer. He learned to live with his condition in such an extraordinary manner that his family, friends, doctors, and visiting pastors, attempting to cheer or comfort him with visits and conversation, oftentimes remarked what a blessing they had received! He was that kind of individual—losing himself and his cares in the thoughts and love of others—having learned to live one grateful day at a time and making every day count. He realized that people in life-threatening situations could help one another. Often he mentioned that instead of flowers, he'd like for donations be made to the American Cancer Society for research, hopeful for advancements in coming generations.

S. Q. was a member of Friendship Free Will Baptist Church in Johnston County and served as a trustee. Every Sunday and **more** if his health allowed, he could be seen in church propped with a pillow to his back. When he was not able to go, he thoroughly enjoyed tapes of the worship services and visits by his pastor, the Rev. Dwight Chapman, who was a constant inspiration to him.

Orville Kelly of Burlington, Iowa, has offered **Ten Suggestions to Help Live with a Terminal Illness** which were so very typical of S. Q.'s way of life and belief:

1. Talk about the illness. If it is cancer, call it cancer. You can't make life normal again by trying to hide what is wrong.

2. Accept death as a part of life—it is.

3. Consider each day as another day of life: a gift from God to be enjoyed as fully as possible.

4. Realize that life is never going to be perfect. It wasn't before and it won't be now.

5. Pray. It isn't a sign of weakness; it is your strength.

6. Learn to live with your illness instead of considering yourself dying from it. We are all dying in some manner.

7. Put your friends and relatives at ease yourself. If you don't want pity, don't ask for it.

8. Make all practical arrangements for funerals, wills, etc., and make certain that your family understands them.

9. Set new goals; realize your limitations. Sometimes the simple things of life become the most enjoyable.

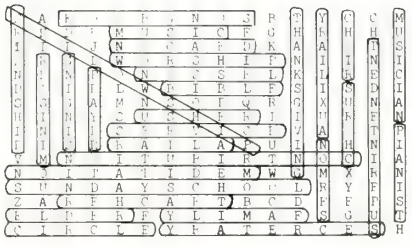
10. Discuss your problems with your family as they occur—include the children if possible. After all, your problem is not an individual one.

With love, respect, and appreciation for a friend ''that truly stuck closer than a brother,'' which he was and whose memories shall long live on in our hearts, we submit this in memoriam.

Mr. and Mrs. Odell Edwards

THE CHURCH

by
Mrs. Royce Matthews



In the block of letters above we have circled the words in last week's puzzle which are usually associated with the church. As you can see these words were spelled vertical, horizontal, diagonal, backward, or forward. Were you able to locate all of them?



STRUGGLE AND GROWTH

Printed Text: Galatians 2:11-16; Acts 11:11-18
Memory Verse: Acts 11:18

I. INTRODUCTION

The growth of the Early Church was not without struggle, both from without and within. From without the struggle was in the form of persecutions which began spasmodically under Nero about the middle of the first century and continued in an organized fashion until the close of the fourth century when Christianity was declared the official religion of the Roman Empire.

From within the struggle took the form of heresy and false teaching which tore at the heart of the infant church for centuries. The very ones for whom Christ gave His life became the vanguard of heresy. Outstanding among these heresies were three: (1) Legalism, which was led by the converted Jews themselves who declared that the law taught that all men should be circumcised, even those saved by grace. (2) Gnosticism, which taught that matter was evil and therefore Christ, being matter, was evil. They preferred to think of Him only as spirit and therefore could not have existed as a man. (3) Arianism, promoted by Aries of Alexandria which taught that Christ was less than God, a heresy that finds its counterpart even today in the teaching that Christ was just a good man and could not have been born of the Virgin Mary.

We cannot deny that these terrible struggles hurt the church but we happily recognize that the church, instead of dying because of them, abounded so that by the end of the second century there were an estimated 2,000,000 Christians, and at the end of the fourth, about 10,000,000. The gates of hell did not prevail!—**The Advanced Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. It is difficult to understand how God can use a thing so ugly as division and strife in the church, but history bears out the fact that through these struggles God causes His church to grow. This is not to say that we should seek for strife, but it is to say that we should not be discouraged when it comes in spite of our efforts to avoid it. God can and often does use it for His glory and the growth of the church.

B. One of the greatest heresies of all time was present in the churches of Galatia. It was this heresy that caused Paul to write the Galatian Epistle. Judaizing teachers were saying that men needed not only the gospel of Christ to be saved, but that they also needed the law and circumcision. The Jerusalem Council exonerated Paul's position and said that men are saved by grace through faith in Jesus Christ.

C. The story which we study today from Acts 11 shows how the gospel was given to the Gentiles. It shows how that when they received the gospel for the first time they had the same experience that the Jews had had in Acts 2 and that the Samaritans had had in Acts 8. After these believers had received the gospel they were baptized in the Holy Spirit. Today believers receive the Holy Spirit when they are saved.

D. When men say that they cannot win souls to Christ, they are telling the truth. All we can do is witness. It is God who does the work. The story of Peter and Cornelius gives witness to that truth. While God was working with Peter, He was also working with Cornelius. God works at both ends of the line.

—**The Bible Teacher (F. W. B.)**

III. ADDITIONAL TRUTHS

A. R. T. Bennet was a brilliant superior court judge in the southern United States a number of years ago. A black man was being tried before him, and in closing his charge to the jury he said, "You are not to allow any preju to affect you because Almighty Goc seen fit to carve His image in the pris at the bar in ebony instead of in ivory

The color of a man's skin, his s background, or his ethnic origin, pe has nothing to do with his guilt o nocence. Neither do such th disqualify him from a place in kingdom of the Lord Jesus Christ.

As we have seen in today's lesson Christians in the early church faced problem of racial and cult prejudice—even among some of apostles themselves. It required a di revelation to break down th prejudices.

Intelligent and consistent Bib teaching and living is the best mean dispelling prejudice in the world today

Even the best of men may be temp to do that which will discredit God showing partiality. Just as the apos were men of the flesh, although bear the message of God's wonderful gra so we are still subject to the tempta created by tradition and the fear of w men will think or say about us. We m be careful to defend the truth of Heav but we also must be alert lest we conf our prejudices with the truth God h revealed.—**Standard Lesson Co mentary**

B. Prejudice is as old as the hun race. Haven't you seen people v refused to have anything to do with ot people because they were poor, crippl ugly, from a foreign country, or becau their skin was of a different colo Prejudice sometimes sets individu against each other, families agai families, races against races, a nations against nations. Prejudice h done untold harm to Christianity. We fi many examples of it even in the Bible.

Prejudice is not of God. Christians a to be kind and friendly to everyo because God loves others as much as h does us. When we are tempted to sho prejudice toward others, let us rememb Jesus' words, "As much as you ha done it unto the least of these, you ha done it unto me." Instead of just talkin about love, we should practice lovin others as Jesus said, and thus remov prejudice. The writer, James, denounce prejudice even among church membe when he said, "Don't ever attempt combine snobbery with faith in ou glorious Lord Jesus Christ."

The Man with a White Cane

by Edna Beiler



MARILEE stood just inside the yard fence watching. She was watching an old man hobble past. He kept tapping along the edge of the sidewalk with a white cane. At the corner he held out his cane, and the cars stopped. Then he walked across the street.

Marilee ran to Mother who was sitting on the porch. She leaned against the porch swing. Mother's needle flew in and out of the stocking she was darning.

"Why did that old man have a cane, Mother?" Marilee asked.

Mother looked up. She looked all around. "Which old man?" she wondered.

"He went across the street. You can't see him now," Marilee explained. "He had a white cane. When he held it out, the cars stopped. Then he crossed the street."

"Oh, I know," Mother said. "The man is blind, Marilee. He can't see. When people see his white cane, they know he is blind. Everyone stops so that he can cross the street."

"Oh, Marilee, come quick!" Marilee's brother Andy came racing around the corner of the house. "The baby chicks are hatching!" he cried.

Marilee ran to the garage with Andy. In one corner stood a box. In the box sat a black and white hen.

"Put your ear close!" Andy said.

Marilee put her ear close. She could hear a faint peep, peep, peep. Then a little yellow head poked out from under Mamma Hen's wing.

"Oh, isn't it dear?" Marilee held the yellow ball of down in her hand.

"I am going to make a pen for them," Andy said. He walked away feeling very grown-up and important.

Marilee stayed in the garage, holding the baby chick in her hand. She was thinking of the poor blind man.

He can feel how soft they are and hear their little "peep, peep, peep," but he can never see any little yellow chicks, Marilee thought.

"Marilee!" Mother called. "Please pick some sweet peas for the supper table."

Marilee carefully tucked the baby chick under Mamma Hen's wing. Then she took the garden shears from its hook on the wall. She went out to the sweet peas growing along the fence.

Marilee's shears went snip, snip, snip, among the sweet peas. Her nose went sniff, sniff, sniff among the sweet peas. She held one against her cheek. How smooth it was! The sweet peas were lovely to look at, too. There were so many shades of lavender and rose and yellow.

Marilee stood for a moment, holding her bouquet in her hands. She was thinking of the blind man.

He can smell the sweet peas, or feel how smooth they are, but he can never see their lovely colors, Marilee thought.

Just then a car drove in. Daddy jumped out of the car. Marilee took the flowers to Mother. Then she ran out to Daddy.

"How's my big girl?" Daddy asked as he lifted her to his shoulder.

Marilee laughed and grabbed Daddy's head to steady herself. Daddy rubbed his face against her arm. Then he pulled her head down for a kiss.

"Wait here while I bring the groceries," Daddy said as he put Marilee down on the porch. "Then you can open the door for me."

Marilee stood on the porch waiting. She was thinking of the poor blind man.

He can hear his family talk, and he can feel their kisses, but he can never see their faces at all, Marilee thought.

Marilee held the door wide open for Daddy. Then she followed him in. She stood in the middle of the kitchen and looked all around.

She said, "I am going to pray, 'God bless that poor blind man' every evening, And I am going to say, 'Thank you, God for eyes to see' every day!"—**Beams of Light**

STORIES for our youth

FOREIGN MISSIONS

MISSIONS

HOME MISSIONS

Joseph Ingram
Director-Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Director-Treasurer
1207 Arsenal Ave
Fayetteville, N. C. 28305

HOME MISSIONS BANQUET



Pictured above is the group that attended the annual Home Missions Banquet held Saturday, May 8, in Fayetteville. The guest speaker for the occasion was the Rev. Floyd B. Cherry.

CATALPA MISSION OBSERVES SECOND HOMECOMING



The Catalpa Free Will Baptist Mission of Fayetteville held its second homecoming on Sunday, May 30, with visitors from the Eastwood church, Faith church, First church, Goldsboro, Daley's Chapel church, Happiness mission, and the Victory mission. The visiting speaker for the occasion was the Rev. Walter Stanley, assisted by the director of the mission, the Rev. Alton Howard. There was plenty of good food, fellowship, and testimonies; also singing in the afternoon.

The Catalpa mission has done very good in every way. The members have worked hard in providing for themselves and have contributed much to the community and the Kingdom of God. Many souls have been won and blessed through the efforts of the Catalpa mission.

A YOUTH TREAT

On Easter Sunday a group of our young people from the Lighthouse Free Will Baptist Church, Eagle Pass, Texas, met at the Retama Rest Home to visit with the patients there.

The group went from hall to hall greeting each member of the home personally and giving each one an Easter card written either in Spanish or in English, depending on which language they spoke.

How pleased and surprised the patients were to see the young people and to listen to the hymns and gospel songs they sung.

It was exciting for our youth as they had opportunities to use the Spanish language and to see how much joy and happiness their visit had brought. They had worked on the cards for se weeks, preparing them for this occa (Vance had printed them and teenagers colored them.) The conten the cards read:

"For God loved the world so much
That He gave His only Son—
That anyone who believes in Him
Shall not perish but have eternal li
May the joys of Easter,

As we celebrate the divine
Resurrection of Jesus Christ
Be real in your life!"

I am sure that Easter and the hop Christ was made more precious to young people because of t willingness to share with others.

Yours in Christ,
Mattie Lou Link
Missionary to Me

AN OPEN LETTER FROM HOME MISSIONS

Dear Brethren,

I will not bore you with a l repetitious letter. There are just th single points that I would like to make

1. We have an increasing need your prayers and support as we grow this work.

2. Our convention's fiscal year en June 30 and we would like for y church to have a good showing in t annual contributions for home mission

3. Please be liberal toward ho missions in making up your budget the coming fiscal year.

I am sure that you will agree that good strong home mission and chur extension program is vital for t strength of our denomination and wo evanglism; it undergirds every phase our work.

We must place this work high on o list of priorities.

In Christian servic
Taylor Hill
Director-Treasure

Free Will Baptist Children's Home

MIDDLESEX, NORTH CAROLINA 27557

"A Christian Home for Boys and Girls"

BUDGET TIME

lmost four years have passed by e I came here to serve as erintendent of the Children's Home. ut this time each year I have written ach church asking that you include Children's Home in your church get for the next church year. Most of churches have responded to my est and, consequently, your gifts e arrived at regular intervals and in dequate amount.

uring the preparation of the Home's get for next year (July 1976—June 7), I found that it will take $7 per rch member to meet our operational enses. It is important that each of you ize that our Free Will Baptist rches are our primary source of me and we fully depend upon God king through you to provide us with s necessities.

lso this year I'd like for you to in- le the Free Will Baptist Retirement es in your budget. In order for this gram to become operational and for to continue to build at a reasonable , we're asking each church to give per church member for the next rch year. Incidently, we're planning ave a dedication service and an open se for the first duplex apartment the r part of July.

humbly and sincerely appeal to you to read and forget this article, but to zealous in your Christian duties and re that action is taken on this matter our own church. I believe in the work he Children's Home and, further, I eve that it is God's will that we, His wers, share our blessings with those s fortunate than we. I am confident God will continue to work through e Will Baptist people in providing our ds.

lease continue to remember us in r prayers and remember to include $7 $2 per church member in your get for the Children's Home and Retirement Homes, respectively. Thanks to each of you for your faithful support and may God bless you is our constant, earnest prayer.

In His service,
Sam Weeks
Executive Director
Children's Home
and
Retirement Homes

NEW PLAYGROUND EQUIPMENT

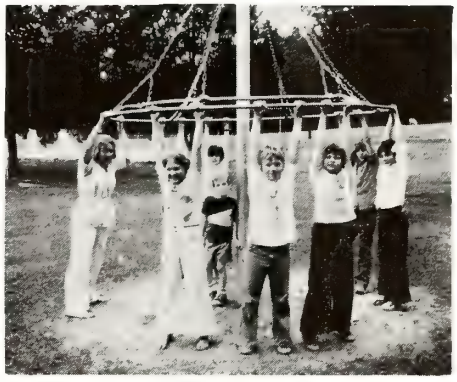
We wish each of you could visit the Children's Home campus and witness the laughter, fun, and fellowship as the children play together on the new playground equipment provided for them by the woman's auxiliaries across the state.



The 10-foot ladder provides much fun and a lot of good healthy exercise.



The gym set has 4 swings, 2 seesaws, and a joint 20-foot slide.



The Giant Wave is especially enjoyed by the older children.

The equipment pictured here is built exclusively for schools, parks, and institutions. Its superb quality and construction will provide many years of service to the children at the Home.

The State Woman's Auxiliary Convention that convened May 6 at the Children's Home accepted for their state project the challenge of raising $3,000 to purchase playground and recreation equipment for the Children's Home.

The equipment pictured here was purchased at a total of $1,325. Each auxiliary is asked to send their $20 toward our state project as soon as possible. Please mail it to your district treasurer, earmarked "State Project for Children's Home."

We sincerely thank you ladies for your love and devotion to the Children's Home through past years and we also thank you for the many wonderful things that we know we can expect you to do for our children in the future. We pray that the Lord will bless each of you for your devotion to this ministry.

Sam Weeks,
Superintendent

"He who cannot forgive others breaks the bridge over which he himself must pass."



MINISTERS HAVE THE NOBLEST OF CALLINGS.

THEY SHOULD BE HONORED AND SUPPORTED.

The third Sunday in June, Father's Day, has been designated by the State Convention as "Superannuation Day" in our Free Will Baptist churches.

DO YOUR PART BY OBSERVING "SUPERANNUATION DAY" June 20, 1976 in Your Church

YOU MAY SUPPORT YOUR SUPERANNUATION PROGRAM IN THE FOLLOWING WAYS

1. Receive a Special Offering on Father's Day, or
2. Send a Special Gift from Your Treasurer, or
3. Urge Special Individual Gifts; and
4. Remember to Support the Program with Your Prayers and Gifts Throughout the Year.

SEND YOUR GIFTS TO THE FOLLOWING ADDRESS:

NORTH CAROLINA BOARD OF SUPERANNUATION

P. O. BOX 474

AYDEN, NORTH CAROLINA 28513

the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JUNE 16, 1976

BUILD me a son, O Lord, who will be strong enough to know when he is weak, and brave enough to face himself when he is afraid; one who will be proud and unbending in honest defeat, and humble and gentle in victory.

BUILD me a son whose wishes will not take the place of deeds; a son who will know thee—and that to know himself is the foundation stone of knowledge.

LEAD him, I pray, not in the path of ease and comfort, but under the stress and spur of difficulties and challenge. Here let him learn to stand up in the storm; here let him learn compassion from those who fail.

BUILD me a son whose heart will be clear, whose goal will be high, a son who will master himself before he seeks to master other men, one who will reach into the future, yet never forget the past.

AND after all these things are his, add, I pray, enough of a sense of humor, so that he may always be serious, yet never take himself too seriously. Give him humility so that he may always remember the simplicity of true greatness, the open mind of true wisdom, and the meekness of true strength.

THEN, I, his father, will dare to whisper, "I have not lived in vain."

(General Douglas MacArthur wrote this prayer to his son in the Philippines during the early days of the Pacific Wars. The family included this credo many times in their morning devotions. Published by the MacArthur Foundation, Norfolk, Virginia. All rights reserved. Used by permission.)

EDITORIAL...

Daddy Does the Lights

by Joyce Proctor Beaman

When I complimented a group of students from our school on their production of "Yankee Doodle," a young man, with eyes sparkling, said, "You didn't see me, but I helped, too. I was behind the curtains. I did the lights."

How much this is like fathers, I thought. They often stay behind the scenes and do the lights!

There is something sacred about the word "father." William Wordsworth said: "Father!—to God himself we cannot give a holier name."

When I think of an ideal mother, I recall verses from Proverbs 31. When I think of an appropriate tribute to an ideal father, I turn first of all to Psalm 1: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Psalm 1:1-3).

A few years ago, the National Father's Day Committee suggested these guideposts for fathers: "A wise father encourages respect for other nations, gives a child confidence through a happy home, teaches a child that he is no better than others, and is quick to offer a helping hand in time of trouble." Further, the committee suggested that a good father "school his child in good sportsmanship and fair play, gain respect and love of his child not by force but through companionship and wisdom, teach his child the value of good citizenship and instill in him a respect for law and order, teach him that intolerance and ignorance are alien to a world of peace, and above all, through spiritual guidance, emphasize that greatness and goodness go hand in hand."

Because so many of us have fathers who work with the soil, the following poem by Katherine Edelman seems appropriate:

My father has love of land:
He often would reach his lean, brown hand,
Curving his fingers to form a cup
And draw a handful of rich soil up.

I still can hear him, pride in his tone,
"Be rightfully proud of the land you own."

Then, with brown earth from his fingers spilled,
Downward to furrows carefully tilled,
He would say, his own wide fields in view:
"Keep the land, and the land will keep you."

George Eliot wrote: "There are debts we can't pay like we pay money debts." Such are the debts we owe to our dad. We can pay and repay only in part. Perhaps the only thing we can truly do is to reach forth to others and upward to God to perpetuate those good and worthy things which our dad taught by word and example.

Robert Louis Stevenson wrote: "That man is a success who has lived well, laughed often, and loved much, who has gained the respect of intelligent men and the love of children, who leaves the world better than he found it, and looked for the best in others as he gave the best he had." Most of all, that dad has not lived in vain who has, through a child's life, stood in the background or behind the scenes and "done the lights."

(Continued on Page 15)



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"THE CRAGMONT STORY"

by Janie Jones Sowers

I will lift up mine eyes unto the hills, from whence cometh my help" (Psalm 121:1), the memorable words known to all Cragmont campers.

And so it is, every summer hundreds of young people, their counselors, sponsors, and other workers congregate in the midst of God's creation to capture the spirit of Christian fellowship found at Cragmont. As special as those times are, one individual from the First Free Will Baptist Church in Kinston unselfishly spends much of his week while at camp capturing the fun times and tender moments in order that they not be forgotten. This individual is Hulon Whitehead, a man who has come to mean a great deal to me. Hulon's ministry is merely an outward gift to both God and man which he uses as a means to bear witness of what God has done within his life. For many years Hulon did not and could not enjoy life as freely as many of us, but this did not embitter his heart for surely the sweetness of his testimony makes all who meet him quickly become his friend. God has richly blessed Hulon and Hulon loves to praise and thank his Lord for all He has done within his life.



The films which Hulon photographs are taken during Youth Frontier Conference which is directed by Mrs. D. W. (Ma) Hansley, and are entitled, "The Cragmont Story." Youth Frontier Conference is a week of unbelievable experiences. There never seems to be a dull moment as shaving cream fights, kangaroo courts, singing for meals, decorating the "Massey," and echoes of "let's get the counselors" resound the camp grounds. More importantly are those precious moments of spiritual renewal spent with those who are so dear to us all—our Cragmont brothers and sisters. Never do our hearts feel so, as when we leave Cragmont after a week of camp, where we spend a week with so many young people whom we have grown to love. Our tear-filled eyes promulgate as we realize we may not see those young people again until next year; but our cups run over upon the realization of how God has blessed us during the week.

Much of this Hulon has recorded and would love to share with interested groups. This ministry is a blessing to all who have the opportunity to see it. If you would like to have Hulon share his films with your church or group, contact him by writing Hulon Whitehead, Washington Street, Kinston, North Carolina 28501. Likewise, if you would like to join "Ma," Hulon, and the rest of us at Cragmont this summer, send your $7 registration fee to Mrs. D. W. Hansley, Route 4, LaGrange, North Carolina 28551. The Youth Frontier Conference is scheduled for July 5-10 this year.

In conclusion let me say, "I thank God for places like Cragmont and friends like Hulon."

Missions

THANK YOU FOR THE ACCORDION

Deborah King is holding here in her hands a beautiful black and white, 80-button Yamaha accordion which she will be using in her music ministry to the Philippines. The purchase of this musical instrument was made possible through the gifts of Christian friends from Sandy Plain, Deep Run, Living Waters, and Stoney Creek Free Will Baptist Churches. For these dear friends whose hearts the Lord touched and for this gift which they made possible, we humbly praise and thank the Lord.

This particular accordion is a professional model of intermediate size, and it was chosen because its particular weight and size are best suited for use by women. Some models have as few as 48 buttons and some as many as 120. Yet, this particular model has a beautiful



tonal quality and combines some of the very best features for musical versatility and sound.

One of the advantages of a musical instrument of this type on the mission field is that it is portable and can be carried from place to place easily enough. And it is just about the next substitute for a piano or an organ.

Although Deborah has played the piano for years and truly loves it, the accordion will be something new and somewhat strange for her, at least for a while anyway, until she learns how to play it. Accordion lessons, which she hopes to begin taking soon, should help out a lot.

Music is so much a part of living in the Philippines and so important in Christian worship. This accordion which God has given through faithful Free Will Baptists should prove to be a great blessing in the work here. Once again, we sincerely thank the Lord and those who made it possible.



SUNDAY, JUNE 20
Scripture Reading—Proverbs 3:1, 2

MY LAD

You're growing big and strong my lad
And that's so pleasing to your dad,
But I'll admit, through coming days,
I'll miss your simple childish ways.
When first you walked by daddy's side,
How small you were, how short your stride;
But now—O how the years flit by!
You're most as tall and strong as I.
And now when we go for a walk,
You step right up with me and talk
As man to man, not as a child,
And thus are many hours beguiled.
No more you'll ride on daddy's back,
Nor stride my foot and trot and rack,
And in the dark when fear alarms,
No more you'll cuddle in my arms.
But though you're growing up so fast,
I want that simple love to last,
That child-like trust in me my lad,
Will always comfort your old dad.

—C. G. Spindler

PRAYER THOUGHT

How rewarding to look at one's children and see that they have grown into upstanding, God-fearing men and women. To be rewarded thusly is truly wealth untold.

MONDAY, JUNE 21
Scripture Reading—Romans 2:6, 7

TWO EPITAPHS

In Warwickshire, England, near an ivy-grown church, may be found a stone on which is the following inscription:

"Here lies a miser who lived for himself
And cared for nothing but gathering pelf,
Now where he is or how he fares,
Nobody knows and nobody cares."

The other epitaph is in St. Paul's Cathedral, London. It is a simple and plain monument. Beneath a figure are these words:

"Sacred to the memory of Charles George Gordon, who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, his heart to God."—*Teacher's Lesson Quarterly*

PRAYER THOUGHT

Quite often we feel we are so self-sufficient. We have no need of the love or help of our fellowmen or God. The higher we rise in self-glory, the harder we fall in self-esteem.

TUESDAY, JUNE 22
Scripture Reading—Exodus 15:2

MAN'S WORK COMPARED TO GOD'S GRACE

Longfellow could take a worthless sheet of paper, write a poem on it, and make it worth $6,000—that's genius.

Rockefeller could sign his name to a piece of paper and make it worth a million dollars—that's capital.

Uncle Sam can take gold, stamp an eagle on it, and make it worth $20.00—that's money.

A mechanic can take material that is worth only $5.00 and make it worth $50.00—that's skill.

An artist can take a fifty-cent piece of canvas, paint a picture on it, and make it worth $1,000—that's art.

God can take a worthless, sinful life, wash it in the blood of Christ, put His Spirit in it, and make it a blessing to humanity—that's salvation. —*Christian Digest*

PRAYER THOUGHT

Our Saviour's salvation for us is made up of soul, atonement, love, valor, abasement, tears, idealism, omnipotence, and nobility.

WEDNESDAY, JUNE 23
Scripture Reading—Isaiah 28:5

GO FORWARD!

Up, then, and linger not, thou saint of God!
Fling from thy shoulders each impeding load;
Be brave and wise, shake off earth's soil and sin,
That with the Bridegroom thou mayest enter in!

Oh, watch and pray!
Gird on thy armor, face ea
weaponed foe,
Deal with the sword of Heaven t
deadly blow;
Forward, still forward, in the fig
Divine;
Slack not the warfare till the field
thine.

Win thou the crown!

—Horatius Bon

PRAYER THOUGHT

A crown on high.
May be our reward,
If our lives are nigh
To the Lord's Holy Word.

THURSDAY, JUNE 24
Scripture Reading—Malachi 4:6

HER UNEXPECTED NEIGHBOR

Margaret Applegarth tells of young girl leaving Northfield with desire to do a beautiful piece of se vice. Upon reaching home she aske her pastor for the name of a lonel person to whom she could bring chee and happiness. The next day th minister handed her a folded slip c paper and when she opened it, sh found written there the name of he own father.—Selected

PRAYER THOUGHT

We spend much of our time seekin unusual places and people to bring t God, and ignore those near and dea to us who are in dire need of God' saving grace.

FRIDAY, JUNE 25
Scripture Reading—Psalm 91:11, 12

BEARS IN THE BOOK

An old couple quarreled so frequently that the whole village knew it. Suddenly they ceased their bickering.

One neighbor approached them to ask what had happened.

"Two bears did it," said the wife.

"Two bears? We thought two bears caused all the trouble."

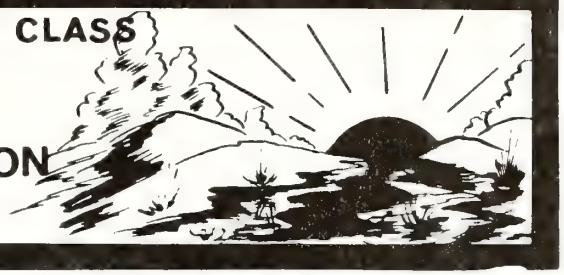
"Ah," said the husband, "but these are two new bears, which we found in the Bible. 'Bear ye one another's burdens' and 'Forbearing one another in love.' "—*Sunday*

PRAYER THOUGHT

When we learn to forbear and forgive one another we will be closer to our goals in Heaven and happier in our roles here on earth.

(Continued on Page 11)

ST. CLAIRE BIBLE CLASS
THE SUNDAY SCHOOL LESSON



For June 27

THE CHURCH AND CIVIL AUTHORITIES

inted Text: Romans 13:1-10
emory Verse: Acts 5:29

INTRODUCTION

One of our greatest religious freedoms the concept of separation of church nd state. The first article of our famous ill of Rights states: "Congress shall ake no law respecting an establishment f religion, or prohibiting the free xercise thereof . . ." This means that he state cannot govern the church or nterfere in its life in any way as long as he rights of others are not in question. his freedom is most precious to Free Vill Baptists, as well as to all other berty-loving Christians. We must never isk losing that freedom granted to us by ur founding fathers.

But Christians have not always had reedom of religion. Even in the eginning Christians were persecuted ecause they were misunderstood. For ver three hundred years the church was ested and tried by civil powers until hese powers saw they could not keep he church under duress. Seeing this the overnment "joined the church" by the nd of the fourth century and Christianity ecame the offical religion of the Roman mpire.—**The Bible Student (F. W. B.)**

I. HINTS THAT HELP

A. This is an important lesson. We should try to get the full meaning of the Scriptures because we are living in days when respect for law and order has fallen to an all-time low. If there is any organization that should lead in restoring confidence in government and respect for law and order, it ought to be the church.

B. Sometimes it is difficult to determine whether some of the things our government does is right or wrong. Perhaps, the best attitude for us is to obey except in cases where we are sure that the Bible expressly forbids us to do so. No man has a right to decide on a personal basis whether he will obey the law or not. This attitude could destroy our whole system of government.

C. Why should one obey the civil authorities? (1) Because we are commanded in the Bible to do so. (2) Because of the power they have over us. (3) Because we cannot have a good conscience and violate the laws of the country. (4) Because of our influence over others to do bad or good.

D. An example of one time that we should not obey the laws of our government would be if they forbid us to preach the Word of God. We have an example of this in the Book of Acts. When told that they must not preach any more the disciples said, "We ought to obey God rather than men."

E. Our responsibility to our fellowman is comprehended in the law of love. If we love him, we will not want to steal from him, or kill him, or covet his property, or do any of the other things that we have commandments against in the Law of Moses. Love comprehends all of these.

—The Bible Teacher (F. W. B.)

III. ADDITIONAL TRUTHS

A. In A. D. 312 the Roman emperor Constantine claimed to have seen a shining cross in the sky bearing the motto, "By this sign thou shalt conquer." This spurred his soldiers on to victory and began the move to unite the church and the Roman Empire. In A. D. 380 Emperor Theodosius I issued the edict that made Christianity the exclusive religion of the empire. He outlawed and persecuted pagan religions in the name of Christianity.

History shows us that when religion and state are united, even the Christian religion and the state, the results are religious persecution and violation of human liberties.

Christianity does not survive on force or at the expense of human liberty. No Christian has a right to use political power to enforce the tenets of Christianity upon citizens of any nation. The Bible upholds the fundamental principle that men must be free to make personal choice in matters of religion. Any state or church or alliance of church and state violating those liberties is disobeying God.—**Standard Lesson Commentary**

B. Revolutionaries in our day cite the American Revolution and the "Boston Tea Party" as proof that we may employ violence in defiance of government. These overlook one thing. The American Revolution began because the people were being taxed without being represented directly in the British Parliament from which laws were handed down and rates and levies fixed. If representation had been allowed, the colonists would have used the legislative process and the court of appeals.—Selected

C. God demonstrated His will for man to replenish, or fill the earth, at the very outset of creation. But when sin entered the world with its frightful train of ills, it became necessary both to restrain the wicked and to reform the social climate. To fulfill His ultimate purpose, God had to provide for redemption. To achieve these goals three divinely authorized institutions were ordained. The first was marriage, which was intended to procreate and thus perpetuate the species in a world where the specter of death was ever present. The second was civil government, which was meant to protect mankind. The third was the church, which was designed to perfect mankind by preparing for the resumption of the divine-human relationship, which had been rudely shattered by sin.—Selected

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Answer to Father's Day Puzzle: "A fool despiseth his father's instruction" (Proverbs 15:5).

Free Will Baptist Children's Home

MIDDLESEX, NORTH CAROLINA 27557

"A Christian Home for Boys and Girls"

Sam Weeks, Superintendent

Drawer E — Middlesex, N. C. 27557

1976 CHILDREN'S HOME GRADUATES






Pictured from left to right: Kay Hill, Cliff Garris, Sammy Mansour, and Terry Faircloth, 1976 graduates.

We are proud of our four young people who graduated from Southern Nash Senior High School on June 8, 1976.

Kay plans to enter Mount Olive College in the fall, Sammy Mansour will be going to Wilson Tech, and Terry Faircloth will be joining his brothers at Atlantic Christian College in Wilson. Cliff Garris has a job awaiting him in Englehard, North Carolina.

FOUNDERS' DAY SERVICES AT THE FREE WILL BAPTIST CHILDREN'S HOME



Saturday, May 22, 1976, marked the fifty-sixth anniversary of the founding of the Free Will Baptist Children's Home.

The observance of this day began wit a worship service at 10:30 a. m. Speci music was presented by the Memori Chapel Quartet, the Booster Band, an the Junior and Senior Choirs, all from th Children's Home. Certificates of ap preciation were presented to forme superintendents for their faithful an dedicated service to the Home. The gues speaker was the Rev. Robert May, pasto of Hickory Chapel Free Will Baptis Church, Albemarle Conference, an president of our State Convention. Mr May delivered a most inspiring messag to those in attendance.

A delicious buffet lunch was serve during the noon hour. After lunch gospe music was provided by the Memoria Chapel Quartet, Donna Glisson of th Children's Home, and the Thorp Children of Unity Free Will Baptis Church, Wilson.

After the gospel sing, the campus wa open for tours of the grounds an facilities. Games, such as egg toss, thre legged race, sack race, water balloo toss, bike races, and others were provided for the children.

Everyone had a wonderful time as we were able to fellowship together an share our Home with others for the day.—Sam Lane, Director of Family Services

FIRST CHILDREN ADMITTED INTO NEW GROUP CHILD CARE HOME

Mr. Jodie Strickland, Director of Community Based Group Homes, reports that two children were placed in our Community Based Group Home on June 5, 1976. The Children's Home does not own this property, it is owned by Mr. and Mrs. Richard Glisson, the foster parents who have an agreement to care for children who are under school age. Mr. and Mrs. Glisson live at Stokes, North Carolina, and are members of the Sweet Gum Grove Free Will Baptist Church.

The two children now living in the home are brother and sister, ages 5 and 4. They are very happy and are making the necessary adjustments to their new home. Mr. and Mrs. Glisson have reared three children of their own and a nephew. We feel that they have had the experience and are well qualified for child care. In a foster home such as the Glisson's, a child can receive more

dividual love and attention which a hild under six years of age needs.

We are sure this is a step forward for ur denomination and a sign of progress our Child Care and Family Service rograms at the Children's Home.

We are looking forward to expanding he Community Based Group Home rogram to include other homes where a amily has the extra space and a great ove and concern for children who for ome reason are not able to remain in heir own homes. This program can nclude a child over six years of age that as a special problem which needs ndividual attention or may not be able to djust to cottage life here on the hildren's Home campus.

We want to provide the very best for a hild coming to live with us here at the hildren's Home and the Community ased Group Home is a service which we an offer to a child with special needs.

Each Community Based Group Home is nder the supervision and direction of he Children's Home, but is owned by he foster parents. We are able to work ery closely with the foster parents and heir family along with the child and his amily with our primary interest focused n the child.

CRAGMONT TIME

Again this summer we would like to ive our children the opportunity to pend a week at Cragmont. Thirty-six hildren would like to go and it will cost $2,000 to send them.

We are asking churches, woman's uxiliaries, men's groups, Sunday chool classes, Youth groups, and ndividuals to provide a week of spiritual lessings at Cragmont for one or more of our children.

We believe God will richly bless you for haring through this ministry. We will eed $55 per child. Checks should be made payable to the "Children's Home" and earmarked for Cragmont.

Someone has said that modern life can be spelled in three words: "hurry, worry, bury."

THE UNMITIGATED TRUTH

by the Rev. R. P. Harris

Scriptural basis: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (Ephesians 4:1).

THE CHRISTIAN'S CALLING

Every born-again Christian has had two births: a physical birth and a spiritual birth. Twice-born people are the only ones saved. Saved people are committed to Heaven and unsaved people are committed to hell. The difference then is from Heaven to hell. The departed spirits of people are classified and are destined either to Heaven or hell.

God calls every person to repentance but only a very few of them answer the call. Many pretend to answer the call but then when the real showdown comes and the real problems become heavy they fade out to leave the duty and responsibility to the more faithful and dedicated Christians. There is a real difference in sons of God and mere sons of men. Sons of men who labor as Christians are like some hirelings—they are not dedicated and will not risk their lives for the church. Born-again Christians will keep going for God regardless of the dangers and hardships involved. Christians give of their time, energy, means, and even their lives in support of this holy calling.

The nature of a Christian's calling is holy, it is honorable, and, because it serves an honorable Master, it is profitable. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (2 Timothy 1:9). A Christian's call is profitable in that the person who responds opens the way of salvation and a saved person will enjoy many wonderful and glorious benefits. The most profitable benefit of all after salvation is the right or title to eternal life. Other benefits may be too numerous to list but here are a few you might consider: There will be no sickness or sorrow, no hunger or limitation on the things which might contribute to your complete satisfaction and happiness. All the best things you have wanted could never make you as happy as the things the Father has provided for you.

The obligations of the Christian's calling must include serious study of the principles of our calling. The reason God calls you is that He loves you and He desires to give you the spirit of wisdom and a knowledge of Him through revelation. When we know the truth there will be an eagerness to claim the privileges of the calling and we will cultivate a spirit of reverence and determination to perform in all the duties of our calling.

The performances will register in our civil lives—the areas of public relations and citizenship. It will be very effective in your domestic life and human relations in society and business. It will be most effective in your religious life because you will ". . . be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness" (Ephesians 4:23, 24).

Add to the above the dignity and the object of your calling and you will shout for joy. Amen!

RETIREMENT HOMES NOTICE

The first duplex apartment of the Retirement Homes program is going to be completed towards the end of July.

The first one was supposed to be reserved for ministers and their wives; however, because we do not have ministers making application, it was decided during the last board meeting that we would run a notice in **The Free Will Baptist** stating that this would be open for 30 days, and at the end of that 30-day period, which begins the date this notice appears in **The Free Will Baptist**, we would start receiving applications from the laity and move them into this first duplex.

If any minister is interested in making application to reside in our first duplex or if you know of anyone, application should be made before the end of this 30-day period. Application can be made by writing to the Executive Director, Free Will Baptist Retirement Homes, P. O. Box 249, Middlesex, North Carolina 27557.



MOTHER-DAUGHTER BANQUET ST. MARY'S CHURCH

For the regular May meeting of St. Mary's Woman's Auxiliary, New Bern, the women of the church sponsored their annual Mother-Daughter Banquet. Approximately 70 mothers and daughters gathered in the church fellowship hall to enjoy a covered-dish supper. The ladies were dressed in the traditional colonial costumes in keeping with the Spirit of '76 decorating theme.

Members of the decorating committee carried out the bicentennial theme beautifully with the flower arrangements, wreaths, and unusual individual place settings.

Mrs. Barry Chambers, of the Unity Free Will Baptist Church in Durham, was the guest speaker for the occasion. She presented an inspiring devotion entitled, "Today's Happy Christian Woman." She challenged the women of St. Mary's, as well as all Christian women, to commit all areas of Christianity, motherhood, and daily routine to the leadership of the Holy Spirit, in the love of Christ, to fulfill their greatest potential. Mrs. Chambers is the daughter of the Rev. and Mrs. Rod Jones, the pastor of St. Mary's church.

The program featured Mrs. Ed Baldree as the mistress of ceremonies. The invocation was given by Mrs. Lonnie Mann and Mrs. Rod Jones welcomed all the guests. Miss Pamela Mann responded to the welcome by praising the Lord for all mothers, and especially those who had put forth the effort to show their love in this manner. Mrs. Durward Hancock was in charge of "Woman of the Year Award." This award was presented to Mrs. Hancock's mother, Mrs. Ellis Hall, who has been a dedicated member of St. Mary's since 1911. She was presented a life membership certificate and pin.

Mrs. Rod Jones recited the poem by Frank Norkus, "None Like a Mother," after which Miss Susan Hill rendered special music.

Further entertainment under the direction of Mrs. Jones consisted of skits: "Matrimonial Bumps," by Mrs. W. J. Gaskins Jr. and Mrs. Fred Mills; "The Gossipers," by Mrs. Alfred Broome and Mrs. Make Miller; "Three Phases of Married Life," by Mrs. Warren Waters, Mrs. Buddy Lewis, and Mrs. Lonnie Mann. The program concluded with Mrs. Jones singing "Lament of a Preacher's Wife."

The benediction was prayed by Mrs. Amos Howard.

WOMAN'S AUXILIARY CONVENTION OF THE GENERAL CONFERENCE

The Woman's Auxiliary Convention of the General Conference will meet in its twelfth session with the First Free Will Baptist Church of Durham, Monday and Tuesday, June 28 and 29. The convention theme will be "The Imminent Return of Christ," with Scripture taken from 1 Thessalonians 5:13-18. The president, Mrs. Norman Ard, will preside. Mrs. Charlotte Griffin will serve as song leader with Miss Marla Ard at the piano. The scheduled program is as follows:

Monday Evening, June 28

7:00—Registration
7:30—"We Come Together with Him—Living for Jesus" (Philippians 1:1)
—Bible Bowl Quiz Runoff
—Refreshment, Host Church

Tuesday Morning, June 29

10:00—Registration
10:30—Hymn, "I Wish We'd All Been Ready"
—Devotions and Prayer, Mrs. Rachel Duncan
—Opening of Convention, Mrs. R. H. Jackson
—Special Music, Ladies Quartet from Host Church
—Recognition of Officers, Delegates, and Ministers
—President's Remarks
—Business Session
—Hymn
—Special Music, Griffin Famil from Host Church
—Offering
—Message, a Drama, "Th Beginning"
—Appointment of Committees
—Lunch, Served by Host Church

Tuesday Afternoon Session

1:30—Hymn "I Wish We'd All Bee Ready"
—Prayer
—Final Business Session
—Report of Committees
—Devotion in Song
—Hymn and Testimony Time
—Dedication Service and Prayer, Altar Service
—Benediction

AUXILIARY BEGINS NEW CONCEPT IN MISSION WORK

The Woman's Auxiliary of the Firs Free Will Baptist Church of Goldsboro has begun a new concept in mission work in the community through the adoption of a ministry to prisoners. The auxiliary has bought Bibles, collected religious magazines and tracts, and has begun a visitation program to the Wayne County jail meeting each prisoner on a personal basis. Through this program each prisoner is given a Bible, religious magazines and tracts, and words of encouragement. He is also assured that the church does care what happens to him.

The auxiliary got the inspiration to begin this ministry from the following Scripture: ". . . I was an hunger, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me" (Matthew 25:35, 36).

The prisoners have been very receptive to the visits and interest shown them through this ministry, and it is hoped that souls may be saved among these people who seem to have gotten into the wrong path. It really is a challenge to us (on the outside of prison), for we see more and more every day that Christ is the answer to our problems—in prison or out.

Respectfully submitted,
Hazel Casey

MOUNT OLIVE COLLEGE HAPPENINGS

MOUNT OLIVE, NORTH CAROLINA

EAGLES NEST CAMP OPEN JUNE 20



Eagles Nest is a 50-acre camp located around a five-acre lake and within an hour's drive of Raleigh and New Bern.

Eagles Nest Summer Camp will open ne 20, for the first week of Christian mping for youngsters between the es of 9 and 17. There will be six in- ridual one-week sessions held, ginning the week of June 20-25 and ding the last week of July 25-30.

The week's activities include wor- iping in an outdoor setting, swimming, king, boating, crafts, sports, a talent ow, a campfire commitment service, d much more.

The cost for resident campers will be 0 per week and day campers $20. The st of camp includes all meals, in- rance coverage to and from Eagles st, and insurance protection while at camp.

Resident campers should arrive between 4 and 5 p. m. on Sunday, the first day of camp, and should be picked up between 11 and 12 a. m. on Friday, the last day of the camping week.

Day campers should arrive by 9 a. m., Monday-Friday, and be picked up by 5 p. m. daily, except on Friday between 11 and 12 a. m.

Eagles Nest is about 10 miles outside of Mount Olive, on a five acre lake in a beautiful wooded setting. For more information contact Miss Caroline Castelloe by calling 735-5848 or 658-4933.

FREE WILL BAPTIST STUDENTS ON DEAN'S LIST

Twenty-six Free Will Baptist students were named to the Mount Olive College Dean's List for the spring semester, 1976.

To qualify for the list at the completion of each semester, a student must be attending on a full-time basis, have achieved a quality point average of 3.2 or higher in the subjects of the semester just ended, and must have not received a grade below "C" in any subject for the semester.

Alphabetically, the students are as follows: Randall Patrick Beaman of Free Union church, Snow Hill; Mrs. Stephanie Jo Barwick Brown of Northeast church, Mount Olive; Donald Albert Coates of First Smithfield church, Smithfield; Karen Lynn Coates of Bethel church near Four Oaks; Vickie Sue Cox of Oak Grove church, Vanceboro; Cathy Sue Edwards of Friendship church, Wendell; Russell Edward Elmore of Deep Run church, Deep Run.

Terry Ruth Ferrell of Little Rock church, Lucama; Jan Arlene Glenn of First Goldsboro church, Goldsboro; Deborah Ann Gonzalez of Hopewell church, Smithfield; Ashley Hilliard Hale Jr. of First Tarboro church, Tarboro; Sherry Jo Jones of Hopewell church, Smithfield; Alice Faith Langley of Aspen Grove church, Fountain; Kimberlee Jo McKinney of Grace church, Greenville; Robert Wayne Phelps of Mount Tabor church, Creswell.

Deborah Faye Pittman of Piney Grove church, Kenly; William Burkette Raper Jr. of Mount Olive church, Mount Olive; the Rev. Charles Linwood Renfrow of Fremont church, Fremont; Michael Dean Reynolds of Sound Side church, Columbia; Sylvia Elaine Sasser of Piney Grove church, Kenly; Susan Denise Snipes of Pleasant Hill church near Princeton; Susan Denise Still of Zion church, Blakely, Georgia; Sarah Denise Stocks of First Washington church, Washington; Marcia Lane Toler of Riverside church, Princeton; Stuart Keith Wilson of Saint Mary's church, Kenly; and Valerie Joan Wood of Grimsley church, Ayden.

News and Notes

of Denominational Interest

Weekend Revival at Otter's Creek Church

A weekend revival will be held at Otter's Creek Free Will Baptist Church near Macclesfield, the weekend of June 25-27. The Revs. Keith Cobb and Rex Edwards will be the guest speakers, assisted by the pastor, the Rev. Ralph Aycock. Services will begin each evening at 7:45 and at 11 a. m. on Sunday. The public is cordially invited to attend.

Mother-Daughter—Father-Son Banquet, First Church, Wilson



The Girls' Auxiliary and Boys' Auxiliary of the First Free Will Baptist Church in Wilson hosted a Mother-Daughter—Father-Son Banquet on Saturday night May 29, at 6:30 p. m., in the fellowship hall. A red, white, and blue color scheme was used throughout the hall.

G. A. president, Amanda Sullivan, welcomed everyone and introduced the special guests. Following the meal, the Rev. Clyde Cox, the church pastor, spoke to the group. B. A. president, Randy Starling, introduced the special music which was presented by the "Believers Quartet" and the "Girls' Trio."

Approximately 65 people attended the banquet. Sponsors of the hosting groups are Mrs. Harold Davis, Mrs. Howard Whitely, and Mr. and Mrs. Chip Boykin.

Gospel Concert at Pleasant Hill Church

The Melotones of Kinston, formally the Harmony Quartet, will present a gospel concert at Pleasant Hill Free Will Baptist Church located on Highway 43, near Calico Crossroads, Saturday evening, June 19, from eight to ten o'clock. The pastor, the Rev. W. H. Willis, and the church congregation invite all who enjoy good gospel music to attend.

Graduates of the Carolina Bible Institute, Pine Level



The graduates of the Carolina Bible Institute who received diplomas in the school's first graduation exercise held Thursday evening, May 27, in the Pine Level, North Carolina, Free Will Baptist Church, are as follows: First row (left to right): The Rev. Davie Gray Brinson, Middlesex; the Rev. Barry Lynn Gardner, Rocky Mount; Mr. Charles E. Jackson, Wilson; the Rev. F. Maurice Owens, Wilson; and Mr. Harold Lloyd Jack[illegible] Wilson. The second row (left to ri[illegible] The Revs. Floyd B. Cherry and Ce[illegible] Pierce Jr., instructors in the school. graduation message was brought by Rev. Bobby Bazen of the Black Jack [illegible] Will Baptist Church near Greenville.

The institute will have a two-w[illegible] summer session from July 12. Classes will be held each even[illegible] Monday through Friday, with the ception of Wednesday evenings.

WHY SEND MY CHILD TO CAMP VANDEMERE?

Camp Vandemere offers a uni[illegible] camping experience! Camp Vandem[illegible] is a nonprofit organization, owned operated by the Eastern Conferenc[illegible] Free Will Baptists.

The camp exists only because it of[illegible] a program that will meet the needs your child. We believe that a camp experience can offer opportunities growth and development that the chur[illegible] school, community programs, and e[illegible] the home, cannot offer.

Camp Vandemere's goal is to striv[illegible] help your child grow menta[illegible] physically, emotionally, and spiritua[illegible] This is done through a carefully plann[illegible] and highly active program.

Let your child pick the week he or [illegible] wishes to attend and send the applicat[illegible] along with a $5 deposit to the directo[illegible] that particular week. The balance of $[illegible] due on arrival. Information is listed in [illegible] camp schedule.

1976 Camp Schedule

June 14-19: Chris Singleton, direct[illegible] P. O. Box 162, Beulaville, N. 28518

July 28—July 3: Bill Futch, director, 6 Carey Road, Kinston, N. 28501

July 5-10: Eastern District Woma[illegible] Auxiliary Convention, M Happy Taylor, director, Route Deep Run, N. C. 28525

July 19-24: Open

July 26-31: Rod Jones, director, 3[illegible] Fleet Street, New Bern, N. 28560

August 2-7: Open

August 9-14: Scott Sowers, direct[illegible] (YFA), Grantsboro, N. C. 285[illegible]

August 16-21: Owen Arthur, directo[illegible] Route 1, Box 280-A, Auror[illegible] N. C. 27806

CRAGMONT ASSEMBLY NEWS

Black Mountain, North Carolina

CRAGMONT ASSEMBLY, INC.
TREASURER'S REPORT FOR
MAY, 1976

Mrs. A. B. Chandler, P. O. Box 298, Oriental, North Carolina 28571, treasurer for Cragmont Assembly, Inc., Black Mountain, reports as follows for the month of May, 1976:

Balance Brought Forward May 1, 1976		$ 2,490.72
Receipts		
Churches: Sherron Acres	$ 41.50	
Milbournie	23.00	
Pleasant Hill (Pikeville)	100.00	
May's Chapel	50.00	
Holly Springs (Newport)	1,615.62	
Hopewell	35.39	
Gray Branch	50.00	
Riverside	100.00	
Rose of Sharon	100.00	
Auxiliaries: Spring Branch	100.00	
Tee's Chapel (and Prayermeeters)	79.00	
Spring Branch YFA	100.00	
White Oak AFC	40.00	
N.C. Woman's Auxiliary Convention	1,760.23	
Mr. and Mrs. Rex Wainright	10.00	
Burress Insurance Agency (refund on rewriting policy)	40.00	
Total Receipts		4,244.74
Total for Which to Account		6,735.46
Disbursements		
Operational Expenses	$ 185.96	
Douglas Skinner (to open Cragmont)	1,000.00	
Douglas Skinner (repairs on van, tractor, and miscellaneous)	1,000.00	
M. E. Stewart and Sons (turning on water and repairs)	205.06	
Burress Insurance Agency	234.20	
Transfer to Main Building Account	3,102.59	
Transfer to General Fund	816.76	
Total Disbursements		6,544.57
Balance on Hand June 1, 1976		$ 190.89
Earmarked Funds		
General Savings		$13,070.11
Main Building Fund		14,130.76
Chapel Fund		3,339.89
General Fund		190.89
Total		$30.731.65

MINISTERS' WIDOWS' FUND LIST

The following is an addition to the list of ministers participating in the Ministers' Widows' Fund from May 13, 1976 through June 10, 1976. Any Original Free Will Baptist minister of North Carolina who desires to participate may do so by sending ten dollars ($10) to the Board of Superannuation. For any additional information contact the North Carolina Board of Superannuation, c/o the Rev. Walter Reynolds, P. O. Box 474, Ayden, North Carolina 28513.

J. T. Bailey Sr.	Wadesboro
Joe Barrow	Texas
J. P. Barrow	LaGrange
N. B. Barrow	Snow Hill
Lloyd Childres	Rockingham
Frank R. Harrison	Mount Olive
R. N. Hinnant	Louisiana
Eddie Jordan	High Point
Wayne King	Philippines
Robert Langley	Middlesex
Maurice Owens	Wilson
Ronnie Parker	Clinton
James E. Timmons	Texas
L. L. Therrell	Kannapolis
Donald Venable	Cove City

FAMILY FIRESIDE

(Continued from Page 4)

SATURDAY, JUNE 26

Scripture Reading—Psalm 118:24

WELL SPENT!

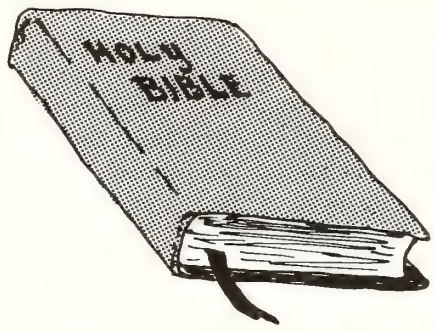
"A Sabbath Day well spent
Brings a week of content,
And strength for the toil of the morrow,
But a Sabbath profaned,
Whatever may be gained,
Is a sure forerunner of sorrow."

—Selected

PRAYER THOUGHT

A Sabbath well-spent indeed gives us a good foundation for a better week. It instills in us a tranquil, loving attitude that will see us through a trying week.

(Devotions used by permission of *Knight's Master Book of New Illustrations*, Eerdmans Press.)



QUESTIONS and ANSWERS

Conducted by J. P. BARROW
Route 1, Box 475,
LaGrange, North Carolina 28551

Question: Is it possible for one to become a Christian without some kind of an emotional experience or sudden conviction of sin? Is not something of this nature to be expected if one is converted?

Answer: I hardly think you will find the combined teachings of the Bible supporting this view. It just simply teaches: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him" (John 3:36); ". . . if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed" (Romans 10:9-11).

I have heard the famed evangelist, Billy Graham, tell of his conversion. It seems that he heard the gospel preached by the late Mordecai Ham and felt the need of salvation. He went foreward, confessed Christ, and went home feeling little change, but having Christ as his Saviour. He, it seems, felt little different for some time. Then there are people brought up in Christian homes, under good influence, that get saved apparently at an early age, but do not realize just what happened. When such a person grows cold and indifferent and under conviction that he gets from reading God's Word, he reviews his vows and comes into a warmer fellowship again. He could, after several such experiences, make a public confession of his sins and be baptized and become a member of a church. This hypothetic person could be referred to as having been converted when he publicly came out for Christ; however, in reality he would have been saved all the time since he made his first commitment to Christ.

Then I have heard of people that did not exercise faith even though they became convicted under the preaching of the gospel, were baptized, and impressed many people in the emotions expressed while under conviction; but because the activities did not produce saving faith the subject went back further into the world. In a later experience, however, the person was actually saved and began living a dedicated life. Salvation comes by the subject's exercising faith in Christ, God's only begotten Son, as his Saviour, and in no other. The following Scriptures bear witness of this: "Therefore we conclude that a man is justified by faith without the deeds of the law" (Romans 3:28); "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Romans 5:1, 2); "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them . . . . But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. . . . And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Ephesians 2:8-10, 13, 20); "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (2 Timothy 1:9).

George H. Sandison says something helpful in answering this question w he answers a similar question on F 311 in **1000 Difficult Bible Questi Answered:**

"Sorrow over sin and an effor amend are Christian duties, but do make a person a Christian. Neither the sudden conviction of sin emotional change, though they accompany, or precede, the new bi by which a person becomes a Christi As you will see by Christ's own planation to Nicodemus (John 3:3-2 the new birth is the work of the H Spirit, which is given freely to all w seek. When a person ardently desire become a Christian he asks Christ save him, not only from future puni ment, but from present sin. He sho believe in Christ's power to do so, a should confidently place his case Christ's hands as he would place case in the hands of a physician if were sick. The effort to amend will th take new shape, because Christ's and strength will be imparted and victo assured. Christ promises to dwell in t heart of any who desire his presence a will yield themselves to him. With Chr in the heart there will be new life, and union with him the person becomes Christian."

COMING EVENTS . . .

June 20—Eagles Nest Summer Cam Begins, Located Near Dudle North Carolina, and Sponsore by Mount Olive College, Mou Olive, North Carolina

June 28—Summer School Registratio for the Second Session, Mou Olive College, Mount Oliv North Carolina

June 28-30—General Conference Original Free Will Baptists, Fir Free Will Baptist Church Durham, North Carolina

July 11—Homecoming and Alum Association Meeting, Free W Baptist Children's Hom Middlesex, North Carolina, wi the Rev. James A. Evans a Guest Speaker. Services Begi at 10:30 A. M.

July 12-23—Two-Week Summe Session of the Carolina Bib Institute, Pine Level Free W Baptist Church, Pine Leve North Carolina, Each Monda Tuesday, Thursday, and Frida Evenings

STORIES for our youth



THE INVITATION

Neal Neitzel

JIMMY BRENT'S birthday party was going to be held at his house Saturday afternoon.

"Oh, what a pretty invitation Jimmy sent me!" said Sally Craine, as she walked home with Esther Turner. It was Friday afternoon. Other girls and boys walked and skipped along the sidewalks, enjoying the warm spring air and the bright sunshine.

Esther didn't enjoy much of anything, just then. She looked at the colorful invitation Sally had received to attend Jimmy's party. There was a picture of a funny clown and many different-colored balloons on the card.

"We can go to the birthday party together," Sally said as the two girls stood in front of her house.

"I'm not going to that silly party," Esther said crossly. Esther didn't tell her friend that Jimmy hadn't invited her.

All the rest of the way home, Esther thought about the birthday celebration. She knew how much fun the other children would have playing games, eating ice cream and cake, and watching Jimmy open his presents.

By the time Esther walked into her house, twin teardrops were trickling down her cheeks and more shiny tears were swimming in her wide brown eyes.

Esther was as angry as she was sad. She told Mother that she just didn't care about going to Jimmy Brent's birthday party.

"There must be some reason why you weren't asked," Mother said gently. "Perhaps Jimmy just forgot to invite you, dear."

"No! He didn't invite me because he doesn't like me!" Esther cried, using her handkerchief to brush away her tears. "I always win the spelling contests at school, and Jimmy is jealous because he can't spell at all!"

"That doesn't seem like a reason for Jimmy not to like you," Mother said, taking Esther's hand. Mother led Esther to the living-room sofa, and they sat down together.

"Oh, I laugh at Jimmy, sometimes," Esther admitted. "He makes so many silly mistakes!"

Mother's brown eyes became serious. "Do you think that Jesus would approve of your laughing at others?" she asked softly.

Esther was quiet as she sat thinking about what Mother had just asked. Then she sighed, shaking her golden curls. "No, I shouldn't laugh or tease Jimmy because he makes mistakes," Esther said. "I forgot what I learned at Sunday school. We all make mistakes, don't we, Mother?"

Mother nodded. She patted Esther's shoulder.

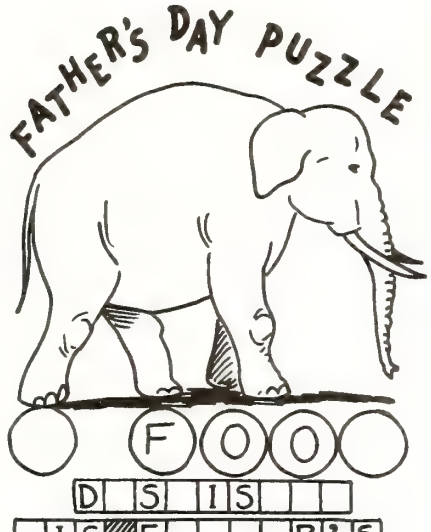
Jimmy Brent was sitting on the front porch steps when Esther walked along the sidewalk toward his house, carrying a nicely wrapped birthday gift.

"I hope you will have a very happy birthday tomorrow," said Esther, smiling as she gave Jimmy the package. "And I'm sorry that I laughed at you. If you'll forgive me, I would like to be your friend, Jimmy," she added.

Jimmy frowned. "Wait here a minute," he told Esther. Esther watched the dark-haired boy race up the porch steps and hurry inside the house.

When Jimmy returned, he handed Esther a pretty card. There was a picture of a funny clown and many different-colored balloons on the card. "Oh! It's an invitation to your party!" Esther cried happily.

"All my friends will be at my party," Jimmy said, grinning at Esther. "I want you to be here, too!"—Selected



J. Benny Tweter

THE Bible stresses the importance of our honoring our parents. See what the Bible has to say about one who does not know this! To solve this puzzle: spell out on a sheet of paper the name of the object drawn. Then use any of the letters you have spelled out to fill in the empty spaces below. Some of the spaces are already filled in. When the right letters have been added to the spaces, the message will be clear.

Answer to be found elsewhere in this issue of the "Baptist."

Due to the fact that the source from which we have been selecting the stories for our youth has been copyrighted, we are forced to discontinue this page unless some of our readers will submit stories that are suitable for this page. This will be the last issue of the "Baptist" that will carry this section unless someone sees fit to submit the stories. Only type written, double-spaced submittals will be accepted.—Ralph A. Bowen, Assistant Editor

GENERAL CONFERENCE OF ORIGINAL FREE WILL BAPTISTS

The 1976 session of the General Conference of Original Free Will Baptists will convene with the First Free Will Baptist Church of Durham, Tuesday afternoon, June 29, and at the Memorial Auditorium, Raleigh, Wednesday, June 30. The conference theme will be "We Come Together in Him," with Scripture taken from Acts 17:28, "For in him we live, and move, and have our being; . . ." The president, the Rev. J. B. Starnes, will preside, assisted by the secretary, the Rev. Harry A. Jones. The Rev. M. E. Cox, host pastor, will serve as music director. The conference is being hosted by the Piedmont Conference. The program is as follows:

Tuesday Afternoon, June 29

4:00—General Board Meeting
6:00—Registration, Credentials Committee

Evening Session

7:30—Song Service, the Rev. M. E. Cox, Director
7:45—Greetings, Mr. Cox, Host Pastor
—Conference Opening, the Rev. Harry A. Jones, Secretary
—Business Session
—Appointment of Committees, Announcements, Etc.
8:15—Offering
8:20—Special Music, Host Church
8:30—Sermon, the Rev. Floyd B. Cherry
—Partial Report of Credentials Committee
—Hymn
—Benediction

Wednesday Morning, June 30

9:00—Registration
9:30—Song Service
—Devotions, the Rev. Robert May
9:45—President's Message
10:05—Song Service
—Recognition of Personalities
—Special Music
—Sermon, the Rev. Bob Harrington
—Altar Invitation
—Hymn
—Benediction
—Lunch
5:00 P. M.—Dinner for Pastors and Their Wives, Guest Speaker, Mr. Harrington

Evening Session

7:30—Song Service
—Welcome, the President
—Special Music
—Sermon, Mr. Harrington
—Altar Invitation
—Hymn
—Benediction

REPORT BLANK TO THE

GENERAL CONFERENCE OF ORIGINAL FREE WILL BAPTIS

Name of Church or Organization _____
Address _____
Pastor _____
Address _____
Clerk _____
Address _____
Delegate(s) to the General Conference _____

(Representation: Churches—one (1) delegate for each one hundred (100) members or fraction thereof. nominational organizations—one (1) delegate for each two hundred (200) members or fraction thereof.)

Donations (registration fees, etc.) sent to the General Conference: . . . . . $_____
(Please note that registration fees are $5.00 per delegate and $2.00 per minister)

Please furnish the following information about your church:

Organization	No. on Roll	Average Attendan
Church	_____	_____
Sunday School	_____	_____
F. W. B. Leagues	_____	_____
Layman's League	_____	_____
Woman's Auxiliary	_____	_____
Cherub Auxiliary	_____	_____
Ambassadors for Christ	_____	_____
Youth Fellowship Auxiliary	_____	_____
Others:		
_____	_____	_____
_____	_____	_____

Please list below the Free Will Baptist Denominational Enterprises which your church supports:

Other Comments: _____

Note: If your church cannot represent by delegation please return this blank along with your church's donation t the secretary.



Special Moments

Maggie,

When I was 14 years old, I attended the funeral of an older relative. Sometime to the body being taken to the church, his widow stepped to the casket. Ten- she lifted the veil and she kissed the one who had been her Christian helpmate. y she said, "Oh, Fred, I loved you so; but God didn't put us into the world her and we cannot go out together!"

r following years were spent in the service of a Christian life. At the age of 87, purchased a new automobile and passed her driving test. She praised God's e all her days and met Him face to face in her ninety-fifth year.

ville, N. C.

Editorial

(Continued from Page 2)

Thank you, Daddy,
for food, raiment,
and shelter,
for pennies, nickles,
dimes, and dollars,
for fishing trips, for
toys, for quiet walks
and talks,
for medicine, sleepless
nights, and your hand
upon my forehead
when I was ill.

Thank you, Daddy,
for life, for love,
for labor;
for pain, for sacrifice,
for prayers,
for living a good, godly
life—and teaching me
to do the same.

Thank you, Daddy,
for all you have done
and been,
and patiently,
willingly,
unfalteringly
given—
All for me!

—Joyce Proctor Beaman

Not What, But Whom?

James Inglis was a graduate of Edinburgh University, learned and eloquent. He became the most popular preacher in Detroit, Mich. Eager listeners filled his church to overflowing. One day when he was preparing sermons for the following Sunday, it seemed a voice said to him, "James Inglis, whom are you preaching?" Startled, he answered, "I am preaching good theology." "I did not ask what you are preaching, but **whom** you are preaching?" Inglis answered, "I am preaching the Gospel." Again the voice said, "I did not ask you what you are preaching; I asked **whom** you are preaching?" Silent, with bowed head, for a long time sat the preacher. Then rousing himself, he cried: "O my God, I am preaching James Inglis. But henceforth I will preach Christ and Him crucified." Inglis went to a chest of drawers in his study, took his eloquent sermons from the files, and burned them one by one. From that day he turned his back upon popularity, and gave himself wholly, by life and testimony, to the task of lifting Christ before men. And God honored his consecration in giving him ever-widening influence.

—Moody Monthly

The Flowers Came Too Late

L. O. Dawson, in his autobiography, tells of an interesting service in a church that had just buried its pastor. On the following Sunday a memorial was held in his honor. A large congregation overflowed the house. One speaker told of his worth as a preacher, another told of his tender ministrations as a pastor, others spoke of him as a citizen, some thought of him as a neighbor, or father, and so on to the end. When it came his turn to speak, Brother Dawson spoke as follows: "All you have said of my dead brother is true. He was a man out of the ordinary and gave of his remarkable powers to your service without stint or reserve. But if you had, while he was yet alive, filled these pews as you have today, he would not now be dead. Empty pews broke his heart, and he did not know of the love of which you have been speaking. **He died for the lack of the things you have today so beautifully said and done.**"

More preachers die from broken hearts than from swelled heads!

—The Clarion

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Camp E, July 18-23
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Name _____ Boy ____ Girl ____ Age ____ Birth Date _____

Address _____ Church _____

City _____ Zip _____ Are You a Member? Yes _____ No _____

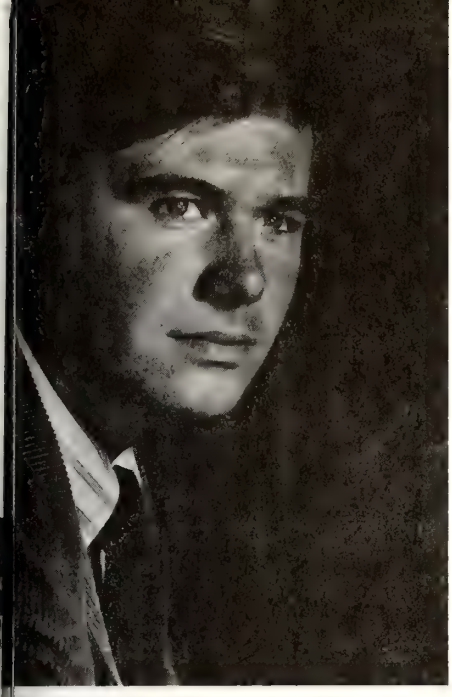
Home Telephone No. _____ Grade You Will Enter Next Fall _____

Day Camper _____ Resident Camper _____

Please put (1) after the Camp you wish to attend. If this is the only camp you can attend, circle it.
If you can attend another camp, please put (2) after your second choice.

CAMP A (Date) _____
CAMP B (Date) _____
CAMP C (Date) _____
CAMP D (Date) _____
CAMP E (Date) _____
CAMP F (Date) _____

Signature of Parent _____



the free will baptist

JUN 23 1976

AYDEN, NORTH CAROLINA, WEDNESDAY, JUNE 23, 1976

REFLECT ON

YOURSELF

AND OTHERS

ND SEE HOW

YOU

EASURE UP.



EDITORIAL...

Reflections of a Person

(Applicable to Everyone)

I am an individual; thus, I am different in some respects from others—but not too different.

I may at times seem strange to those who have only a speaking acquaintance with me, but I am no more strange than the average person.

I may desire recognition and admit it quite freely, but I don't demand any more than I am willing to give. If so, I need to examine myself more closely.

I may appear selfish at times, wanting to be by myself, to do things my way, and to be left entirely alone with my thoughts, feelings, or whatever. Still, I afford such a privilege to others when they, too, prefer personal solitude. All people need some time for themselves.

I may act a little authoritative at times, but this "display" is no indication that I know it all; it is merely an effort on my part to show that I possess at least a small measure of self-confidence. Isn't everyone entitled to a portion of acknowledged wisdom?

I may seem gorged with too much self-esteem at times; but, really, self-respect is all that some people have; and, certainly, no one should try to take that away. Certainly, not I.

I may be hurt by slights as well as unintentionally-inflicted injustices and wounds, because I'm human. But I afford to other persons the right to be human too; and, in that respect, I strive to treat other persons as I want to be treated—despite the so-called "sloppy" emotionalism sometimes associated with such a feeling.

I may leave a lot of things undone which cry out for some attention, but I do not neglect anything or anyone purposefully; rather, an oversight on my part is sometimes the cause for the delay or negligence. And, as I expect others to understand such a failure in me, I grant to them the same "freedom" of failure. Still, all persons need to strive toward a budgeting of time and a rescheduling of activities.

I may speak sharply sometimes, out of desperation, because of fatigue, or because of "pure and simple" anger (if there is any such thing); but, I'm always sorry for my ill words. And I try to be aware of the perplexities which may prompt others to be sometimes curt and abrupt and indignant.

I may forget an important occasion which requires my presence (or at least my "regrets"), because there are so many things on my mind and so little time to do all I'm supposed to do or am expected to do. But I don't condemn others if they, too, fall short in the same area. If I do cast unfavorable reflections upon others for their faults (which are similar to mine), then I am a little person indeed.

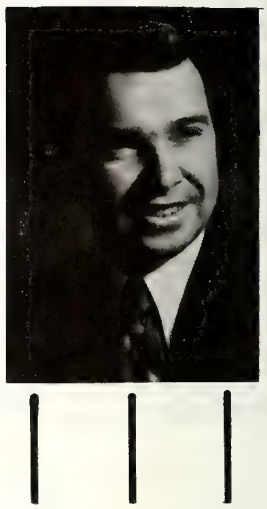
I may not walk an extra mile each day to do a good deed for a needy neighbor, because I am "tired" or just "don't feel up to it"; but if the time ever comes when "the shoe is on the other foot," then I shall not despair. I must remember how it was back "when."

All in all, I may not serve my God as well as I should. In fact, I cannot; for Satan still tempts me daily and is forever placing obstacles in my way. Yet, I rest on the Scripture which teaches that if I resist the devil, he will flee from me. Thus, if others fall sometimes by the wayside, I do not condemn; I try to lift them up and set them aright. And, certainly, I want the same treatment.

I am an individual. So is everyone. Love and honor and forgiveness are qualities each individual should possess—one for the other and the other for one!

Should anyone expect more than he's willing to give? Indeed not! In fact, isn't that the thesis on which the whole of the gospel is built—to do unto others as one would have others do unto him? Overstated? Perhaps so, but surely not overlived! Sad, isn't it?

Small Photo by Harold M. Lambe
Large Photo by Johnny Taylor



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GOD'S LAUNDRY

by
The Rev. Graham Faucette
Kenly, N. C.

He household laundry has always been a necessary chore in ily life. When I was just a small boy, mother would scrub her clothes on a hboard and then boil them in a smut- k pot in our backyard. Then she ld add lye soap to the boiling water keep stirring with a long smooth k.

ow different the automatic washers in the modern age, which we only e to flip a switch or push a button. we still must use the soaps and ergents in order to produce a snow- te wash.

od's laundry is different. God does use soap and water, but washes our y garments in the precious blood of own Son, making them whiter than thing on earth could possibly wash m. No matter how filthy or stained y may be, God cleans them as white snow. ". . . and the blood of Jesus ist his Son cleanseth us from all sin" John 1:7); ". . . though your sins be scarlet, they shall be as white as w; though they be red like crimson, y shall be as wool" (Isaiah 1:18).

Some refer to this as a "laughterhouse" religion and discredit efficacy of Christ's atoning blood. We d in Matthew 26:27, 28: ". . . he k the cup, and gave thanks, and gave o them, saying, Drink ye all of it; For s is my blood of the new testament, ich is shed for many for the remission sins."

There is no worry about the price of ng made clean in God's laundry as re is in our earthly laundries. This is cause Jesus Christ bought our pardon d paid the price in full on Calvary some thousand years ago. Jesus paid the ce of redemption that we may have ernal life, and He is also ". . . able to ep that which I have committed unto n against that day" (2 Timothy 1:12).

We should avoid the wringing process of God's laundry. When we are pressed down by sickness, or other distresses of this life, our souls cry out in despair, and we are comforted by that still small voice that whispers, ". . . Be of good cheer, . . . Let not your heart be troubled: . . . My grace is sufficient for thee: for my strength is made perfect in weakness" (Acts 23:11; John 14:1; 2 Corinthians 12:9). We should say with Paul, ". . . Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Corinthians 12:9).

After the wringing process there are always some garments that need to be starched. Some weak characters have wishbones where their backbones ought to be. They are tossed to and fro with every wind of doctrine, and are unstable in their ways. But through God's grace, weak characters can be made strong, doubts can be turned into beliefs, and faith can be increased. "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, ye shall be holden up: for God is able to make him stand" (Romans 14:4).

We must bear up under the painful process of ironing. Persecution of some kind will come, for ". . . all that will live godly in Christ Jesus shall suffer persecutions" (2 Timothy 3:12).

When the searing heat of persecutions bears down upon us, we need not fear, for the Lord also will be a refuge for the oppressed, a refuge in times of trouble, and a help in the time of need.

Jesus said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my name sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matthew 5:11, 12).

THE ACT OF BAPTISM

by
Mrs. Martha Pittman
Stantonsburg, N. C.

The spring months in our part of the world unfolds numerous symbols of resurrection: the renewing of foliage, the upturning of the earth, the appearance of tender plants pushing their way into a new life; but the ultimate of symbolic resurrection is the act of baptism.

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins" (Mark 1:4). A baptism is an occasion of joy, always; but a special joy when this occasion spans two or three generations. On May 18, when the spring of resurrection was in its prime, the church family of the Saratoga, North Carolina, Free Will Baptist Church rejoiced in the baptism of three sisters and one brother in Christ: Mrs. Billie Faye Pipkin, Mrs. Minnie Flora Windham, Mr. Joe Lemmons, and Miss Arlene Page.

Mrs. Windham is 74 years old and will be celebrating her seventh-fifth birthday in August. She has lived in the Saratoga area all of her adult life. She is the mother of seven children and has been a widow for 21 years. Mrs. Pipkin is a young bride who has lived in our community about a year. Mr. Lemmons is a 75-year-old retired farmer, carpenter, and lumberman. He, too, has lived in the community practically all of his life. Beside him at this grand event was his young granddaughter, Miss Arlene Page, who has lived in this state and in her grandfather's household only for the past year or two.

Paul stated in Galatians 3:27, ". . . as many of you as have been baptized into Christ have put on Christ." So we, the church family of the Saratoga church, welcome these newborn Christians into our midst.

The baptism was held in the Friendship Free Will Baptist Church near Farmville, with its pastor, the Rev. Walter Reynolds, preaching the message, and the Rev. Ray Allman baptizing the candidates.

"Beginning from the baptism of John, . . . must one be ordained to be a witness with us of his resurrection" (Acts 1:22)?



PLEASANT PLAIN CHURCH IN ACTION FOR THE LORD

BOTH the young people and adults of Pleasant Plain Free Will Baptist Church, Route 2, Selma, have been busy in recent weeks in service to the Lord and their church. They realize that busy people are happy people and that there is no better way of training the youth of the church than to keep them busy in His service.

In even the adult activities, the leaders try as much as possible to involve the youth, realizing that it is through their interest and involvement now that they will be better fitted to become leaders themselves in the future.

The following are articles with pictures of some of the more recent activities of the youth and adults of Pleasant Plain church.

Pre-Easter Banquet

The Woman's Auxiliary of Pleasant Plain Free Will Baptist Church sponsored a Pre-Easter Banquet on April 10, at 6:30 p. m. The women of the auxiliary were challenged by the program-prayer chairman, Mrs. Letha Burgess, to give $10 each to be applied on making payments on the church's fellowship hall. The night of the banquet it was announced that the ladies of the auxiliary had given 100 percent to this cause.

The men of the church, not to be outdone by the ladies, also contributed to this worthy cause and made a presentation at the banquet.

The total offering on this occasion exceeded $1,200, more than one year's payment on the building.



Mr. Roland Hatcher, church treasurer (second from left), accepts a check from Mrs. Gladys Hartly, treasurer of the auxiliary, and the men's check from Mr. Dortch Helms (second from right), while the pastor, the Rev. Raymond T. Sasser, looks on.

The main courses of the meal were chicken pastry and baked ham, with several choices of vegetables and desserts, all prepared by the ladies of the auxiliary. The beverages served were tea, coffee, and soft drinks.



Enjoying the banquet in the new fellowship hall.

Following the meal a skit w presented by some members of the Y and Cherub groups, who also served ushers, waiters, and waitresses for t occasion.

After the skit, Mrs. Hilda Sasser, w of the pastor, presented a very inspiri message. Those attending w dismissed with prayer.

The members of Pleasant Plain chur realize that without God's help a guidance the banquet could not ha been a success and the money could r have been raised for such a wort project.

A Walk for Foreign Missions



Just before the Walk-A-Thon began. Those tured (from left to right) front row: Letty Best, Parker, and Jamie Jones; second row: Patricia B Tammy Jones, Wendy Parker, Bonnie Carroll, Burgess, and Fonda Jones; third row: Peggy Jo Shelly Jones, Susan Lee, Charles Brown, D. Jones, and Wade Pace; fourth row: Derward Jo Letha Burgess, Annie Taylor, and David Jones. pictured were Mrs. Lois Jones and Mrs. Parker.

On May 23, the YFA of Pleasant Pl

church sponsored a Walk-A-Thon for foreign missions. On this date, at 3 p.m., approximately 20 YFA members and adults started out on an eight-mile walk. Each person walking had received pledges for ten cents and up for each mile walked. About halfway the distance the walkers took a few minutes break and enjoyed refreshments in the yard of Mrs. Lois Jones, assistant youth director of the church. Mrs. Annie Taylor, youth director, and Mrs. Faye Parker served the refreshments which were donated by different members of the church.

The church is proud to announce that each person completed the walk, and enjoyed it so much that they would like to have another Walk-A-Thon in the near future.



The Walk-A-Thon in action.

Those participating in the Walk-A-Thon raised a total of $225 for foreign missions. The group expressed its thanks to everyone who contributed and made this walk possible. They stated, "We hope those on the foreign mission fields enjoy using this money as much as we enjoyed walking for it. We would also like to thank each person who contributed to this worthy cause."

YFA State Essay Winner

Miss Shelly Jones of Pleasant Plain church was named the State YFA Essay Winner for 1976. This was an essay contest sponsored by the State Woman's Auxiliary Convention. The title for the essay was "Why Jesus for Today's Youth?"

On May 16, Shelly was honored by her church during the morning worship hour. The local auxiliary presented to Miss Jones a sterling silver pendant necklace engraved with her name and YFA State Essay Winner for 1976. The presentation was made by her pastor, the Rev. Raymond T. Sasser.



The Rev. Raymond T. Sasser presenting Miss Shelly Jones with a gift for being named the State YFA Essay Winner for 1976.

The members of Pleasant Plain church are very proud of Shelly and commend her for her achievement of bringing this honor to herself and her church.

1976 Graduates Honored

One Sunday morning, June 6, during the morning worship service, the students who are members of Pleasant Plain church who were graduating from high school and college were honored. Wearing their caps and gowns, they marched in processional and were ushered into their reserved pew by Deacon of the Week, Treat Brown.

At the appointed time in the service the high school graduates, D. G. Jones Jr. and Wade Pace, were presented Bibles, gifts from the church. The college graduates, Mrs. Joy Foster Vaughn, Wake Technical Institute; and Charles C. Brown, North Carolina State University, were also presented gifts. However, their gifts were not Bibles as they had received these in the past upon graduating from high school.

Mrs. Vaughn received high honors from Wake Technical Institute, among which was her being listed in **Who's Who in American Colleges and Universities.**

The pastor challenged each of these students to play this game of life and play it well, reminding them that it is one long game with no substitutions and no time out. He stated, "God is the Referee and final Judge and we must meet His standards rather than those of man."

These are a few of the current happening at Pleasant Plain church of which the members are very proud. They request your prayers as they continue to strive in the Lord's work.

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107 favorite hymns such as these are included . . .

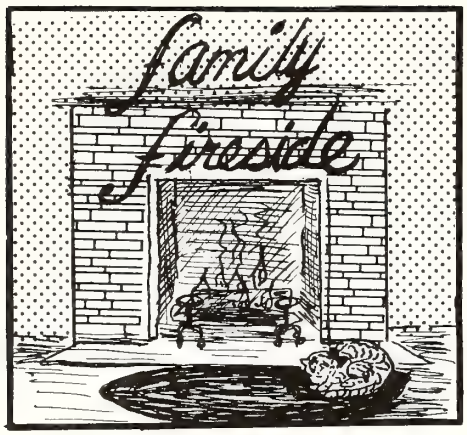
"Marching to Zion"
"Bringing in the Sheaves"
"In the Garden"
"Revive Us Again"
"The Old Rugged Cross"
"Savior, Like a Shepherd Lead Us"
"Amazing Grace"
"O for a Thousand Tongues to Sing"
"Abide with Me"
"Faith of Our Fathers"

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SUNDAY, JUNE 27
Scripture Reading—Romans 12:1, 2
RELIGION AND INSANITY

Because an insane person incoherently dwells on religious questions, unthinking persons jump to the conclusion that often religion is responsible for mental unbalance. Someone wrote Dr. A. B. Richardson, superintendent of an insane asylum in Ohio, for information, perhaps to get confirmation of the notion. Dr. Richardson's answer is worth quoting: "You have asked me an easy question. I have tested that matter thoroughly. There are only two patients in the hospital whose insanity has any relation to religion, and I think from their predisposition to insanity that they would probably have become insane on some other subject if they had not on religion. Now if you had asked me how many people in Ohio are kept by religion from insanity, you would have given me a question hard to answer, for they are a multitude. The good cheer, bright hopes, rich consolations, good tempers, regular habits, and glad songs of religion are such an antidote for the causes of insanity, that thousands of people are preserved from insanity by them. But for the beneficial influence of religion, Ohio would have to double the capacity of her hospitals in order to accommodate her insane patients."—*Moody Monthly*

PRAYER THOUGHT

We create our own problems in this life. God loves us and will help us through our many and various situations.

MONDAY, JUNE 28
Scripture Reading—2 Peter 1:5, 6
BLESSING BROUGHT BY DIFFICULTY

Lord Kelvin on one occasion when he was lecturing to his students and an experiment failed to "come off" said, "Gentlemen, when you are face to face with a difficulty, you are up against a discovery." This observation has pertinence quite as much in the spiritual realm as in the scientific field.—*Moody Monthly*

PRAYER THOUGHT

Few worthwhile things in life are accomplished without difficulty. God grants us the patience and perseverance to see us through.

TUESDAY, JUNE 29
Scripture Reading—Proverbs 10:22
WALKING WITH GOD

Who walks with God must take His way
Across far distances and gray
To goals that others do not see,
Where others do not care to be.
Who walks with God must have no fear
When danger and defeat appear,
Nor stop when every hope seems gone,
For God, our God, moves ever on.

Who walks with God must press ahead
When sun or cloud is overhead,
When all the waiting thousands cheer,
Or when they only stop to sneer;
When all the challenge leaves the hours
And naught is left but jaded powers.
But he will some day reach the dawn,
For God, our God, moves ever on.

—*Western Christian Advocate*

PRAYER THOUGHT

God is not asleep nor dead; He is all around us, everpresent, always active.

WEDNESDAY, JUNE 30
Scripture Reading—Psalm 127:2
DON'T QUIT

When things go wrong as they sometimes will,
When the road you're trudging seems all uphill,
When funds are low and debts are high,
And you want to smile but you have to sigh,
When care is pressing you down a bit,
Rest if you must, but don't you quit.

—*Baptist and Reflector*

PRAYER THOUGHT

Have you ever stopped to think just what you would do if you stopped doing anything at all? All our efforts may be exhaustive, but to quit would be exacerbative.

THURSDAY, JULY 1
Scripture Reading—Proverbs 27:1
DO IT NOW

He was going to be all that a mort
should be—Tomorrow;
No one should be kinder or brav
than he—Tomorrow.
A friend who was troubled and wea
he knew,
Who'd be glad of a lift, and w
needed it, too;
On him he would call and see what
could do—Tomorrow.

The greatest of workers this m
woud have been—Tomorrow
The world would have known him h
he ever seen—Tomorrow.
But the fact is, he died, and he fad
from view,
And all that he left when living w
through
Was a mountain of things he i
tended to do—Tomorrow.

—*On the Lin*

PRAYER THOUGHT

We don't fool God with promises. I knows what is in our hearts a judges accordingly. Don't put off tomorrow what you can do today!

FRIDAY, JULY 2
Scripture Reading—Isaiah 55:6, 7
THINK IT OVER:

"True repentance is never too lat
but late repentance is seldo
true!"—Matthew Henry

PRAYER THOUGHT

If mortal man can see throug another's vain sincerity, how muc more perceptive is our Lord?

SATURDAY, JULY 3
Scripture Reading—Matthew 6:20
OUT OF THIS LIFE

Out of this life I shall never take
Things of silver and gold I make.

All that I cherish and hoard away
After I leave, on the earth must stay

Though I call it mine and I boast
worth
I must give it up when I quit the eart

And I wonder often what I shall own
In that other life, when I pass alone.

Or shall at the last it be mine to find
That all I had worked for I'd l
behind?

—Edgar A. Gu

PRAYER THOUGHT

Hoard spiritual treasures that w insure a home with God a worldly treasure will not suffice.

(Devotions used by permission *Knight's Master Book of N Illustrations*, Eerdmans Press.)



QUESTIONS and ANSWERS

Conducted by J. P. BARROW
Route 1, Box 475,
LaGrange, North Carolina 28551

Question: When did the Christian church begin?

Answer: Some of the leaders in two or three of the denominations claim that when the first disciple of Christ was baptized in the water the church began. Some people say the Day of Pentecost is the birthday of the Christian church. Doctor Wheaton Taft, a late president of the Northern Baptist Seminary, taught in a class, "The History of Preaching," that the church existed in embryo form before the Day of Pentecost and even while Christ was on the earth prior to His death and resurrection. He quoted his teachers under whom he studied in Colgate Seminary in defense of his position.

Dr. Henry C. Thiessen, late head of the graduate school of Wheaton College and professor of Systematic Theology, makes the following on Pages 409, 410, in his book **Lectures in Systematic Theology:**

"**The Time of Its Founding.** There is much confusion at this point. Those who hold that the church is but the 'spiritual Israel' of the New Testament, i. e., a continuation of the O. T. Israel, believe, of necessity, that the Church was begun in Old Testament times. We have already shown the error of this view and need not repeat the arguments here. Some hold that it began with John the Baptist. He was the apostle of a new dispensation, and therefore the Church began with him. Kramer holds that 'the Christian Church' began with the sending out of the twelve Apostles. Fred F. Kramer, **Jesus the Light of the World** (New York: Fleming H. Revell Co., 1933), p. 58. He says: 'This small band of missionaries in their work was a miniature of the great, universal Church.' **Ibid.** Some hold that it began with Christ.

"But all these positions are shown to be unscriptural on the basis of Christ's own statement. He declared at Caesarea Philippi in His fourth and last withdrawal from Galilee, that the Church was still future. 'On this rock I will build my church' (Matthew 16:18). Those who hold that Peter is the 'rock' will have to admit that the Church did not come into existence in the Old Testament; and so also those who hold that the 'rock' is Peter's confession of Jesus as the Christ, the Son of the living God. It seems difficult to believe that Jesus merely meant that He would make a new beginning in the development of the 'Church' for He is dealing with the founding, not the rebuilding of it. Other Scriptures will be presented later on that show the same thing. The Word teaches that the Church was founded on the Day of Pentecost (Acts 2), but hyper-dispensationalism holds that there was a 'Church' for the period of Acts that is not the 'Church' of today. It holds that the present Christian Church began when the Book of Acts closed (Acts 28:23-31). More recently some are teaching that it began when Paul said at Antioch of Pisidia, 'Lo, we turn to the Gentiles' (Acts 13:45-49). The falseness of these various theories will appear as we consider the Scripture teaching concerning this subject.

"That the Church, both universal and local, was founded on the Day of Pentecost (Acts 2), is clear from a number of things. We must go back to the statement concerning the manner in which the Church was to be founded. Paul expresses it succinctly when he says, 'By one Spirit were we all baptized into one body, whether Jews or Greeks' (1 Corinthians 12:13). By the **body** he means the Church (v. 28; Ephesians 1:22, 23); and whether we translate the Greek preposition (**eis**) 'into' or 'unto' it is clear that the baptism of the Spirit makes the believers into the Church. This 'baptism' is mentioned seven times in the New Testament (not counting Ephesians 4:5, a much disputed passage), as follows: Matthew 3:11 (and fire); Mark 1:8; Luke 3:16 (and fire); John 1:33; Acts 1:5; 11:16; 1 Corinthians 12:13. The four references in the Gospels are practically the same, namely, a promise of the coming baptism. In Acts 1:4, 5 Jesus repeats this promise and says that it will be fulfilled in a few days; and in Acts 11:15-17 Peter refers back to Pentecost for the fulfillment. First Corinthians 12:13 refers to the baptism as a past experience. Thus it is evident that the baptism of the Spirit occurred on the Day of Pentecost and that the Church was founded on that day. This same conclusion is made necessary by the fact that the Church would not have been possible before the ascension and exaltation of Christ (Ephesians 1:19-23).

"The local Church was founded at the same time. We read that there were 120 waiting for the promise of the Spirit when the Day of Pentecost came. These 120 were the first ones to be baptized with the Spirit, and they became the charter members of the Jerusalem church. In response to the preaching of Peter and the other Apostles, 3,000 'received the word gladly,' were baptized, and added unto them 'that day' (Acts 2:14, 41). A little later this local church had grown to 5,000 (Acts 4:4). It is clear that the believers acted as a corporate unit. They had a definite doctrinal standard (Acts 2:42); they had fellowship with one another as believers (**Ibid**); they observed the ordinances of baptism and the Lord's Supper (vv. 42, 47); they met for public worship (v. 46); and they contributed to the support of the needy (vv. 44, 45). Surely, we have here the marks of an organized local church, even if the organization was only loose as yet."

Dr. Ralph Earle has this to say on Page 175 in Peloubet's Notes, 1974-1975:

"Pentecost is often spoken of as the birthday of the church. One would have to say that it was born very much alive! The Spirit-filled disciples won three thousand converts the first day. Truly these 120 who came out of the upper room were 'an empowered people.' "

Jesus seems to say that the church is to be built in the future in Matthew

(Continued on Page 13)

News and Notes

of Denominational Interest

Rosebud Church Honors
The Rev. and Mrs. Douglas Skinner



On Sunday, May 23, the Rev. and Mrs. Douglas Skinner were honored at an afternoon social and were presented a plaque for their devotion, faithfulness, and dedicated Christian service they have given to Rosebud Free Will Baptist Church, Route 4, Wilson.

Even though Doug is young and this was his first pastorate, he took the church in a very difficult time. Rosebud is a small church and at this time it was in the process of moving to a new location. It took several months before it was ready for the first service in the new location. In the meantime services were held in the Grange building in Elm City.

Under the leadership of Doug, the church saw souls saved and members rededicating their lives. However, he would never take credit for this. He always let the members know that what the church was and would come to be came from God and the help of all the Christians and their leader. He would say, ''If we want our church to continue and be a soul winner for God, we must put our all on the altar, ask God for guidance, and then put action behind our words; for God helps active churches, not lazy ones.''

Doug and Virginia became very active in all church activities from the very beginning. He made a beautiful cross for the sanctuary and helped the YFA build a church sign out front. He was also one of the YFA leaders. Virginia was one of the YFA and AFC leaders also. She also served as church pianist. She even gave piano lessons to some of the youth in the church. These are only a few things that Doug and Virginia did for the Rosebud church. Their stay was short, but the church came to love them and they seemed to love the church. Even though God knew they would be missed, He had other plans for them.

God has led the Skinners to the Free Will Baptist Youth Camp, Cragmont Assembly, Black Mountain, as managers. He knows that Doug and Virginia love all people and want to win them to Christ. What better time and place to start training them than in their youth and with the youth of the denomination? The Scriptures says, ''Train up a child in the way he should go: and when he is old, he will not depart from it'' (Proverbs 22:6). Yes, God knows that Doug and Virginia are young, and what better place to send them than Cragmont? There they will be able to be used of God the way He would have them used. As long as they continue to feel as they do about God, wherever they go you will see souls saved and Christians rededicating their lives. Even though they are missed at Rosebud church, the members are sure their hearts' desire is at Cragmont. So God has opened the doors at Cragmont for this young couple, and what God does, no one should question. The church prays God's blessings on Doug and Virginia as they keep up the good work.

However, God did not leave the people at Rosebud like sheep to go astray; He sent them a man of God, the Rev. Jack Burnett, and his family, whom the church members have already learne love.

Friendship Hosted Central Conference Layman's League

The Layman's League of the Cen Conference met in its quarterly meet with the Friendship Free Will Bap Church near Farmville, Tuesday eveni June 1. During the meeting some v good singing was rendered along wit very inspiring message by the pastor the church, the Rev. Walter Reynol His subject was ''Who Is a Wise Man There were four ministers present for meeting.

During the business session following officers were elect president, Curtiss Worthington; vi president, Rex Wainwright; a secretary-treasurer, Fred Wainwrig After the meeting refreshments w served along with a period of g fellowship.

The next district meeting will be h at Gum Swamp Free Will Baptist Chur Belvoir, on September 6. Henry Beaman reports, ''We have a v important project we are working on a need all laymen to get involved. Why plan now to attend the next meeting September. Your help is needed and assure you that you will enjoy t Christian fellowship.''

COMING EVENTS . . .

June 28—Summer School Registrati for the Second Session, Mount Oli College, Mount Olive, North Carolin

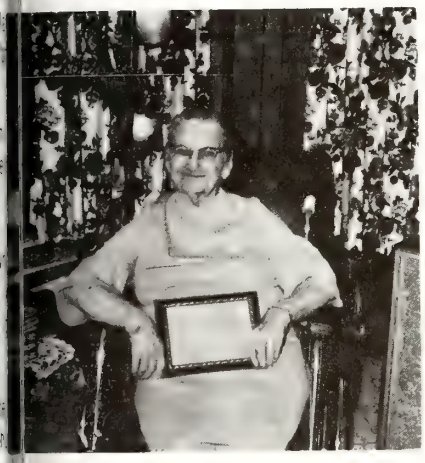
June 28-30—General Conference Original Free Will Baptists, First Fr Will Baptist Church of Durham, Nor Carolina

July 11—Homecoming and Alum Association Meeting, Free W Baptist Children's Home, Middlese North Carolina, with the Rev. Jam A. Evans Guest Speaker. Servic Begin at 10:30 A. M.

July 12-23—Two-Week Summ Session of the Carolina Bib Institute, Pine Level Free Will Bapti Church, Pine Level, North Carolin Each Monday, Tuesday, Thursda and Friday Evenings



MRS. BASS PRESENTED AUXILIARY LIFE AWARD



rs. Pearl Bass a member of the esant Hill Free Will Baptist Church, te 2, Pikeville, was honored recently he woman's auxiliary of the church ng a monthly meeting which met in home of Mrs. Bass. During the ting Mrs. Bass was presented the man's Auxiliary Pin and Life Mem- hip Certificate as a token of ap- iation for her loyal and devoted ice to the church and auxiliary.

rs. Bass who is 85 years old is now ined to her home in a wheelchair ause of a broken hip. Until this pened she was a very active member he church and auxiliary. However she tinues active now in her own way. now spends her time visiting with many who call, cherring them, and king handmade tatting. Most every ily in the church and many others in community are proud possessors of e of ''Mrs. Bass' tatting.'' Since her finement four years ago, she has e enough tatting for 152 pairs of owcases, and has sewed most of it on cases. Most of these have been given riends and relatives. Some of these in n have given her thread and money. thread she turns into more tatting and the money she gives to the church and auxiliary.

In the picture above Mrs. Bass is shown holding her Life Membership Certificate. Mrs. Brenda Rollins, president of the auxiliary, in presenting the award, said, ''She is still giving much of herself and her love. Through her love of life, love of people, love of God, and her love for her church, Mrs. Bass is reaching many for much good.''

The Rev. Dallas Pinkham of Mount Olive is pastor of the Pleasant Hill church.

MRS. EDMUNDO GONZALEZ HONORED

The Woman's Auxiliary of the Hopewell Free Will Baptist Church, Route 1, Smithfield, held its monthly meeting Thursday night, June 10, at 8 p. m. Mrs. James C. Barbour presided at the meeting. She read a tribute to their pastor's wife, Mrs. Edmundo Gonzalez, who with her husband, will be moving soon to New Jersey where Mr. Gonzalez will be entering Princeton University. The local auxiliary presented her with an auxiliary pin.

Mrs. Carl Dudley, field worker of the Cape Fear District, on behalf of the Cape Fear Woman's Auxiliary Executive Committee, presented Mrs. Gonzalez with a Life Membership Award. Mrs. Gonzalez has served as mission chairman of the Cape Fear District for several years.

The host auxiliary served refreshments consisting of punch, assorted cookies, sandwiches, and nuts to the honoree, the members of the executive committee, the visitors, and the members in attendance.

Respectfully submitted,
Ruth L. Warrick

YOUNG WOMAN'S AUXILIARY SPONSORS YOUTH SUNDAY

The Friendship Free Will Baptist Church, located in Greene County, held a youth Sunday May 30, 1976, through the efforts of the young woman's auxiliary of the church.

Mr. Kenneth Cobb directed the services and Miss Susan Beamon served as pianist.

The Rev. and Mrs. Walter Reynolds were presented the flowers in the sanctuary by the auxiliary as a token of their love and appreciation for the Reynolds' dedicated work in the church.

''Three Questions Teenagers Ask Most'' was the topic of the inspirational devotional given by Lorraine Moore, which she followed with prayer.

Special singing was presented by the youth choir, under the direction of Johnny Lewis. Ellen Beamon, Ken Cobb, Trina Holloman, Pam, Jackie, and Susan Beamon also rendered special music during the services. Young children of the church sang a few selections under the leadership of Gladys Oakley.

Mr. I. Z. (Bud) Cobb, teacher of the young adult Sunday school class, presented Mrs. Edna Cobb, pianist of the church, an orchid corsage for the years of willing service she has so freely given. Teresa Cobb, treasurer of the class, pinned the corsage on Mrs. Cobb.

Ushers for the service were Ray Brock, Billy Craft, Jeff Shirley, and Luther Walston.

ATTENTION, WOMEN OF THE EASTERN CONFERENCE!

The week of July 5-10 is going to be a wonderful time of Christian fellowship, Bible study, crafts, and recreation at Camp Vandemere. The first Vandemere Woman's Conference will be convening on the morning of July 5. Outstanding ministers from the Eastern Conference will be bringing inspirational messages each evening.

Mrs. Fred Register Jr. will be in charge of the music and Mrs. John (Happy) Taylor, president of the Eastern Auxiliary Convention, will be camp director.

Prayers and a great deal of planning have gone into the program for the conference; but **we need you** for our conference to be a real blessing and success. The goal for the conference is that God will be glorified and our women will be brought into a closer relationship with Him.

(Continued on Page 15)



THE SPREAD OF THE CHURCH

Lesson Text: Acts 1:6-8; 2 Corinthians 5:16-20

Memory Verse: 2 Corinthians 5:19, 20

I. INTRODUCTION

The last message Jesus had for His disciples while He was still with them was a missionary message. He had given His life that all who would believe on Him might be saved, not just the Jews. The Jews later found it difficult to believe that others were included in the divine plan of salvation.

Jesus never intended that His followers remain in Jerusalem and simply enjoy being saved; He meant for them to spread out with the gospel to the regions beyond. In Verse 4 of Acts 1 He had said that "they should not depart from Jerusalem," but He also said that their wait was to extend only to the coming of "the promise of the Father," which was the Holy Spirit. When He came they would be empowered to go out with the gospel.

Unfortunately the disciples failed to grasp the meaning of His words quickly enough, so God allowed persecutions to spread them out. When Saul began his campaign of persecution, "Therefore they that were scattered abroad went every where preaching the word" (Acts 8:4). This was the way God intended it to be. Precious months had been spent in Jerusalem but now the church was spreading out. There would be no end to its outreach. By the end of the fourth century there were an estimated 10,000,000 Christians; by the tenth century, 50,000,000; by the fifteenth, 100,000,000. While we cannot vouch for the absolute accuracy of these figures, we do know that the church's growth was due to the spread of the gospel of Christ.—**The Advanced Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. Our Lord has given us the command to spread the church; furthermore, He has given us everything that we need for the task: the promise of power and the plan for the work. The history of the church bears out the fact that when the church has gone with the message as our Lord commanded, the church has grown; but when the church has failed to go with the message, the growth of the church has been hindered. Are we doing all that we should do as a church today for the spread of the gospel and the growth of the church?

B. Paul tells us that the work of the church is the work of reconciliation. Man is alienated from God, from other men, and even from himself, because of sin. Paul goes on to tell us how wonderful this work of reconciliation is because it makes men new creatures. No one has ever been able to describe adequately what the grace of God does in the heart of a man. Human language cannot tell it; it has to be experienced.

C. The Lord not only talks about the wonder of reconciliation, but He also, through Paul, tells us about the word of reconciliation. The word of reconciliation is the gospel of Christ. The power is in the Word, not in us. Paul tells us in Romans 1:16 that the gospel is the power of God unto salvation unto every one that believeth. The world will not be changed by sociology or philosophy but by the preaching of the gospel of our Lord Jesus Christ. Here is the word of reconciliation.

D. Our Lord then goes on to tell us more about this work of reconciliation through the Apostle Paul. He tells us that we are ambassadors for Christ. This means that we are to represent Him in this world. This means that all of His resources are at our disposal. How can we fail in the work of God if the power of God and all of God's resources are available to us?

E. We are not only ambassadors for Christ, but we are also colaborers with Christ. If you had to select someone in a the world to be a partner with you in thi work of reconciliation, could you find better partner? He is a partner wh knows about the work. He is a partne who has ability and will share tha wisdom and strength with us because w are His partners.

—**The Bible Teacher (F. W. B.**

III. ADDITIONAL TRUTHS

A. On this, the two hundredt anniversary of the signing of th Declaration of Independence, we do we to look back, if only briefly, at ou founding fathers to see if we can deriv from them anything that will guide us i the future. Manifestly evident was thei belief in and commitment to God and th Scriptures as the revelation of His will fo men. Just a few passing notices wi suffice:

The Jamestown, Virginia, settlemen of 1607, one of the first colonies of ou forefathers in America, declared one c its purposes was "Propagating th Christian religion."

In 1646 Harvard College adopte "Rules and Precepts" for its students These words are contained in it: "Ever one shall consider the main end of his lif and studies to know God and Jesu Christ which is eternal life . . . . Ever one shall . . . exercise himself in readin the Scriptures twice a day."

The first Continental Congress im ported twenty-thousand Bibles fo distribution, and appropriated money t evangelize the Indians.

John Jay, the first chief justice of th Supreme Court, prayed, acknowledgin complete and humble dependence upo God.

Our nation is strong because it "founding fathers" believed the Bibl and applied its principles in the fun damental areas of social life—home education, government. It will remai strong only as its citizens today be lieve and practice biblical prin ciples.—**Standard Lesson Commentary**

B. When the late Dr. F. B. Meye was asked at the end of his tour of Indi to define India's need, he said, "Were a young man again I would go to India find twelve young men, live with them pray with them, teach them the Bible inspire them, and send them out t evangelize India." "And what would yo do then?" "I would find twelve more," was the reply.—Selected

C. This oft-used story needs telling a in. It is imagined that Jesus returned t heaven after His resurrection and told th angels all that had happened while H was on earth and how He had left the ta k of evangelizing the world with His d ciples.

"But, Master," said one of the a els, "you have trusted the success of y r mission to these poor, weak human b ngs. What if they fail?"

"If they fail," He replied, "then I will h e failed. But," He added, "I am t sting them not to fail!"—C. F. Bowen

SPECIAL INVITATION TO THE GENERAL CONFERENCE

The Piedmont Conference and the First Fe Will Baptist Church of Durham e end to you a special invitation to a nd the General Conference which c venes with us June 28-30. It is our p vilege to host the conference and we h e to make every convenience possible f your comfort and spiritual uplift.

For the Wednesday's session, June 3, the Piedmont Conference has rented th Raleigh Memorial Auditorium to p vide plenty of space for all who desire t hear the Rev. Bob Harrington, the C aplain of Bourbon Street, preach.

Because of the many inquiries and the f t that we left out some important i ormation in the article on the back p ge of the "Baptist" two weeks ago c ncerning motels, etc., we deem it n cessary to print the following con- c ning motel accommodations. These m tels have been alerted to expect r servations.

The Carolina-Duke Motor Inn, located o Highways 1-85 and Guess Road, has 10 rooms. (This is our choice; a Christian owner and extra nice, with r duced rates), telephone (919) 286- 971.

Howard Johnson, telephone (919) 4 7-7381.

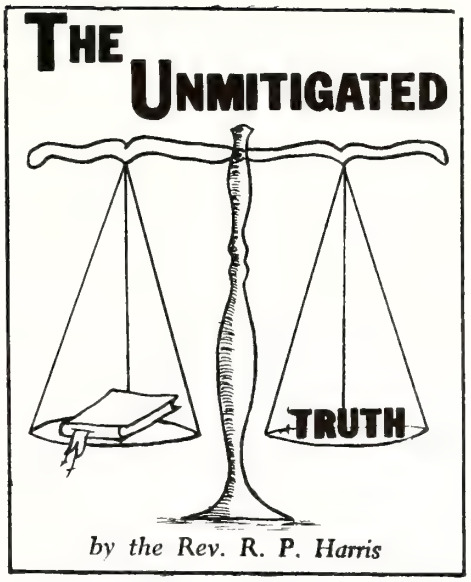
Cricket Inn, telephone (919) 383- 249.

Holiday Inn, telephone (919) 383- 151.

All these motels are in easy reach of the First church, Durham, and the Memorial Auditorium in Raleigh.

Also, we are in need of more church choirs to participate in the combined choir for the conference.

Respectfully submitted,
The Rev. M. E. Cox
General Conference Board
Moderator of Piedmont Conference



Scriptural basis: ". . . it is good to be zealously affected always in a good thing, and not only when I am present with you" (Galatians 4:18).

THE CHRISTIAN'S ZEAL

It goes without saying that Paul was having the same kind of trouble with the Galatian Christians as our modern-day pastors are having with their constituents. This does not mean, however, that nothing should be done to correct this situation. People are easy victims of laziness, carelessness, and inactivity. There are many people who are very zealous but not in the good things. It is good to be zealously affected in good things. Christian zeal may be defined as the heat or fervor of the mind. This being true, the mind reaches a stage of enthusiastic devotion, a committed ardor for anything which tends toward the good. Christian zeal springs from Christian motives. It is displayed in a Christian manner and is used for Christian ends. The true object of Christian zeal is to spread the religion (gospel) of Jesus Christ.

The nature of Christian zeal is of divine origin—a spiritual principle, divinely established. The Christian principle recognizes and believes that Jesus Christ is the Son of God and that "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him" (1 John 5:1).

The Christian principle is spiritual and it is also intellectual—the result of knowledge and the exercise of wisdom. This modest and humble, constant and active principle reaches for a particular object: the Christian zeal inspired by the Holy Spirit. The spiritual Christian will work toward securing the greatest amount of good and much of this will be accomplished by Christian discipline. Christian principle guarantees good habits and behavior becoming to the children of God.

A person's actions speak louder than his words. If a person poses as a Christian, but behaves as the devil, he is a hypocrite, and is not a child of God. For example, I once had a man in a church I was serving as pastor many years ago who came from a deeply religious family. This man was a good singer and sang in our church choir. He was used in the church for many things and could pray a pretty prayer. I found out later that this man, and certain other men from nearby, met in a secret place down in the woods every Sunday afternoon to play poker. This was the gambling kind of poker where the stakes were for keeps—"winner take all" as the saying goes. Gambling is not a Christian virtue and is forbidden by Christian principle.

What I am saying may be summarized in the following verses: "If we say that fellowship with him, and walk in darkness, we live, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:6, 7). Christians are not zealots in that they do not serve God just to be popular or for the praise and admiration of men. They serve God with zeal and could care less for all the pomp and circumstance. Neither do Christians who are zealous become fanatics over their endeavors. I knew a man once who loved his church (the local organization and building) better than he loved Jesus Christ. He thought a man was paying him a compliment when this man said of him, "Brother Blank loves his church better than he loves his Lord." Let us remember that Jesus Christ is the greatest. There is nothing over Him or above Him. All our interest and concerns should ultimately reach out toward honoring and praising our blessed Lord.

MOUNT OLIVE COLLEGE HAPPENINGS

MOUNT OLIVE, NORTH CAROLINA

DR. WILEY SELECTED DEAN OF MOUNT OLIVE COLLEGE



Drs. Wiley and Raper

The selection of Dr. Wayne Hamil Wiley as the new dean of Mount O College was announced today by Dr. Burkette Raper, president of the Colle

Dr. Wiley was one of the sixty plicants for the post of dean of Mo Olive College and one of three candida submitted by the faculty search co mittee headed by Dr. Michael P chairman of the Department of Religi The final selection was a joint decis between Dr. Raper and the Acade Affairs Committee of the Board Trustees under the chairmanship of S D. Bundy of Farmville.

Dr. Wiley comes highly recommenc both as a churchman and as an educat He received his Master of Divinity fr Duke University in 1963, after co pleting his undergraduate work Randolph-Macon in Virginia. He earne Th. M. at Union Seminary in Virginia a his doctorate in History and Philosophy Education from the University of Virgi in 1973. He also studied at the Univers of Glasgow, Scotland, in Philosop Theology, and Education.

While in college, Dr. Wiley was nam to Who's Who in American Colleges a Universities and to the honor societies Phi Delta Kappa, Omicron Delta Kapp and Phi Beta Kappa.

A native of Petersburg, Virginia, Wiley served as assistant professor Philosophy and Religion at Stratfo College in Danville, Virginia, from 196 69, and as a graduate lecturer at t University of Virginia from 1970-73. currently serves as assistant professor Education and Philosophy at Madis College in Harrisonburg, Virginia, whe he resides.

In addition, he served his Method denomination as an educatio specialist in Bath County Larger Paris Virginia, in the early sixties. In 1963- he became assistant minister at Sa Michael's Parish in Dumfries, Scotlan He also served as minister of educati at the First United Methodist Church Charlottesville, Virginia, 1969-73.

In administration, Dr. Wiley has be involved in supervising aspects program development, public relation curriculum building, fund raisin budget planning, and the training a supervision of staff.

Regarding the deanship of Mou Olive College, Dr. Wiley, age 4 declared, "While happy in my prese post at Madison College, I am seeking

appointment in administration that presents full challenge to lead in important institution of good reputation such as Mount Olive. I am philosophically attuned to the kind of environment prevading a Christian college and I could lend my full energies and enthusiasm to achieving its objectives.''

He will assume his new post at the college sometime between mid-July and mid-August.

Dr. Wiley is married to the former Muriel Brown of Roanoke, Virginia. Mrs. Wiley is a guidance counselor with Rockingham County Schools (Virginia). They have one child, Stephen Christopher, age one.

Aside from his studies in Scotland, Dr. Wiley has traveled in 13 foreign countries.

MOUNT OLIVE COLLEGE SUMMER ACTIVITIES

Summer School Session ''B'' begins Monday, June 28, for anyone interested in taking a course for credit or interest.

Courses are available in Economics, Religion, English, Math, History, Biology, Psychology, and Health and Physical Education.

The three-week session is designed for complete concentration on the course being taken. Small classes allow maximum communication between student and professor.

For more information contact Russell W. Duncan or Dianne Riley, Mount Olive College, Mount Olive, North Carolina 28365; phone (919) 658-2502.

Eagles Nest Summer Camp is open for five more weeks of Christian camping for youth, ages 9-17. Resident camping is $90 per week, and day-camping is $20 per week. Each camping week begins Sunday afternoon at 5 p. m. and ends Friday noon. The final camping week ends Friday, July 30. All activities are individually supervised by an adult leader.

For more information contact Charles Harrell, Mount Olive College, Mount Olive, North Carolina 28365; phone (919) 658-4933.

Eagles Nest Conference Center is open to church groups for recreation and overnight camping. **To make arrangements,** contact Charles Harrell at the address as above.

Other Mount Olive College facilities are available to churches, church groups, and conventions upon request.



Special Moments

Dear Maggie,

Once our six-year-old daughter was confined to bed because she had rheumatic fever. Our pastor dropped by to see her. When he left, my daughter and I talked about her name being called in the prayer service that night. She was grateful. I asked my little one if she were praying that she would soon be well. Her reply was, ''Oh, no! I have too many others to pray for!''

She is a mature Christian today and the mother of two little girls. She continues to pray for others.

ED

Farmville, N. C.

''And He spake a parable unto them to this end, that men ought always to pray, and not to faint'' (Luke 18:1).

CRAGMONT ASSEMBLY NEWS

The worst is over! That fear in anticipation of our very first campers is behind us at last. However we realize that it has only just begun.

During the weekend of June 4-6, we hosted a group of 40 people from the Elm Grove Free Will Baptist Church near Ayden, pastored by the Rev. Gary Bailey. They were a very nice first group to serve. They certainly did their best in trying to calm our nervous, butterfly stomachs. We all had a fine time. We also want to thank the gracious ladies who helped in the kitchen. We are very grateful for their assistance.

The camp is still undergoing numerous repairs. We can find so much to do but not enough time to do it all. We are thankful for the arrival of our workers two weeks ago. Pray that they will use their strength and abilities to serve God in a mighty way while working at Cragmont.

Continue to pray for us and for God's work at Cragmont.

In His service,
The Rev. and Mrs. Douglas Skinner
Managers

Questions & Answers

(Continued from Page 7)

16:18, 19. The gospel is represented as ''the power of God unto salvation'' in Romans 1:16, and as having quickening or making alive power in Hebrews 4:12. So evidently the gospel the church members are commissioned with in Acts 1:8; Matthew 28:19, 20; and other Scriptures is the key we use by which to get men into the true church and into Heaven. The Bible says, ''He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him'' (John 3:36).

CLOSED FOR INVENTORY

The Ayden Bible and Bookstore, along with its branch stores at Smithfield, New Bern, and Wilson, will be closed Tuesday and Wednesday, June 29, 30, for inventory. They will open Thursday, July 1, at the usual hours.

Free Will Baptist Children's Home

MIDDLESEX, NORTH CAROLINA 27557

"A Christian Home for Boys and Girls"

Sam Weeks, Superintendent

Drawer E — Middlesex, N. C. 27557

RELIGIOUS CONTRIBUTIONS
May, 1976
TOTALED $23,099.58

Albemarle Conference

Free Union	$ 188.00
Hickory Chapel	270.00
Malachi's Chapel	116.00
Mt. Tabor	60.00
Auxiliary Convention	113.00
S. S. Convention	37.00
Plymouth	150.00
Shiloh	60.00
St. Paul	135.30
Trinity	150.00
Union Chapel	186.32
Total	$1,465.62

Blue Ridge Association

Cedar Hill	$ 60.00

Cape Fear Conference

Casey's Chapel	$ 268.72
Faith Mission	150.00
Goldsboro, First	240.00
Hopewell	177.84
Johnston Union	20.00
Lee's Chapel	930.00
Auxiliary Convention	50.81
Oak Grove	317.83
Palmer Memorial	20.00
Powhatan	170.00
Riverside	100.00
Saint Mary's Grove	5.00
Shady Grove	85.35
Tee's Chapel	513.87
Victory Mission	5.00
West Clinton	50.00
Wooten's Chapel	211.70
Total	$3,316.12

Central Conference

Aspen Grove	$ 216.00
Ayden	311.00
Bethany	64.98
Black Jack	739.16
Community	53.00
Daniels Chapel	315.00
Dilda's Grove	22.25
Edgewood	44.00
Elm Grove	130.00
Free Union	222.07
Friendship	382.52
Greenville, First	10.00
Grimsley	155.83
Gum Swamp	20.00
Harrell's Chapel	610.00
Hickory Grove	152.30
Howell Swamp	51.00
Hugo	27.70
Hull Road	30.85
King's Cross Road	1,090.04
LaGrange	20.00
Little Creek	75.00
Marlboro	20.00
Auxiliary Convention	43.82
Youth Fellowship	110.00
Ormondsville	25.00
Otter's Creek	372.35
Owen's Chapel	10.00
Peace	172.00
Pleasant Hill	550.00
Reedy Branch	120.00
Roanoke Rapids	5.00
Rocky Mount, First	25.00
Rose Hill	50.00
Rose of Sharon	250.00
Saratoga	227.93
Spring Branch	151.13
Sweet Gum Grove	70.00
Tarboro, First	125.00
Winterville	136.71
Total	$7,206.64

Eastern Conference

Arapahoe	$ 20.00
Bethel	419.00
Bethlehem	400.00
Bridgeton	20.00
British Chapel	12.00
Core Creek	92.93
Crab Point	15.00
Croatan	100.00
Deep Run	4.00
Dublin Grove	25.00
Folkstone	25.00
Friendship	27.98
Gray Branch	320.00
Hillsberry	60.00
Holly Springs	50.00
Indian Springs	60.00
Juniper Chapel	43.81
Kinston, First	5.00
Lanier's Chapel	110.00
Macedonia	112.00
May's Chapel	450.00
Moseley's Creek	165.00
Mt. Olive	25.00
Mt. Pleasant	100.00
Miscellaneous	5.00
Auxiliary District	30.00
Fifth Union	60.00
New Bethlehem	144.06
New Haven	131.43
Northeast	55.40
Oriental	23.33
Otway	30.00
Pearsall's Chapel	219.77
Pilgrim's Rest	25.00
Piney Grove	36.41
Reunion Chapel	100.00
Rock of Zion	3
Rooty Branch	10
Saint's Delight	
Sneads Ferry	4
Sound View	15
Spring Hope	5
St. Mary's	4
Vanceboro	20
Verona	2
Warden's Grove	1
Warsaw	10
Welcome Home	2
Whaley's Chapel	20
Total	$3,60

Pee Dee Association

Auxiliary Convention	$ 6
Oak Grove	7
White Oak	15
Total	$ 29

Piedmont Conference

East Rockingham	$ 4
Durham	30
Mt. Olive	2
Old Fashion	6
Total	$ 42

Rockfish Conference

Mt. Moriah	$ 7

Western Conference

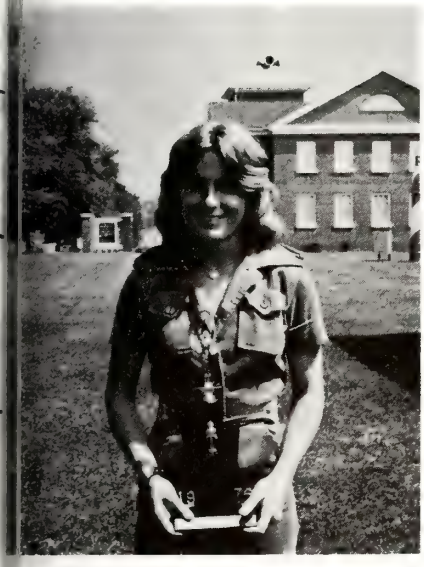
Barnes Hill	$ 41
Branch Chapel	25
Calvary	37
Everett's Chapel	6
Flood's Chapel	7
Free Union	28
Fremont	31
Friendship	31
Holly Springs	4
Kenly	8
Little Rock	57
Marsh Swamp	34
Memorial Chapel	11
Micro	3
Milbournie	9
Mt. Zion (Nash)	1
Mt. Zion (Wilson)	1
Auxiliary District	3
New Sandy Hill	5
People's Chapel	7
Pine Level	3
Piney Grove	4
Pleasant Grove	9
Pleasant Hill	2
Rains Cross Road	6
Pleasant Plain	13
Rock Springs	1
Rosebud	5
Sherron Acres	15
Spring Hill	22
Stancil's Chapel	25
St. Mary's	1,156
Stony Hill	10
Stoney Creek	11
Trinity	28
Union Chapel	3
Union Grove	6
Wilson, First	157
Total	$6,510

Statewide Bodies

Loose Offering Founder's Day	$ 103

Other States	
Michigan	$ 60.00
W. Va.	10.00
y, Ohio	25.00
tal	$ 95.00

WINS AWARD



Sandra Anderson proudly displays her trophy which she was awarded by Southern Nash Junior High School for "Most Outstanding Female Athlete" for the 1975-76 school year. She participated in volleyball and basketball. We are proud of Sandra for her accomplishment in the sports program as well as being a straight "A" academic student.

CHURCH AUXILIARIES

(Continued from Page 9)

The retreat atmosphere is yours to experience at Camp Vandemere as you reverently stand on the banks of the Bay River or sit under the canopy of pine trees, seeing God's handiwork and feeling God's holy presence.

We promise that you will have a unique worship experience and the opportunity for relaxation, recreation, and fellowship.

Conference fee is $35. Send your $5 deposit with your registration **now**, don't put it off, and pay the balance of $30 on arrival at camp.

Get your reservation in and have a part in this first Vandemere Woman's Conference. You'll be happy that you did!

Send registration to Mrs. Happy Taylor, Route 1, Deep Run, North Carolina 28525.

Respectfully submitted,
Mrs. John (Happy) Taylor



CERTIFICATES OF ATTENDANCE for BICENTENNIAL SUNDAY

July 4, 1976

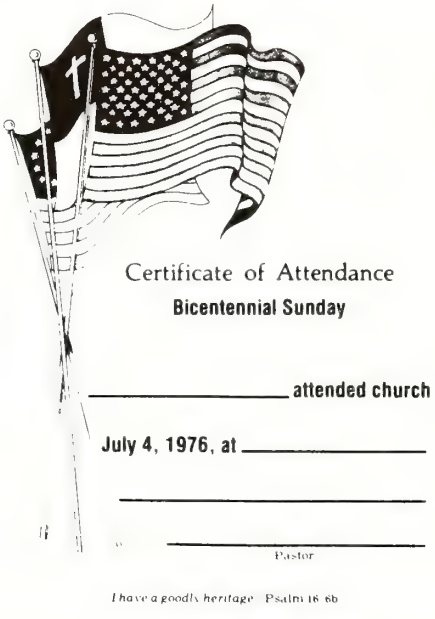
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3. A memento or keepsake for those attending church (and/or Sunday school) on Independence Day.
4. A special bicentennial celebration or observance: a rally or prayer service held on this Sunday (July 4, 1976).
5. And individual uses, in accord with individual churches and their congregations.

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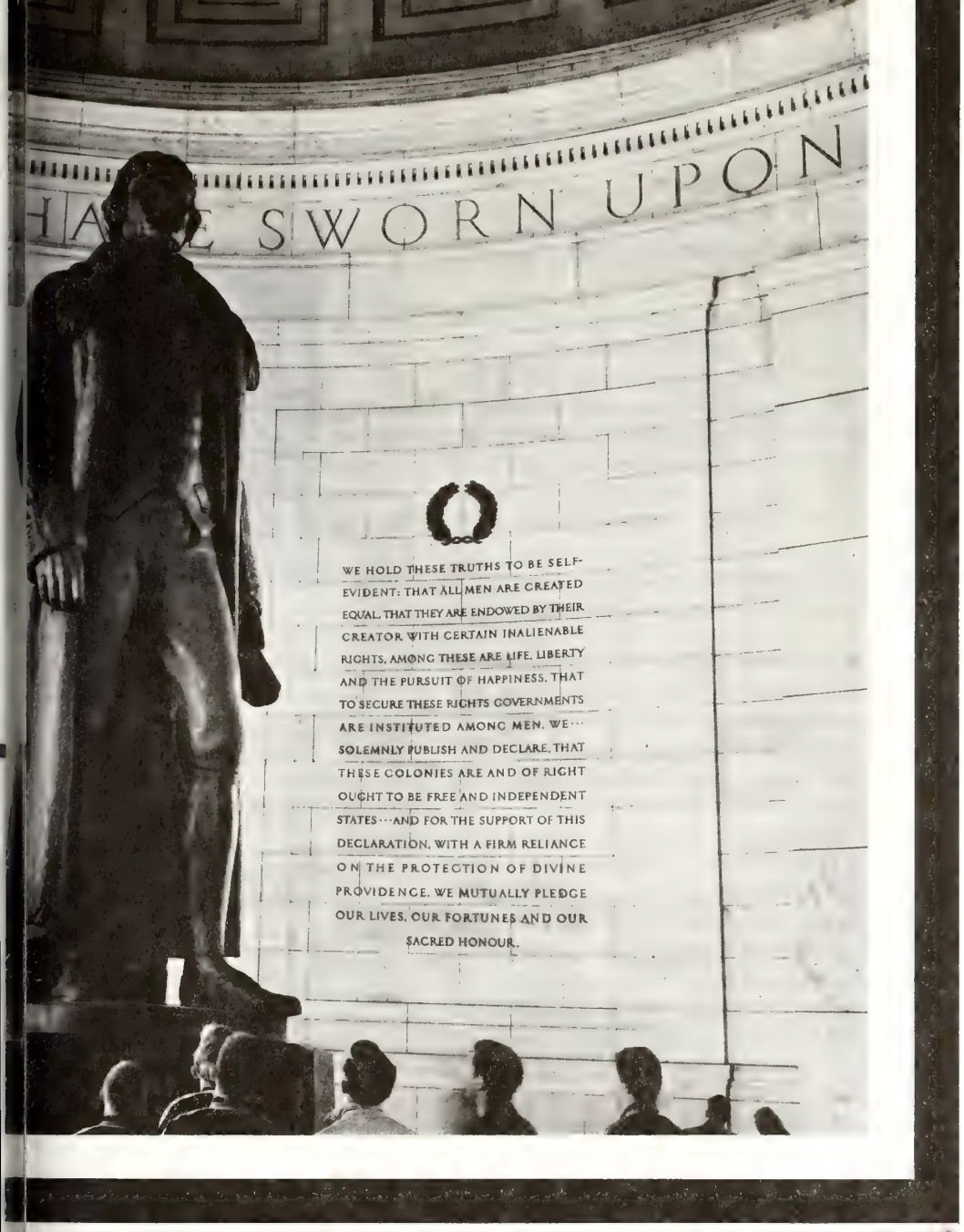
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During this bicentennial year:
Can we rearrange our thoughts, remotivate our hearts, and reevaluate our intentions so that such reordering seems natural and comes not out of desperation but out of genuine concern—not only for our betterment but also for the betterment of those who walk with us, sometimes close and sometimes afar?

the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JUNE 30, 1976

EDITORIAL...

Can We Reconstruct—Or Is It Too Late?

During this bicentennial year:

Can we take the brokenness of a sick land and heal her of her wounds and cancerous growths of scandal?

Can we make Old Glory again float upon the breeze, unfurled and proud, the symbol of a nation unequalled in opportunity, fair play, and the democratic process?

Can we cause hearts once more to beat faster at the sound of the national anthem and the hymns of our forefathers which until recently have been representative of a nation under grace?

Can we undo what has been done in the name of justice, and create anew, trust and honor and integrity?

Can we remove the hatred of multiplied thousands and convert their curses to prayers and soothe their indignant attitudes until tolerance again is the "order of the day"?

Can we brighten the torch of freedom to its former brilliance and make liberty what liberty is supposed to be: not permissive indiscretion but alleviation from oppressiveness, whatever form that oppressiveness happens to take?

Can we soften the blows that beat down the land once loved and revered by all and elevate to a newer and loftier height the beacon that shows the way to prosperity and plenty?

Can we remove the want of hungry bodies and souls and provide physical and spiritual food for those hungering and thirsting for satisfaction and fulfillment?

Can we rearrange our thoughts, remotivate our hearts, and reevaluate our intentions so that such reordering seems natural and comes not out of desperation but out of genuine concern—not only for **our** betterment but also for the betterment of those who walk with us, sometimes close and sometimes afar?

Can we manifest the benefits of gifts received to the point that we are willing to share and share—even until what we have left may be a "meager store," knowing that for a while at least we can make someone a little happier?

Can we empty the prisons of innocent victims, being careful to make amends for the wrongs done unto them, and, at the same time, reduce the possibility of imprisoning others who are innocent; and more importantly, can we free the sin-bound and give them hope after they have walked through the open gate?

Can we prevent future Watergates, physical and character assassinations, and reestablish "law and order" throughout the land, more especially within the ranks of those legislative bodies which hand down mandates for our proper behavior?

Can we again enjoy the dignity of a "more perfect union" which places emphasis on uprightness, faith, and noble ideals, at the exclusion of all known corruption?

Can we, as did the First Lady, rise calmly to our feet during a time of tragedy, and lead a large, mixed gathering in sincere prayer for a solitary soul whose physical body was being grasped by the hands of death?

Can we, with all our prejudices, mixed emotions, stubbornnesses, join hands to form a circle of love which will encompass all humanity (because of need and desire), with the removal of self from the center?

Can we, during this bicentennial, lift our hearts in praise for what we have, yield ourselves to better service, and dedicate ourselves to the general welfare of everyone, so that **harmony** is more than a pleasant blending of sound?

Can we, during this bicentennial, ". . . in the course of human events . . . hold these truths to be self-evident, that all men are created equal, . . . endowed by their Creator with certain unalienable Rights, . . . Life, Liberty, and the pursuit of Happiness . . ." and build from possible **nothingness** something of which we can be proud—**a new America?**

With God we can!

Cover Photo by Luoma



THE FREE WILL BAPTIST
JUNE 30, 1976

Volume 91 Numbe

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Every Family Plan: A 25 percent disco given when local churches send the "Baptist the home of every member; names and dresses to be provided by churches. Churc are billed quarterly.

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ROSE OF SHARON CHURCH CHOOSES "MOTHER OF THE YEAR"

submitted by Mrs. Maehue Bailey

MAY 9 was a special day for mothers all over the country, and the Woman's Auxiliary of Rose of Sharon Free Will Baptist Church near Robersonville made the day especially memorable for Mrs. Jeannett Wynne, a member of the church who resides at Route 4, Williamston.

Mrs. Wynne was chosen the "Mother of the Year" by the local auxiliary. Mrs. Raymond T. Sasser, treasurer of the State Woman's Auxiliary Convention and wife of the pastor, presented a check of $10 to Mrs. Wynne from the auxiliary, after making appropriate remarks constituting a most fitting declaration of Mrs. Wynne's exceptional kind of motherhood.

The following are two of the poems that were chosen by Mrs. Sasser to use in her presentation:

A Perfect Mother

It takes so many, many things
To make a perfect mother;
It takes a warmth and cheerfulness
From one day to another . . .

It takes a world of patience
And a faith that's deep and strong,
A gentle sympathy at times
When everything goes wrong . . .

It takes a sense of humor
And an understanding heart,
But most of all, a bond of love
That time can never part.

—Lucille Boesken

Mother Is God's Masterpiece

Good took the fragrance of a flower,
The majesty of a tree,
The gentleness of morning dew,
The calm of a quiet sea,
The beauty of the twilight hour,
The soul of a starry night.
The laughter of tne rippling brook,
The grace of a bird in flight,
The tender care of an angel,
The faith of a mustard seed,
The patience of eternity,
The depth of a family's need—
Then God fashioned from these
A creation like no other,
And when His masterpiece was through
He called it simply—MOTHER.

—Author Unknown

Mrs. Wynne, the honored mother, has two children: Joseph and John Jr.; and no other children ever received more devotion than these. Joseph, a sixteen-year-old, attends Bear Grass High School, and is a member of the Rose of Sharon church. John Jr. is a special child, in that he was born with cerebral palsy six years ago; and the prognosis from the beginning was that his chances for survival were slim indeed. Mrs. Wynne refused to listen to this kind of conversation; she steadfastly went about her daily chores, making a home for her husband and children which was the envy of her friends and neighbors. The grounds, house, clothing, children, and every aspect of her surroundings shone with gleaming cleanliness. She did all that was required (and more); and the daily, round-the-clock she gave to her youngest child would exhaust anyone; but one never heard her complain.

Even with the extra work that comes with the constant care of "Little John," as he is affectionately called by everyone, Mrs. Wynne has continued her church work, serving as a Sunday school and Bible school teacher each year. She has held various offices in the woman's auxiliary, and is now serving her third year as secretary. She is an auxiliary member of Martin General Hospital, devoting several hours each week to spreading joy to the lives of patients there. She is a Home Extension Club member and participates in all activities associated with the club.

She has worked for many years as a den mother for the Boy Scouts in Bear Grass and was leader of a Brownie troop for two years—even though she has no daughters. She actively supports all endeavors of the local school and community.

Mrs. Wynne works along with her husband, John Sr., as they tend the family farm; raising tobacco, peanuts, soybeans, and corn. She drives tractors, harvesters, and can handle any of the duties associated with farming.



Pictured left to right: Mrs. Raymond T. Sasser, Mrs. Jeannett Wynne, and "Little John."

Mrs. Sasser read a most fitting poem entitled "Heaven's Very Special Child" during the service, and we feel that it could have been written solely for Mrs. Wynne.

Heaven's Very Special Child

A meeting was held quite far from earth.
It's time again for another birth;
The angels said to the Lord above,
This dear little child will need much love.

His progress on earth may be quite slow,
Accomplishments great he may not show
And he will require some extra care
From the folks he meets on earth down there.

He may never run or laugh or play;
His thoughts may seem odd and faraway,
In various ways he won't adapt,
And he will be known as handicapped.

Please, Lord, find some parents for this child
Who'll do this good work as unto You.
They'll not understand it right away—

(Continued on Page 4)

FEATURE

(Continued from Page 4)

The difficult role You'd have them play;

But with this dear child sent from above
Comes strength and new faith and richer love.
And soon they will know the privilege given
To care for this gift that's straight from Heaven.

This precious young charge so meek and mild
Will always remain Thy special child!
—Author Unknown

Mrs. Wynne has surpassed all expectations in bringing "Little John" through the many dark hours of sickness, hopelessness, and helplessness, into a smiling, laughing little boy, even though he is confined to a wheelchair and attends classes every day in a special school in Greenville, 25 miles away from home.

"Little John" may never learn, walk, talk, or do any of the things little boys normally do; but he will never lack for anything that a loving mother can furnish. It is fitting, therefore that this tribute be made to Mrs. Jeannett Wynne.

AMERICA, I LOVE YOU

by
Ruth Langley Newsome

America, why do I love you?
You are young; you are not perfect;
You are still having growing pains;
So, why do I love you?

I love you because
You have done more to feed the world
Than any nation under the sun.

I love you because
You have taken refugees
From the down-trodden masses
And given them hope
And a chance to make it on their own.

America, I love you because
You are searching for cures
For cancer, heart disease, birth defects,
And many, many more.

I love you because
You give a person a second chance.
If you fall on your face,
You may rise and try again.

Most of all, America, I love you
Because you let me be
An individual—
An American.

THE CHURCH: INTRODUCTION (Part 1)

by
Calvin R. Mercer
Wake Forest, North Carolina

THIS week begins a 16-part series of articles on the church. Because this is such a lengthly and important series, I think it appropriate to devote the first article to an introduction.

Introductions are usually the last thing to be written in a book. This makes them very important because the author, after he has completed his work, gets a chance to explain to the reader what he has tried to do.

I too am writing this introduction after having completed the whole series. I consider this perhaps the most important article because I want to explain here several important things I hope the reader will keep in mind during the next four months.

I want to begin by explaining how this study came about. I have been going to church all my life and until a couple of years ago figured I knew all there was to know about the church. But one day in my ignorance I was confronted with some new (at least new to me) ideas about the church. I did not know what to do with them and that got me both concerned and interested. They were strange and different, yet somehow they had the ring of truth. For many years now I have held a great respect for the authority of God's Word; so I decided to check these new ideas out with the Word of God and see if they be so.

In my spare time I read through the New Testament. I have read the New Testament before but this time I took particular note of everything that I felt said anything about the church. I took careful notes as I read, and although I'm sure I missed some relevant passages, I hope I got the general thrust of the New Testament teaching about the church.

I want to tell you that as I read I got more and more excited by what I found. The church came alive to me personally. I saw the body of Christ as it ideally should be, and the excitment of that vision has not yet worn thin.

This reading and extensive note taki on the New Testament is the basis for t upcoming series on the church; and y this is not an exhaustive study. By thi mean I do not attempt to cover co pletely every single aspect of the churc I do hope I have not missed any of t more important concepts of the chur as found in the New Testament.

Briefly, the things we will deal wi include community fellowship, worshi leadership, and outreach. I want to beg next week with a beginning article tradition in the church.

God's Word must always be applied life situations and I have tried to do thi A basic rule of biblical interpretation is first seek to discover what the Bib says; and only when this has been don do we apply it. In my reading I sincere sought to discover what the Bible sa about the church. I tried to refrain fro being influenced by the way we do thin today, the way that seems best, or n own prejudices. Only after I struggle with the biblical teaching did I begin write these articles and relate the biblic message to our churches today.

Constructive Criticism

I must warn the reader that the articl are not just pats on the back to make feel good, secure, content, and hap about our churches. Rather, I ha earnestly tried to bring the truth of God bear. This means criticism, but plea understand that I desire it to be co structive criticism. Too many, not only our churches, but in our country, simp criticize to tear down. My desire is criticize to build up. There is plenty room for criticism if it is meant to constructive, positive, and uplifting; a I can assure you this is the kind I ha set out to have.

I want you to know right off that I a for the church. I go to church, work the church, love the church. I am n trying to tear down or destroy t church. I myself am a part of the chur

d I am trying to improve, uplift, and lp make more biblical, godly, and iritual a church that I love and have voted my life to.

I am not a prophet nor am I a ophet's son. I do not have all the swers. This series is not the final word the church. I think it reflects chings which square with the biblical ctrine of the church, but I must phasize that many of the ideas talked out are somewhat new to me. I may d out tomorrow that some things I ve said are wrong but for now I stand them.

I offer these discussions in love and the edification of the body of Christ d I hope you will take them in like nner. I offer them with the unrstanding that you may not see things ctly as I do, and I hope you will receive m in that way also.

I do ask and encourage you to search Scriptures to see if these things be Take from the articles what is pful, useful, and most of all, biblical, d leave the rest.

Convincing you that I am right about things I will say is not near as imrtant as encouraging you, by my cussions, to seek the truth of the riptures on these matters for yourself. o think they are important matters and ectly affect all of us who go by the me Christian. So if you cannot accept thoughts, then discover truth for rself under the leadership of the Holy irit.

I encourage response to these articles. it till you read them all or respond er one or two, but I would like to know w our people feel. If you write please honest. If you have questions ask m. If you think I have interpreted the ripture wrong, by all means say so. If u think all this is a bunch of lishness, I want to know this also. rhaps you have been seeing these ings for a long time—they may not be w ideas to you. If so I would enjoy aring about it. I encourage response d will look forward to communicating h you on a more personal basis. My dress is 439 Stadium Road, Wake rest, North Carolina 27587.

Finally, I would like to be more ecific about the sources used in paration for this series. As indicated ore, I first read the New Testament d tried to lift the basic principles of the church from the Scripture.

A second source was several books I checked out from the library on the biblical doctrine of the church. I used these in part to judge my own interpretation and to check if I had missed any major passage or teaching in the Scripture.

A third source was some recently published books by men concerned that the church—be biblical, spiritual, or godly. I would like to suggest three of them for your consideration. The main one, especially for pastors, is **Brethren, Hang Loose** (1972: Zondervan), by Robert G. Girard. Every pastor will not agree with everything Girard says, but I do think any pastor concerned about his people will identify with many of the frustrations and questions this pastor had. For pastors or laymen wanting to read an interesting, enlightening book on the things I will be talking about I suggest you read this story about a pastor and his church.

For deeper digging I suggest a second book: **A New Face for the Church** (1970: Zondervan), by Lawrence O. Richards. Finally, you might want to look at a book by an author well known to many, **The Normal Christian "Church" Life** (order from International Students, Inc., P. O. Box C. Colorado Springs, Colorado 80901), by Watchman Nee.

A final and most important source for this series has been my own experience in the church, my talking to other Christians about these matters, and various tapes and magazines.

May God bless as we come and reason together.

PRESS AND BOOKSTORES CLOSED

The Free Will Baptist Press Foundation and bookstores at Ayden, Smithfield, New Bern, and Wilson will be closed Monday, July 5, in observance of Independence Day. They will all open Tuesday, July 6, at the usual hours.

CRAGMONT ASSEMBLY NEWS



Black Mountain, North Carolina

The Rev. and Mrs. Douglas Skinner
Managers

We are pleased to report that our staff has all finally arrived. We believe we will have a very fine group of workers this year. They already seem to be very hard workers and sincere Christians.

We have seven girls and two young men helping us this summer. They are as follows: Ann and Monty Wiggs from Kinston, Sheryll Eason and Shelby Bradshaw from Farmville, Cheryl Ann Eubanks from Grifton, Wanda Sweat from Roanoke Rapids, Sharon Porch from Weldon, Ed Skinner from Wilson, and Al Lamm from Lucama. We are also very happy to have Mr. Franklin Vester from Wilson as our assistant manager. For the first two weeks of camp we are privileged to have Mrs. Pluma Sullivan from Pikeville helping in the kitchen. She has already proven to be a great asset to the camp.

We had our first conference during the week of June 14. This was the General Youth Conference with the Rev. John Williams as the director. The following week we were to host the Ministers' Conference.

We have a request. Whenever churches send in a donation to Cragmont, please "earmark" your donation: "general fund," "building fund," "chapel fund," etc. We have already received several donations but were not sure what to do with them.

Continue to pray for us and for the success of God's work at Cragmont.

In His service,
The Rev. and Mrs. Douglas Skinner
Managers

FOREIGN MISSIONS

MISSIONS

HOME MISSIONS

Joseph Ingram
Director-Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Director-Treasurer
1207 Arsenal Ave.
Fayetteville, N. C. 28305

WALK-A-THON IN THE EASTERN CONFERENCE

It was a cool, cloudy Saturday morning and a crowd began to gather at the Gray Branch Free Will Baptist Church near Deep Run. The people were asking questions about the activities of the day, but no one seemed to have the answers. Then someone said, "There she is now!" The one referred to was Mrs. Adeline Gray from the First Free Will Baptist Church of Kinston, who is chairman of missions in the Eastern District Woman's Auxiliary Convention.



Mrs. Gray, along with her pastor, the Rev. Bill Futch, and several other pastors and youth leaders, had been working hard to organize a **Walk-A-Thon** for foreign missions. Eleven churches were involved including Bethlehem, Deep Run, Rock of Zion, Moseley's Creek, Snow Hill, Pilgrim's Home, Gray Branch, Smith's New Home, Whaley's Chapel, Piney Grove, and First Church of Kinston, all of which are in the Eastern Conference.



Confusion seemed to be the order of the day in the beginning, but soon 145 young people and adults were gathered on the porch of Gray Branch church where announcements were made and devotions given. Then the leader announced that it was time to begin the nine-mile Walk-A-Thon. Very orderly the young people left the church two by two and the procession was led by a group of Boys Scouts from Snow Hill Free Will Baptist Church. The sheriff who was to escort the group seemed rather nervous, but a group of 145 children and adults like this would make anyone nervous.

The group made the walk without any difficulty with the exception of some minor problems such as tired feet and legs, blisters, and a few other things. At the end of the walk a group of adults had provided for a weiner roast and this was a welcomed sight! By the way the young people ate, one could see they were hungry and very grateful. We do want to express our thanks again for those who were thoughtful to plan this time of refreshment.

This delightful Walk-A-Thon will yield about $1,200 for the cause of foreign missions. As soon as the exact amount is known it will be announced. For the cooperation of all who supported and helped with this program we say a big "Thank you!"

If the young people of your church would like to sponsor a Walk-A-Thon for foreign missions please contact our foreign mission director, the Rev. Joseph Ingram, P. O. Box 979, Goldsboro, North Carolina 27530, or call (919) 734-5946. He will be glad to send instructions on such a Walk-A-Thon.

AN APPEAL TO OUR FRIENDS IN NORTH CAROLINA

Of late, it has been experienced that our friends, fellow believers, and concerned individuals, who are in prayers for the work of our Lord in this great country of India, correspond with us to inquire about our welfare and that of the work, and to communicate to us that they are in prayers for us. Indeed, such messages are very inspiring to our souls and make us to feel of the great concern for the work of God though miles apart. It is the joy of sharing which the Lord Jesus Christ had commended to His disciples.

However, in view of the fact that ours is a very small office, covering the whole country, I keep awfully busy and very often not able to reply to letters and as such cause embarrassment to many.

Therefore, in conformity with the discipline of the Board of Foreign Missions of North Caroliina, it has been decided that such inquires be made to the board in Goldsboro. In case of letters received by us, they will be replied to through the mission board. It is, therefore, requested that all correspondence be made to us through the board and gifts, if any, be also sent through this channel. This will be facilitating at both ends.

The Rev. Emmanuel M. Lall, D. D.
Director in India

CAPE COLONY MISSION MOVES AHEAD

An unquestionable expression of pleasure is shown in the faces of the Revs. Johnnie Sexton and Taylor Hill (pictured below) as they stand in front of a beautiful church site that was purchased recently by the Cape Colony Free Will Baptist Mission near Edenton.



Mr. Hill, secretary-treasurer of the Home Missions Department, visited the mission and its pastor, the Rev. Johnnie Sexton, recently and was very impressed with the progress being shown there. The mission has already become very

well known in the community and has a well-rounded and total church program going. The pastor states that souls are being saved and enthusiasm is on the increase. Mr. Hill states: "We can expect to see many good things coming out of the Cape Colony work under the direction of Mr. Sexton."

On this visit Mr. Hill also visited the Mount Zion Free Will Baptist Church at nearby Roper.

FREE SPIRIT MISSION BURNS NOTE

The Free Spirit Free Will Baptist Mission of Wilson is continuing to show good progress under the leadership of the Rev. Dale Albertson and his wife, Jasmine.



Pictured above are Mr. Albertson and the members of the mission burning the note on their mobile unit sanctuary.



The mission has also started a bus ministry as pictured above. This ministry is being carried on by Mr. and Mrs. Pete Jacobs and Mrs. Jean Griffin. The denomination should be very proud of this mission and the devoted service of its members.

SHERRY SPROUSE GOES TO MEXICO

New experiences are brought about daily to all; but I never thought that one of my new experiences would be a summer of service across the country!

I'm Sharon Sprouse, known to most as Sherry. I'm a rising junior at Columbia Bible College in Greenville, South Carolina, and will be working with the Rev. and Mrs. Vance Link in Mexico during the first six weeks of the summer.

I have a few prayer requests. Number one is that God will provide the money for my living expenses while in Texas. And second, that God will work through me and make Himself real to the children I'll be teaching.

My verse for the summer is: "Being confident of this very thing, that he who began a good work in you (me) will perform it until the day of Jesus Christ" (Philippians 1:6).

In His service,
Sherry

FROM MURMURING TO PRAISE

by
The Rev. Graham Faucette
Kenly, N. C.

When we consider the trials the Israelites brought upon themselves, we often think that the worship of idols caused their punishment. Eventually idolatry did bring the destruction of Jerusalem and banishment into captivity. But this was not the first step: the first step away from God was murmuring. Today we call it complaining.

In spite of the miracles that released them from Egyptian bondage; in spite of God's guiding presence in the pillar of cloud and the pillar of fire, the Israelities complained when they came up against their very first trial. They whined to Moses that he had brought them out of Egypt to die at the Red Sea.

Moses prayed—God acted. Pharaoh's army was destroyed and the Israelities did not even get their feet wet. One would think this experience would have taught them to praise and trust the Lord forever. But only weeks later they whined about the food supply. and God provided manna abundantly. Next they growled about the lack of water. Then God showed the rock to Moses, he struck it obediently, and water gushed out. Later, with plenty of manna and water, they whined and complained because they did not have any meat. Then, and only then, did God begin to teach them with punishment, showing them what they could not or would not learn through His patience.

"How foolish of them," we say. "How utterly stupid! Why couldn't they learn?" But do we? Have we learned even yet? With their experience to guide us and the whole Bible freely available for our searching, have we learned?

The lives of the Israelites were in peril, and they knew it. But how often do we complain over the very smallest of things!

Let's consider what might be a typical day in the life of a family:

The alarm buzzes—"Oh, that old alarm; I wish I didn't have to get up yet."

It's breakfast time—"The coffee is kind of weak this morning, isn't it? You know I like my toast darker than that. How come the eggs are fried instead of scrambled? Why don't we ever have biscuits anymore? Ugh! What's the matter with the orange juice? It's bitter."

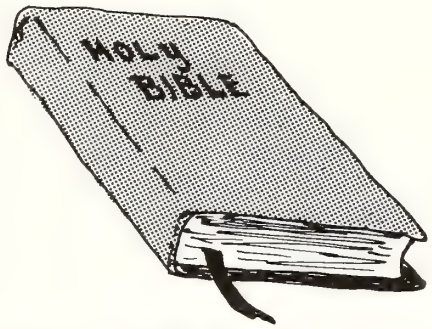
Now comes the exodus to work and school—"Where's my book? I wish people would leave my things alone."

Back to the old jalopy—"Wish I could afford a decent car to drive to work like the other guys."

House chores galore—"Oh, dear, it's Monday! I hate wash day, and especially with my old machine. It's so noisy. Windy again! Why can't we have a nice day once in awhile? Look at this house! Won't you kids ever learn to pick up your things? I got up with a headache again. Wonder what it would be like to feel good again for a change?"

Thus it can go on and on throughout the day and the next. And each complaint makes everyone feel just a little more miserable. Murmuring can become a habit so that we complain almost constantly without realizing how much we are hurting ourselves and others.

How all this must grieve our Heavenly Father who "maketh all things richly" for us to enjoy! He has blessed Americans with freedom, wealth, food, water, and almost every blessing imaginable. We should be singing and speaking His praises all day long instead of allowing little difficulties and discomforts to upset us.



QUESTIONS and ANSWERS

Conducted by J. P. BARROW
Route 1, Box 475,
LaGrange, North Carolina 28551

Question: Please tell me what is the biblical teaching on justification?

Answer: Justification is a judicial act of God when He declares and recognizes the justified sinner as if he had never been separated from God by sin. As one of my beloved professors, Dr. P. B. Fitzwater, used to put it: "It is that time and place when God looks upon the saved sinner just as if he had never sinned." So when a man is regenerated, born again, saved, and sanctified, at the same time he is justified.

God forgives the person who is saved and purposely forgets his sins. ". . . thou wilt cast all their sins into the depths of the sea" (Micah 7:19); "As far as the east is from the west, so far hath he removed our transgressions from us" (Psalm 103:12). The Lord says through the Prophet Jeremiah, ". . . I will forgive their iniquity, and I will remember their sin no more" (Jeremiah 31:34).

Dr. William Evans says in **Great Doctrines of the Bible** on Pages 156, 157 as follows:

"(1) It is a change in a man's relation or standing before God. It has to do with relations that have been disturbed by sin, and these relations are personal. It is a change from guilt and condemnation to acquittal and acceptance. Regeneration has to do with the change of the believer's nature; Justification, with the change of his standing before God. Regeneration is subjective; Justification is objective. The former has to do with man's state; the latter, with his standing.

"(2) According to Deuteronomy 25:1 it means to declare, or to cause to appear innocent or righteous; Romans 4:2-8: to reckon righteous; Psalm 32:2: not to impute iniquity. One thing at least is clear from these verses, and that is, that to justify does not mean to **make** one righteous. Neither the Hebrew nor Greek words will bear such meaning. To justify means to set forth as righteous; to declare righteous in a legal sense; to put a person in a right relation. It does not deal, at least not directly, with character or conduct; it is a question of relationship. Of course both character and conduct will be conditioned and controlled by this relationship. No real righteousness on the part of the person justified is to be asserted, but that person is declared to be righteous and is treated as such. Strictly speaking then, Justification is the judicial act of God whereby those who put faith in Christ are declared righteous in His eyes, and free from guilt and punishment.

"(3) Forgiveness may be considered as the cessation of the moral anger and resentment of God against sin; or as a release from the guilt of sin which oppresses the conscience; or, again, as a remission of the punishment of sin, which is eternal death. In Justification, then, all our sins are forgiven, and the guilt and punishment thereof removed (Acts 13:38, 39; Romans 8:1)."

George H. Sandison, in answering a similar question, gives Scriptures and makes comments helpful in the solution of your problem, on Page 289 in **1000 Difficult Bible Questions Answered** as follows:

"Justification was promised in Christ by the prophet Isaiah when he said (Isaiah 45:25); 'In the Lord shall all the seed of Israel be justified and shall glory,' and is the act of God (Romans 8:33). Justification was necessary because there was required perfect obedience, which man cannot attain (Leviticus 18:5; Romans 10:5; Job 9:2, 3, 30; Psalm 130:3). Thus some other way had to be found. It is of grace by the imputation of Christ's righteousness earned by the shedding of his blood and sealed by his resurrection. This righteousness we may only take as our own by faith, not by our works, or by faith and works united, but purely by grace through faith (Acts 13:39; 15:1-29; John 5:24; Romans 3:24; 1 Corinthians 6:11; Isaiah 61:10; Romans 5:18; 5:9; 4:25; 1 Corinthians 15:17). The blessedness of justification is apparent when we consider that it frees from condemnation, entitles to an inheritance, and assures glorification (Psalm 32:1, 2; Isaiah 50:8, 9; Titus 3:7; Romans 8:30)."

I repeat what has been said by several writers: "Justification, salvation, sanctification, the new birth, regeneration, and all the Bible says is necessary for one's being restored to the favor of God which comes at one and the same time." Jesus just simply taught "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

According to the teaching found in the Book of Hebrews, we are to go on to perfection and not to neglect our salvation as we fulfill Christ's purpose in our new life and relationship with God. We are perfectly justified before God the instant we appropriate Christ as our Lord and Saviour. We, however, need to grow in grace and in knowledge through a diligent use of God's Word that our activities may conform more and more to those of Christ as found in a sufficient knowledge of His Word and the personal fellowship gained in the proper use of the Word as we study, meditate, and identify with Christ.

COMING EVENTS . . .

July 11—Homecoming and Alumni Association Meeting, Free Will Baptist Children's Home, Middlesex, North Carolina, with the Rev. James A. Evans Guest Speaker. Services Begin at 10:30 A. M.

July 12-23—Two-Week Summer Session of the Carolina Bible Institute, Pine Level Free Will Baptist Church, Pine Level, North Carolina, Each Monday, Tuesday, Thursday, and Friday Evenings

MOUNT OLIVE COLLEGE HAPPENINGS

MOUNT OLIVE, NORTH CAROLINA

MOUNT OLIVE COLLEGE WANTS TO SERVE YOU THIS SUMMER



Pictured above is Rodgers Chapel on a summer day. Mount Olive College would like to remind you that your church may use the chapel and other facilities of the College for your church activities this summer. For more information contact Charles Harrell, Mount Olive College, Mount Olive, North Carolina 28365; phone (919) 658-4933.

BICENTENNIAL PILGRIMAGE SET FOR JULY

A Bicentennial Pilgrimage to four of the oldest Free Will Baptist churches still in existence is scheduled for Sunday, July 18, sponsored by the Free Will Baptist Historical Society.

The pilgrimage will begin at 3 p. m. at Gum Swamp Free Will Baptist Church near Greenville. The group will stop at Little Creek and Grimsley churches in Greene County and at Wheat Swamp, now a Christian church, in Lenoir County.

The pilgrimage will end at the grave of Joseph Parker, one of the founders of the Free Will Baptist denomination, near Wheat Swamp church.

Plans for the pilgrimage are being finalized by a committee composed of Ken Dilda, chairman; Dr. Michael Pelt; and the Rev. Bruce Barrow.

These churches selected for the pilgrimage are thought to be the oldest standing Free Will Baptist churches in North Carolina, and are located in an area which has the heaviest membership of Free Will Baptists.

Plans call for a 30-minute stop at each church with a 15-minute program on the history of the church.

GIFTS TO MOYE LIBRARY

Gifts to Moye Library, Mount Olive College, during the month of May, 1976, totaled $123.50 and are as follows:

In Memory Of

Mr. Roger R. Ackiss by Dr. and Mrs. W. Burkette Raper, Mount Olive.

Mr. Johnny Brewer by Mr. and Mrs. Bob Williams and Belinda, Bill, and Jerry Hill, Mount Olive.

Mr. John Lee Crawford by Mr. and Mrs. Johnnie G. Howell and Union Grove Free Will Baptist Church Young Married Class, Pikeville.

Mr. S. Q. Edwards by Friendship Free Will Baptist Church Sunday School, Middlesex; the Rev. and Mrs. Sheldon Howard and Mr. and Mrs. Robert Martin, Mount Olive.

Mr. Richard Huggins by Mr. Tommy Tripp, Grifton.

Dr. Cecil Johnson by Mr. and Mrs. Ray Warwick, Newton Grove; and Mr. Lyman J. Worthington, Princeton.

Mrs. Kate Lewis by Mrs. Sophia H. Potts, Mount Olive.

Mr. Wilbur S. Martin by Mrs. Janie DeBruhl and Miss Marice DeBruhl, New Bern.

In Honor Of

Mr. and Mrs. Hilton Gurganus by the Low Intermediate Sunday School Class, Holly Springs Free Will Baptist Church, Newport.

Phillip and Mary Gurganus by the Cherubs Youth, Holly Springs Free Will Baptist Church, Newport.

Heather Dawn Sapp by Mount Olive College Alumni Association, Mount Olive.

Michael Shane Sapp by Mount Olive College Alumni Association, Mount Olive.

The Rev. and Mrs. J. B. Starnes by the Cherubs and Low Intermediate Sunday School Class, Holly Springs Free Will Baptist Church, Newport.



VARIETY OF LIFE-STYLE

Lesson Text: Matthew 19:16-30
Memory Verse: 1 Corinthians 12:6

I. INTRODUCTION

Every age and every culture has a life-style of its own, and it is often necessary for this to be. There are customs and manners of dress that are the norm in certain parts of the world that would be considered not only inappropriate, but even vulgar in others parts of the world.

In present-day America we see the emergence of many life-styles and manners of dress that seem peculiarly strange and out of place to the older generation. Some of these, no doubt, are expressions of rebellion against out-moded thought and customs that have become so crystallized in the minds of their adherents as to make them resist all change as though change itself were sinful.

Methods of recreation and manners of dress have changed continually with the passing of time, and none of these changes have constituted any definite threat to the welfare and the well-being of the church; but it must be admitted that most of them were resisted by the church as though the devil himself were their advocate.

If Jesus taught us anything, and most of us must admit that He taught us much, it is this: This true measure of a man's life is determined by what lies within him, what motives inspire him to work, and what attitudes determine the course of his life.—**The Senior Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. In the last few years the word "life-style" has come into general use. The word refers to the pattern of living that a person habitually follows. Obviously, there are many different life-styles. It may be be an over-simplification, but in this lesson we will divide all life-styles into Christian and non-Christian. There are some things that all Christians have in common—the experience of regeneration, the belief in Jesus Christ, and the daily practices that a Christian follows.

B. In this lesson a rich, young ruler came to Jesus with a question about eternal life. His life-style was obviously different from that of the apostles. This man had many things to commend him, but he was not willing to put God first in his life. It has been expressed in this way: "We crown Him Lord of all, or we do not crown Him Lord at all."

C. Why did this young man go away from Jesus? He went away for the very same reason that men today go away from Him. He loved his wealth more than he loved God. He was not willing to change his life-style. He was not willing to put God ahead of his wealth. Is there something in your life that keeps you from making a complete surrender to God?

D. After seeing the young man go away from Jesus because of his great wealth, Peter asked Jesus a good question: What do we get out of following you? What does a Christian get for following Jesus? He gets to become a member of the family of God and has many friends and relatives in Christ; he gets to share the glory of Christ; and he will inherit eternal life when this life is over. Is it worth it?

E. In the very last verse in the lesson, Jesus makes the point that there will be many surprises in the judgment. Some who depended upon what they could do will be surprised to find that they are not saved after all. Perhaps, the best surprise of all will be the one that comes when we get so much more than we expected.

—**The Bible Teacher (F. W. B.)**

III. ADDITIONAL TRUTHS

A. Autumn had arrived and a lady was bringing her plants indoors. Some had hardly grown and had produced no bloom. They had just lived, and that was about all. Others had done well—they had grown strong and beautiful and had repaid her care with abundant blossoms.

The plants that had produced no blooms were taken in and put in obscure places with little regard or use. Those plants that had blossomed beautifully were taken to grace the rooms and windows of the house.

So it is with people in God's garden. No matter what kind of plant we may be we must give every ounce of energy and potential we have and produce lovely blossoms and fruit in our lives. In turn God will reward us with opportunities in this world and the next to glorify and beautify His domain.

J. Hudson Taylor, great missionary to China, said, "God has given me a thousand fathers and mothers, sisters and brothers, friends and homes—everything that I ever left for Him. . . . All the choice and the noble, and all the beautiful and the good, the grand and the faithful are ours."

The more we give of self in the service of Christ the more room we have to receive the rewards He is able to bestow upon us.—**Standard Lesson Commentary**

B. The need for a change in our life-styles may be seen in the way we treat our pets. Many Christians spend more for pet food and comforts than they give to the Lord. One woman reportedly spends $10 a day on her beautiful Pekingese spaniel. Another spent over $1,000 to bury her precious dog in a pet cemetery. Still another decorated a room in her home for her cats at the cost of over $30,000. Somewhere along the way we have lost sight of something valuable.—**The Advanced Quarterly (F. W. B.)**

C. Though it is freely admitted by all that Christians are in the world, but not of the world, this is not to be taken to mean that Christians can only maintain a right relationship to Christ by retiring from the world, by living in poverty, and refusing to participate in any civic activities. If we would be true to the charge of our Lord, we will not retire from the world, but we will by our activities conquer the world for Christ. Like Paul in his generation, we will be instant in season and out of season; we will take advantage of every opportunity in work and play to promote the cause of our Lord and bring all men into His wonderful fellowship.—Selected



SUNDAY, JULY 4
Scripture Reading—Psalm 122:7

"BREATHES THERE A MAN?"

"Breathes there a man with soul so dead,
Who never to himself hath said;
'This is my own, my native land!'
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned,
From wandering on a foreign strand?
If such there breathe, go, mark him well;
For him no minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can claim;
Despite those titles, power, and pelf,
The wretch, concentered all in self,
Living, shall forfeit fair renown,
And doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonored, and unsung!"

—Sir Walter Scott

PRAYER THOUGHT

Pride in country is a precious feeling. To know that one has a home, a heritage, creates a secure and serene atmosphere.

MONDAY, JULY 5
Scripture Reading—1 Thessalonians 5:17

KEEP ON PRAYING!

"Though the foe of right oppress,
Keep on praying;
God is ever near to bless,
Keep on praying;
Let not fear your heart appall,
Naught of evil can befall,
Stronger is your God than all.
Keep on praying.

"Christian, has your faith grown weak?
Keep on praying,
Do the tears roll down your cheek?
Keep on praying,
Soon you nevermore will sigh,
Tears no more shall dim your eye,
Pray to Him who's ever nigh,
Keep on praying."

—R. A. Smith

PRAYER THOUGHT

Prayer is a consolation in time of trouble, an outlet in time of need, and an opportunity to pour your heart out to someone who loves you and cares.

TUESDAY, JULY 6
Scripture Reading—1 Corinthians 16:13

ANSWERING THE PROBLEM

A lecturer was once asked by a member of his audience, "If a ship was wrecked in midocean, and only a single boat was available, and if there were twenty young, strong, able men on board, and twenty weakly women, would it not pay best, and be best for the world, to save the stronger capable men, and let the rest drown?" And he answered, amid the loud applause of the meeting, "What possible good could twenty such men as that be to the world?"—Selected

PRAYER THOUGHT

We have heard of brawn and no brain. Well strength without sympathy would be just as incompatible.

WEDNESDAY, JULY 7
Scripture Reading—Philippians 2:3

HOW TO BE MISERABLE

Think about yourself.
Talk about yourself.
Use "I" as often as possible.
Mirror yourself continually in the opinion of others.
Listen greedily to what people say about you.
Be suspicious.
Expect to be appreciated.
Be jealous and envious.
Be sensitive to slights.
Never forgive a criticism.
Trust nobody but yourself.
Insist on consideration and the proper respect.
Demand agreement with your own views on everything.
Sulk if people are not grateful to you for favors shown them.
Never forget a service you may have rendered.
Be on the lookout for a good time for yourself.
Shirk your duties if you can.
Do as little as possible for others.
Love yourself supremely.
Be selfish.
This recipe is guaranteed to be infallible.

—Selected

PRAYER THOUGHT

We can be happy and contend. It would not be any more difficult than being miserable and making those around us feel the same.

THURSDAY, JULY 8
Scripture Reading—Hosea 8:7

MOSTLY HIDDEN

It is computed that only from one-tenth to one-eighth of an iceberg is visible above the water line. A London preacher said, "When you are tempted to judge sin from its superficial appearance, and to judge it leniently, remember that sins are like icebergs—the greater part of them is out of sight!"—*Moody Monthly*

PRAYER THOUGHT

We are all familiar with the slang phrase "out of sight." Let us be very careful about sin because it is a surety that hell is "out of sight" and let's keep it that way.

FRIDAY, JULY 9
Scripture Reading—Ephesians 4:32

SIMPLE, LITTLE THINGS

It's the little things we do and say
That mean so much as we go our way.
A kindly deed can lift a load
From weary shoulders on the road,
Or a gentle word, like summer rain,
May soothe some heart and banish pain.
What joy or sadness often springs
From just the simple little things!

—Selected

PRAYER THOUGHT

Gentle words and kind actions do have a tendency to wash away troubles and worries. The price is low but the pay is priceless.

SATURDAY, JULY 10
Scripture Reading—Proverbs 20:1

THE FIRST FIRST LADY WHO REFUSED

The first "First Lady" to go counter to the social custom of serving champange and other wines at formal White House functions was the wife of President Rutherford B. Hayes, who,

(Continued on Page 14)

News and Notes

of Denominational Interest

"Hettie Sasser Day" At Pleasant Hill Church



Seated, Mrs. Hettie Sasser; standing, Mrs. Clarence Bunn

June 13 was observed as "Hettie Sasser Day" at Pleasant Hill Free Will Baptist Church near Pikeville. A special tribute was paid to all senior citizens of the church and especially to the eighty-eight-year-old Mrs. Sasser. Flowers were in honor of the senior citizens and special pews were designated for them. The central theme throughout the day was one of appreciation of our heritage.

During the welcome, the pastor, the Rev. Dallas Pinkham, expressed appreciation on behalf of the church to the senior members for many years of dedicated service. He also noted that Mrs. Sasser, the oldest living member, had united with the church in August, 1903.

Three persons paid special tribute to Mrs. Sasser. The first, Mrs. Clarence Bunn, recalled the time when Mrs. Sasser helped to gather information for the church history and many other occasions when she had been of service to the church and community. She presented Mrs. Sasser a gift and a corsage from the church as a small token of love and appreciation.

Mrs. Carol Stone, a close neighbor, recalled the many times Mrs. Sasser had helped her neighbors in times of sickness and whenever anything needed to be done. She mentioned the many children who had loved Mrs. Hettie and enjoyed her famous tea cakes.

Oland Peele spoke on behalf of the people of Nahunta Friends church, where Mrs. Sasser had a perfect attendance in Sunday school for sixteen consecutive years. He stated that she was well loved and appreciated by all the Nahunta people and that nothing bad could ever be said about Mrs. Hettie. He said that perhaps what he remembered most was that Mrs. Hettie had raised half the children in the Nahunta Community.

After these had spoken, Mrs. Sasser gave her testimony, telling how dearly she loved the Lord and how He had been her constant companion for many years. She concluded by adding that she wished she were able to sing as her testimony, "He Grows Sweeter Every Day."

The church choir concluded the tribute by singing "Onward Christian Soldiers."

In the morning message, the pastor took his text from 2 Timothy 4:7, 8, and challenged each member of the congregation to be able to have a testimony similar to that of Paul when he said, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, . . ."

Following the church service, a picnic lunch was enjoyed in the fellowship hall. Mrs. Jimmy Bunn presented Mrs. Sasser with a birthday cake and the group sang "Happy Birthday."

Florida Minister Receives Spirit of 76 Pin

The Rev. Arnold Woodlief of Marianna, Florida, recently received a **Spirit of 76 Pin** from the Americanism Committee of the Marianna Elks Lodge, number 1516, to wear in recognition of America's two-hundredth birthday. The award was presented to Mr. Woodlief for his having exemplified "The Spirit of America" in his accomplishments as a minister. Upon the reception of the pin, Mr. Woodlief stated, "As religious principles and activities have helped in the developing and growth of America, may they do the same again for the coming century."

Homecoming and Sing at New Sandy Hill Church

The New Sandy Hill Free Will Baptist Church located two miles south of Bailey, on Highway 581, will observe its annual homecoming on Sunday, July 4. The day's services will begin with Sunday school at 9:45 a. m., followed with the worship service at eleven. The pastor, the Rev. Joe Johnson, will bring the homecoming message. Lunch will be spread on the church grounds at the noon hour.

At 1:30 p. m., an afternoon service of singing will be held. Special singers for the occasion will be "The Misty Trio," "The Joyfulairs," "The Gospelites," "The Messengers," and others. Everyone is invited to attend and enjoy the worship and Christian fellowship on this occasion.

Eastwood Church Honors Graduates of '76

Sunday, May 30, during the morning worship service, the Eastwood Free Will Baptist Church of Fayetteville honored three teenage church members upon their graduating from high school. Those honored were Kenneth Anthony Adcox, Susan Diane Atwood, and Raymond David Miller. Each graduate was presented a personal engraved Bible on behalf of the church by Martha Parsons, youth director. After the presentation the three knelt at the altar as the Rev. Billy Nowell, supply minister for the day, prayed God's blessings upon each one.

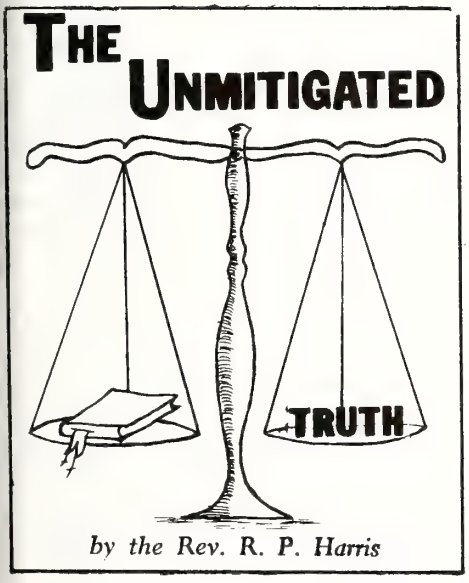
Gospel Singing Concert At Daniels Chapel Church

"The Redeemed," a gospel singing

group from Winnabow, will be at Daniels Chapel Free Will Baptist Church, Route 3, Wilson, Sunday night, July 4, for a concert of gospel music. The singing will begin at seven o'clock with everyone cordially invited to come and hear this fine group.

This singing group is presently under the management of the Rev. Everette Harper of Deep Run, and are on the Gospel Sunshine Recording Label.

"What a wonderful way to end the celebration of the bicentennial birthday!" states Frank Galloway, a member of the church.



Scriptural basis: ". . . Christ is all, and in all" (Colossians 3:11). (Read Colossians 3:9-11.)

THE SPIRITUAL CHRISTIAN

The spiritual man is one who has ". . . put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him" (Colossians 3:9, 10). The spiritual man is one who has crucified self and has cut the ties with the sinful life he lived before he was saved. He did, in fact, meet the Christ of Calvary who died for everyone's sinful desires, habits, and connections. After Calvary and self-denial, he took up his cross and is now a new person in Christ. Old things are passed away and new things are in focus.

The spiritual renewal in Christ is of divine origin. God provided it, Jesus Christ brought it to us, and the Holy Spirit administered it. The Holy Spirit is the one who deals with the spiritual man. Indeed, He is the only one who can keep the Christian renewed in faith. He is what every Christian needs to be, a manly, healthy, and prosperous man. Just as all vegetation must have an ample supply of water, sunshine, temperature, and nourishment to survive, so does the Christian need these ingredients to be a spiritual and fruitful Christian. The Holy Spirit is his source for all of these needs.

The glorious response is progressive "after the image of him" who made us and gave us the liberty to grow in His grace and knowledge so that we may be "renewed into knowledge" day after day. The fact that "Christ is all, and in all" should furnish us a goal worthy of our best spiritual aspirations. This puts Christ in the driver's seat for all our goings and comings, He is all and in all. (See Colossians 3:9-11.)

One good thing to remember is that human distinctions and advantages are to no avail. The nationality of the person makes no difference. God now reaches out to all alike. There was a time when God favored the Jews only, but this is not true anymore. "Whosoever will" is the good news of the New Testament. In fact, the Jew has to be saved and made spiritual in exactly the same way as any other person in the whole world. The Gentile does not need to become a Jew, neither does the Jew need to become a Gentile. Ritual, political, and social distinctions have no advantages.

To the spiritual Christian Christ is everything. In fact, the spiritual Christian is the only **real** Christian. It is the work of God in the Holy Spirit that makes us Christian. The so-called Christians who are not spiritual are not really Christians at all. They are a people who have joined the rank and file of people who unite with churches and go through rituals and ceremonies pretending to know the Lord—they are only hypocrites and they are carnal. For example, I know many people who lived loose, careless lives who are posing as Christians. But one day they saw the light and they saw themselves wretched and poor and miserable sinners. Then they turned to Jesus and were saved—I mean really saved—and now their Christian activities have meaning and they have respect to Christ and His church to the end that they have become dedicated and spiritual in their sincere support of the religious way of life. They no more run out on Sundays on the least excuse or excuse themselves on Wednesday nights for selfish reasons. They are "Johnny on the spot" for service to Christ, and the minister of their church can depend on them!

CHILDREN'S HOME

MOST VALUABLE CHEERLEADER



Linda Mills displays her trophy awarded to her by the Spaulding Middle School for "Most Valuable Cheerleader" for the 1975-76 school year.

Linda is 13 years old and will be in the eighth grade next year.

She is also a member of the Memorial Chapel Quartet. We are very proud of Linda and her accomplishments on the cheerleading team as well as in other areas.

FAMILY FIRESIDE

(Continued from Page 11)

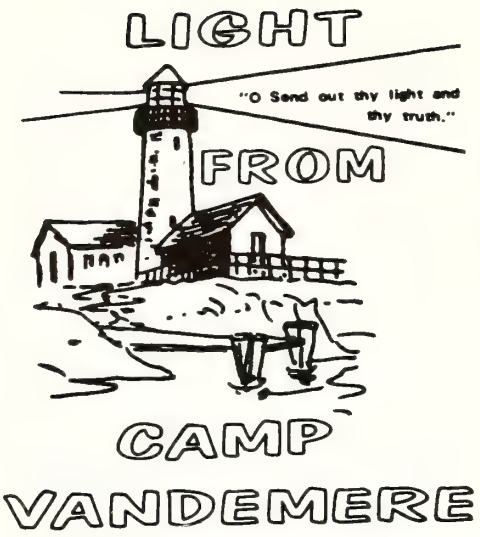
in fact, refused to serve any kind of alcoholic beverages.

"I have young sons," she said, "who have never tasted liquor. They shall not receive, from my hand, or with the sanction that its use in my family would give, their taste of what might prove their ruin. What I wish for my own sons, I must do for the sons of other mothers."—Selected

PRAYER THOUGHT

We can learn a lesson from Mrs. Hayes. People do not have to conform to popular convention whether they are in high stations of society or low.

(Devotions used by permission of *Knight's Master Book of New Illustrations*, Eerdmans Press.)



ATTENTION,

CAMP VANDEMERE WOMEN!

The Woman's Conference at Camp Vandemere is just around the corner. This is the first time that a Woman's Conference has been planned for the camp and I am getting excited as our final plans are being made.

Please send your $5 registration fee in as soon as possible because we need to know how many to plan for. You may pay the balance of $30 upon arrival at the camp. The date for the conference is July 5-10, so you see our time is swiftly passing by. Let me hear from you soon.

Please pray, visit, and support Camp Vandemere. I am looking forward to seeing you at camp on July 5.

Please use the registration form below if you do not already have one.

In His Service,
Mrs. John (Happy) Taylor

REGISTRATION FORM

WOMAN'S CONFERENCE, CAMP VANDEMERE, VANDEMERE, N. C.,

JULY 5-10, 1976

Conference Theme: ''O Send Out Thy Light and Thy Truth''

Fill out and mail to Mrs. John (Happy) Taylor, Director-Registrar, Route 1, Box 109, Deep Run, North Carolina 28525

Camp fee is $35 per week which covers tuition, insurance, meals, and lodging. A $5 deposit is required along with this registration form, the balance to be paid upon arrival. Checks are to be made payable to Camp Vandemere, Inc.

Name of Camper _____

Phone No. _____ , Age _____

Address: Street or Route _____

City _____

State _____ Zip _____

Check in time is 10 a. m., Monday; check out time is 9 a. m., Saturday.

For Day Campers Only: Days planned to attend _____

GIVING THANKS FOR A NOBLE HERITAGE

by
Evangelist Arnold Woodlief

(These remarks were delivered by Mr. Woodlief to hundreds of people who lined the streets in Marianna, Florida, for a Liberty Bell Parade on Saturday, March 20, 1976.)

The American Revolution Bicentennial is a chance to step outside the routines of daily living and remember, evaluate, and preserve the liberty which gives our nation of America and its people identity. Let us remember with gratitude our freedoms, our form of government, and the founding fathers as we celebrate the present-day America and its culture and traditions. Patriotism should gain new meaning and importance during the bicentennial. Real patriotism is knowing and appreciating what it is to be an American.

It has been by the mercies of God that we have been preserved as a free society for the past 200 years. It is very urgent that we reestablish our identity as one nation under God with liberty and justice for all. Few nations can boast of freedom from fear, freedom from want, freedom of speech, freedom of worship, freedom of press, and freedom of assembly.

In addition to honoring America as far as its past is concerned and celebrating the present-day America, let us mold the future and improve the quality of life for the third century. Who knows better than believers in the Lord Jesus Christ that He alone gives quality to life. It is still true that righteousness exalts a nation, and we citizens ought to beckon for a return to this great truth today more than we ever have, praying that it will prevail in our nation. The leaders of the American colonies read and believed the Bible, and the Bible breathes a democratic spirit throughout America today. All citizens of our republic must constantly be reminded that our American heritage is a biblical heritage.

Two hundred years of dramatic advance, exciting change, tragedy and triumph, dashed hopes, and fulfilled dreams is the heritage we are celebrating during the bicentennial this year of 1976. As we submit to the Lordship of Christ this year, may we commit ourselves to

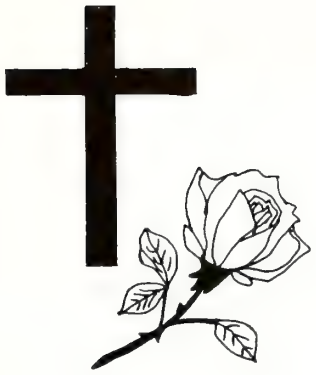
(Continued on Page 15)

THE SEVENS OF REVELATION

H	O	R	N	S	S	S
L	G	S	S	E	D	L
A	O	K	R	H	A	A
S	L	C	E	C	E	E
T	D	I	D	R	H	S
P	E	T	N	U	M	T
L	N	S	U	H	O	H
A	V	E	H	C	U	O
G	I	L	T	E	N	U
U	A	D	R	R	T	S
E	L	N	U	L	A	A
S	S	A	M	F	I	N
T	C	C	P	F	N	D
I	R	N	E	O	S	S
R	O	E	T	S	K	R
I	W	D	S	P	I	A
P	N	L	E	M	N	T
S	S	O	Y	A	G	S
A	N	G	E	L	S	Z

1. Churches (1:4)
2. Spirits (1:4)
3. Golden Candlesticks (1:12)
4. Stars (1:16)
5. Lamps of Fire (4:5)
6. Seals (5:1)
7. Horn (5:6)
8. Eyes (5:6)
9. Angels (8:2)
10. Trumpets (8:2)
11. Thunders (10:3)
12. Thousand (11:13)
13. Heads (12:3)
14. Crowns (12:3)
15. Last Plagues (15:1)
16. Golden Vials (15:7)
17. Mountains (17:9)
18. Kings (17:10)

In the block of letters are some of the ''sevens'' that are mentioned in the Book of Revelation. These sevens may be spelled vertical, horizontal, diagonal, backward, or forward. These will be circled for you in the next issue of the ''Baptist.''



Special Moments

Dear Maggie,

Do you ever feel sorry for yourself? I do. One day while I was standing over a sink full of dirty dishes, I couldn't help asking myself, ''What am I doing here?'' Everybody else in my family was out ''doing his thing.'' Doing dishes certainly was not my idea of ''doing my thing!''

God must give an extra special wisdom to little ones. I suddenly realized that my five-year-old son was standing in the doorway watching me. I didn't say anything to him. Finally he said, ''Mama, everything you do is good.'' Bless his heart! I could have squeezed him.

Somehow doing the dishes suddenly became ''my thing.'' As I finished up, my mind turned to a verse from Psalm 34: ''O taste and see that the LORD is good: . . .'' (v. 8). Everything that God does is good. If I had not been feeling so sorry for myself, I could have been using the dishwashing time to meditate and praise God and to thank Him for all the blessings He has given to me and my family.

I'm not saying I won't ever feel sorry for myself again while I am doing the dishes because I probably will. But I believe I am more aware now of just how good God is!

LMM
Chesapeake, Va.

It would take only a few minutes for you to response to the column.

Maggie

It does not matter what pressures the world may bring to bear on a man if his life is placed in the mold cast for him by God.

GIVING THANKS . . .

(Continued from Page 14)

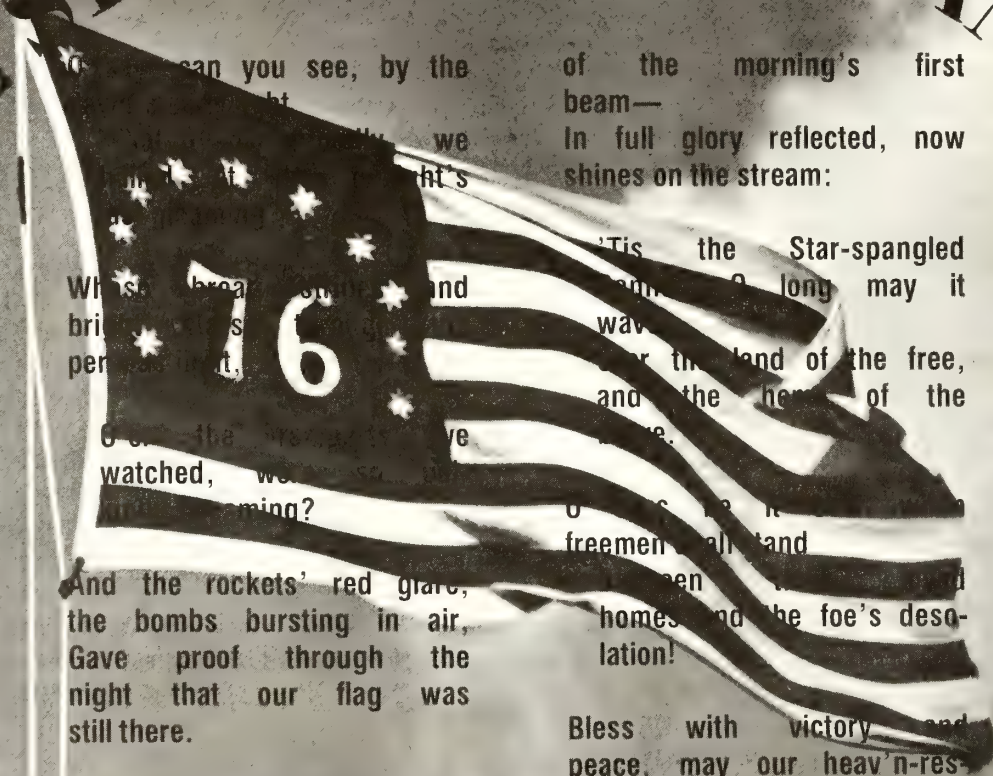
bringing Christians into a new and more meaningful understanding of freedom in Christ through proclamation of the glorious gospel of Christ throughout the bicentennial period. May the bicentennial assume rich meanings for you this year of 1976.

IF I KNEW YOU

If I knew you and you knew me,
If both of us could clearly see,
And with an inner sight divine,
The meaning of your heart and mine,
I'm sure that we would differ less,
And clasp our hands in friendliness,
Our thoughts would pleasantly agree,
If I knew you and you knew me.

—Author Unknown

THE STAR-SPANGLED BANNER



[illegible] can you see, by the
[illegible] we
[illegible]'s
[illegible] and
[illegible]
[illegible] ve
watched, [illegible]
[illegible]ming?

And the rockets' red glare, the bombs bursting in air,
Gave proof through the night that our flag was still there.

O say, does that Star-spangled Banner yet wave

O'er the land of the free, and the home of the brave?

On the shore, dimly seen through the mist of the deep,
Where the foe's haughty host in dread silence reposes,
What is that which the breeze, o'er the towering steep,
As it fitfully blows, half conceals, half discloses?
Now it catches the gleam of the morning's first beam—
In full glory reflected, now shines on the stream:

'Tis the Star-spangled [illegible] long may it wav[illegible]
[illegible] the land of the free, and [illegible] the he[illegible] of the [illegible]e.

O [illegible] it [illegible]
freemen [illegible] and
[illegible]een [illegible]
homes [illegible]d the foe's desolation!

Bless with victory [illegible] peace, may our heav'n-rescued land

Praise the Power that hath made and preserved us a nation!

Then conquer we must, for our cause it is just—

And this be our motto: "In God is our trust!"

And the Star-spangled Banner in triumph shall wave

O'er the land of the free, and the home of the brave.

—Francis Scott Key

the free will baptist

JUL 8 1970
DURHAM, N. C.

AYDEN, NORTH CAROLINA, WEDNESDAY, JULY 7

It is a miserable soul indeed who finds himself looking for God and is unable to find Him.



EDITORIAL

Cover Photo by Harold M. Lambert

Does God Live Next Door?

Question heard on radio: "Does God seem further away than He used to? Pause. . . .

Another question to startle us into serious thinking: "Well, who do you think moved?" The answer is obvious, for God never moves. We do. God is stable, but we are not. God is never wishy-washy, but we are—so much so that it's little wonder that some people haven't real confidence in us when we boast about our relationship to Him.

God never wants to be far from us, but we force Him out of our busy lives. We crowd Him out with secular activities, good causes, this or that drive; and when we do manage to salvage enough time for Him, it's usually accompanied by a sigh, "God help me." He will help us, to be sure, but such phrases uttered in desperation very seldom accomplish the good we desire. Such phrases uttered insincerely could be akin to taking the Lord's name in vain.

How close are you to God? Close enough to carry on a personal conversation without having to stumble around for the right words? Close enough to meet Him anywhere, anytime, without fear of blushing at your composure at that particular time or having to erase certain thoughts that just drifted by your conscience? Close enough to call Him "Father"? Close enough to have Him forever by your side—during good times as well as bad times? Again: How close are you to God?

Every day of our lives we need God close to us. He is not just a bad-times' partner. He should be as much a part of our lives when the sun is shining. Storm clouds should not have to threaten before He is beckoned. His Spirit should be with us *continuously;* we should not have to "pray Him up" when we need Him!

True is the fact that God *is* just a prayer away—unless we haven't prayed lately. God *is* ever by our side—unless we have turned our back to Him. God *is* still holding our hand—unless we have let go of His. God *is* still guiding us—unless we have strayed from *His* course.

Where is God? Everywhere, but not *anywhere.* He can't be found in a place that is contrary to His divine nature. He *can* be summoned by the sincere heart, but He does not abide in places of sin. Should we not, then, be careful about the places we frequent? The sincere heart may indeed find the Lord through fervent searching and praying—anywhere—but He is easier found when He isn't fogged out by the darkness of iniquity.

It is a known fact that God never forces Himself upon us. He yearns for us, certainly; but He will not come into our house unless invited. If we turn the living room over to Him, that is good. It is better still to give Him control of the whole house!

Again: Does God seem further away than He used to? This question probably only applies to the Christian, for it could be said that the non-Christian never has been really close to God—except when the Spirit was striving with the lost soul.

And, as odd as it appears, some poor souls seem satisfied that God isn't close to them—until some crisis comes along. Then you never saw so much weeping and wailing and praying! God becomes the most wonderful, the most sought-after Source of comfort! But He's a fair-weather God too and doesn't want to be just an "umbrella."

Each step we take is a step nearer the grave. Each step we take should take us closer home and to God; if not, it is obvious that we are moving away from Him. If we move so faraway that we lose sight of Him, more than a lifetime might be required to find Him again. It is a miserable soul indeed who finds himself looking for God and is unable to find Him.

Those of us who live close to the Father should not be so content to stay inside. We need to look out at least once in awhile to see whether or not God is still living next door. Those of us who live close to Him should not be content tc live *close* to Him only—we should want to live *with* Him. To be safe about it all, let's make sure that He moves in with us. He will, if we invite Him!



Tommy Manning
Editor

the free will baptist

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THE CHURCH: INTRODUCTION

(Part 2)

by
Calvin R. Mercer
Wake Forest, North Carolina

WEBSTER defines tradition as "the handing down of information, beliefs, and customs by word of mouth or by example from one generation to another without written instruction."

I am coming to believe that tradition is one of the strongest forces in our lives. As I consider the role of tradition in my own religious life and in church history I am coming to believe that tradition is also a most powerful force in the life of our churches.

Just to get us thinking in this area, let's consider some of the things in our church life which result from tradition:

Pulpits, aisles, bulletins, baptistries, black Bibles, budgets, offering plates, hymnbooks, revivals, homecomings, Easter egg hunts, pulpit committees, nurseries, church buses, church steeples, church buildings, educational buildings, cemeteries, eleven o'clock morning worship, Sunday school, altar calls, etc. Once you get started the list seems endless.

Many of these things are a very important part of our church life. Yet, to my knowledge, not one of them come directly from Scripture. As I read through the New Testament I was as surprised by what I did not find there as I was about what was there.

One might ask, How can we even have church without at least some of these things? How can you have church without a church building or Sunday school? Or, How can you run the church without budgets and committees?

Let us quickly point out that certainly all tradition is not bad. In fact, without tradition our lives would be chaos. Even in our churches we don't say all tradition is bad. Many of the things listed above are good and our Lord has used them in great ways to further His Kingdom. It is important to realize that God does not condemn tradition in itself. But it is just as important to realize that God does condemn tradition which does not square with the Word of God. We must ever be careful lest we make sacred a practice that has no scriptural support and may even contradict Scripture.

An Old Problem

Allowing tradition to take the place of God's Word is an old, old problem. Men in Jesus' day did it and the Son of God was not silent or lenient about this matter.

In Mark, Chapter 7, we see that the scribes and Pharisees came to Jesus and accused His disciples of disreguarding one of the traditions of their elders. Jesus very quickly and firmly answered them: ". . . in vain do they worship me, teaching for doctrines the commandments of men" (v. 7); ". . . laying aside the commandment of God, ye hold the tradition of men, . . ." (v. 8); ". . . ye reject the commandment of God, that ye may keep your own tradition" (v. 9); and, "Making the word of God of none effect through your tradition, . . ." (v. 13). Four times in this one passage Jesus in effect asks, "How dare you hold to your tradition when it contradicts the Word of God?"

Throughout history we can see many times when the church has moved away from biblical truth to follow after its own traditions. This is one of the basic differences between Protestantism and Roman Catholicism. We Protestants, in theory, agree that the Bible alone is our authoritative rule of faith and practice. Roman Catholics claim that the Bible, plus the traditions which have been handed down by the Catholic church, is authoritative.

Almost every religious movement that continues to survive develops its traditions. And it is easy for our church to do the same without even realizing it.

As we consider our own time and our own churches, could it be that there are some things which we need to rethink on and perhaps change? Are there things we practice not because they are the "commandment of the Lord" or even because they help us spiritually or advance the cause of Christ, but simply because this is what we have always done? Could some of our rituals or practices have no real value or perhaps even contradict the clear teaching of Scripture?

Perhaps not. But if there are some things which God would have us change, are we open enough to the Spirit and willing to submit our wills and ways to the will and way of the Lord of the church?

Bad and Good

Before we go any further let us realize that change is often bad. Our society and often our Christian faith are shot through with modern, liberal tendencies and teachings which undermine the Christian faith and biblical truth.

Many have tried to bring worldly ideas and ways into the church in the guise of making it relevant. Many supposedly Christian people have taught false doctrine. Because of these things we have been put on guard. As a result we often question anything new or different. This is good to a point. We must be careful to recognize and reject satanic influences. But in our desire to keep out the bad we must be careful not to keep out the good also. We must be open to the Spirit to show us the ideas and ways which are of God.

If a new idea or way is based on Scripture or if it squares with biblical principles better than what we have been practicing, then we should thank God for the truth and be willing to change. We certainly do not want to change to a new, modernistic way of doing things, but we should want to change to an older, biblical way.

May God grant us spiritual eyes and ears that we may clearly see and hear His truth; and may we reject those traditions which are not in line with that truth.

(Continued Next Issue)

OUR FREE WILL BAPTIST HERITAGE:

A PILGRIMAGE TO THE OLDEST FREE WILL BAPTIST CHURCHES

by Dr. Michael Pelt

THE idea of making pilgrimages to holy places is almost as old as Christianity itself. The fact that Jesus was born and lived and died in Palestine has given to that land a special place in the minds of Christians. At least since the fourth century A. D., both the great and the lowly have journeyed to the places made holy by the fact that they were touched by the life of Christ in some way. Because our faith is rooted in particular historical events, it is inevitable that times and places have significance for the church in this and every age.

When we look back to the beginning of the Free Will Baptist movement in America, there are few concrete evidences of that beginning. Our spiritual forebearers, like most other settlers in the new world, were simple people who erected no monuments to their progress. Confronted by a harsh wilderness, they devoted most of their time to the demands of making a living, while striving to maintain to some degree the civilized way of life which they or their fathers had known in the old country. The building of fine homes and providing them with exquisite furnishings, a feature that we often associate with colonial times, was the privilege of but a small number of citizens. In colonial North Carolina the earliest churches were of simple construction, usually rectangular, and made of hewn logs. None of these remain until now.

Although Paul Palmer is recognized as the founder of the Free Will Baptist movement in North Carolina, having organized the first General Baptist Church in the colony in 1727, Palmer left no known record of his experiences, no artifacts or remains of his personal possessions that are known to us.

There are, of course, court records bearing his name and his name also appears on lists of freeholders and other documents from the early eighteenth century; but most of what we know about him was reported by the early Baptist historian, Morgan Edwards, and some of his information may not be accurate. Of the churches which Palmer organized no one has been able to show clearly their present location, with the exception of Shiloh church, now located in Camden County, but organized in the home of William Burgess in 1729 in what was then known as Pasquotank Precinct. Shiloh church is now affiliated with the Baptist State Convention of North Carolina. Several other churches were organized by General Baptists between 1727 and 1755; yet none of them escaped the program of reorganization by the Particular (Calvinist) Baptists which began about 1755 with the exception of those churches organized by Joseph Parker.

Joseph Parker was possibly the pastor of the church which Palmer organized in 1727 since his name appears at the head of a list of its members. But by 1735, he had moved to what is now the town of Murfreesboro, where he organized a church which was known as Meherrin or Parker's Meeting House. From there he moved to Edgecombe County and thence to a site on Little Contentnea Creek, where he purchased 100 acres of land from Jacob Blount on December 25, 1756. It was there that he began to labor in the establishment of churches which were to survive and prosper. These include Little Creek and Grimsley in Greene County, Wheat Swamp in Lenoir County, and perhaps Gum Swamp in Pitt County (unless the latter was organized by his relative, William Parker). These churches, with the exception of Wheat Swamp which is now a Disciples of Christ Church, are the oldest remaining Free Will Baptist congregations. Their continuous history of more than two hundred years is a tribute to the faithful works of Joseph Parker, who laid the foundation in these places and to others who have built upon it.

The Free Will Baptist Historical Society desires to honor those pioneers of the Free Will Baptist faith and to recognize the historical importance of the remaining churches which they established. Because of the close proximity of these churches, which are located in the center of Free Will Baptist works in North Carolina, a pilgrimage to Gum Swamp. Little Creek, Grimsley, and Wheat Swamp churches, and the grave site of Joseph Parker has been scheduled on Sunday, July 18. The pilgrimage will begin at Gum Swamp church near Greenville (in the Belvoir community), and continue on to Little Creek at Scuffleton in Greene County, thence to Grimsley, and from there to Wheat Swamp, and finally to Joseph Parker's grave. A brief service (about 15 minutes) will be held at each location, after which everyone will travel in an automobile caravan to the next location. There will be a lead car to give directions and everyone will be asked to follow the leader.

At each of the churches the pastor and people of that church will be in charge of the service. They will call attention to the history of the local congregation and lead us in an act of worship. At the grave of Joseph Parker, Dr. Michael Pelt will comment on the role of Joseph Parker as a founder of the denomination and the choir of the First Free Will Baptist Church of Kinston will sing selections from an old Free Will Baptist hymnal known as **Zion's Hymns.**

The cooperation of both pastors and laymen throughout North Carolina will assure the success of this pilgrimage to the oldest Free Will Baptist churches. The event will encourage in all those who participate a greater appreciation for the heritage of Free Will Baptists.

The schedule for the pilgrimage on July 18 follows:

3:00 p. m.—Service at Gum Swamp Church
4:00 p. m.—Arrive at Little Creek Church
4:45 p. m.—Arrive at Grimsley Church
5:45 p. m.—Arrive at Wheat Swamp Church

6:15 p. m.—Arrive at Joseph Parker's Grave

The planning committee for this pilgrimage includes Mr. Kenneth Dilda, professor of history at Mount Olive College; the Rev. Bruce Dudley, pastor of Northeast Free Will Baptist Church; and Dr. Michael Pelt, chairman of the Department of Religion, Mount Olive College. Anyone seeking additional information may write or call one of these persons.

LORD, SPEAK TO ME

by
Mrs. Hersel Bowen
Winterville, North Carolina

WHAT would you or I have done if we had had the privilege to live in the Garden of Eden? God, in His Word, does not mention houses, brick, or mortar to cover those who lived in this beautiful garden. His love was the home and cover for those living in the garden; so why isn't this good enough for us now?

Let us take a look around our homes. What else do we want? What else do we really need? But ask yourself these questions: Is God able to walk around freely in every part of our home? Are we afraid for Him to open the refrigerator door or some of our cabinets? If so, ask yourself, Why?

The Garden of Eden had plenty of food in it, so why wasn't it good enough for Adam and Eve? Are we so choosy about our food that we will go any place and pay any price for the food we want? Are we like Adam and Eve in that we are not satisfied with the plenty we have, but must have the forbidden fruit?

In the days of Adam and Eve there were no boats, cars, houses, factories, or money as we have today. We just take all these for granted. We have taken God's world and filled it with gas fumes or other odors that we call success. Sure, I am thankful for all the things I have to make my work lighter and my life more enjoyable; but again I ask myself, Would I have been pleased to have lived in perfect surroundings as in the Garden of Eden?

The Bible teaches us about our two natures: the nature of the flesh and the nature of the Holy Spirit. When new converts come into our churches, do we tell them of these two natures? Sometimes a new convert makes a mistake and is afraid he is lost, not having been told that the flesh is weak. Neither has he been told that the Holy Spirit dwells in the body of the Christian. With the indwelling of the Holy Spirit within the Christian there is help for us to keep us walking in the way we should. Christians will fall by the wayside now and then, but remember that the Holy Spirit will win over the flesh if we will just let Him fill our hearts.

The devil (as in the "Garden") will come to us in many forms. He tells us that everyone else is doing it so why don't we try it. He tells us it really doesn't matter about our dress, where we go, what we do, or whether we take off this or that. But friend, don't be fooled by trying to go along with the crowd. God has said that the way to Heaven is narrow, but the way to hell is wide. Why?

We are made up of body, soul, and spirit. The body is given by the flesh (our parents); the soul and spirit are given by God and are eternal. Adam and Eve, until they sinned, never wanted to run away and hide.

Today we see campers, boats, and cars traveling the highways in search of something more beautiful. If we see the other beautiful places which we enjoy so much, why the restful and calm feeling when we return and see our own home? We can hardly wait to get into the quiet of our home and shut out the other places for a while. So what are we really searching for?

Adam and Eve gave up their perfect home in the Garden of Eden for a world filled with sin and death. How are we using what God has given us? Has **recreation** become too big a part of our lives? We should go back to the old dictionary and look up this word again. We will find that the word recreation also means **diversion.** Please be sure that we don't divert ourselves from God's work to things that belong to the world. God has said that we should go out and bring the sinner in. May each of us have someone to offer as we go to the Lord Jesus Christ.

I believe the gate to the Garden of Eden will open again. I pray that you and I will be in God's path when the gate opens and we can enter side by side with Christ there to dwell forever.

May we, as Christians, take our work for God very seriously for it is the most joyful thing we can do. Only what we do for Christ and His work will we take with us when we enter the place God has prepared for us.

May I say with Frances R. Havergal:

Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou has sought, so let me seek
Thy erring children lost and alone.

COMING EVENTS . . .

July 11—Homecoming and Alumni Association Meeting, Free Will Baptist Children's Home, Middlesex, North Carolina, with the Rev. James A. Evans Guest Speaker. Services Begin at 10:30 A. M.

July 12-23—Two-Week Summer Session of the Carolina Bible Institute, Pine Level Free Will Baptist Church, Pine Level, North Carolina, Each Monday, Tuesday, Thursday, and Friday Evenings



CLOSED JULY 5

The Ayden Bible and Bookstore and the printing department at 811 North Lee Street, Ayden, along with the branch stores at Smithfield, New Bern, and Wilson, will be closed Monday, July 5, in observance of Independence Day. They will all reopen Tuesday, July 6, at the usual hours.



NO "BAPTIST" JULY 14

In accordance with our policy of printing only 50 issues of "The Free Will Baptist" each year, there will be no "Baptist" on July 14. The next issue you will receive will be the issue of July 21, 1976.

"Go ye into all the world, and preach the gospel"

mission work...

at home and abroad.

Joseph Ingram
Foreign Missions
Director-Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave.
Fayetteville, N. C. 28305

GETTING TO KNOW TIRZAH G. PEROCILLO



I don't know if you'll be interested in knowing me and my experiences.

My earliest recollection was of a house with a spacious "sala" where the whole of our family would gather together on Sunday morning for worship. We had Grandpa as our pastor for he was already a Christian after having gone to Hawaii as one of the sugarcane plantation laborers. My folks told me that it was also in this house that I was born on July 16, 1937.

Four years later World War II broke out. It was during this time I can remember sleeping, eating, and praying in caves, under trees, and behind mountain clefts. We were running to and fro from the Japanese and from the Muslims who were also after our necks.

One night we hid in a "cogon hut" only to find out we were only a few meters away from a group of invading Japanese who were resting. My father ran without telling (for fear that we would all scream) upon discovering them. Father was a big fellow and they always thought big men were army men. Very early in the morning they surrounded us and five of them came up to search us. My youngest brother signaled that we should kneel and pray, which we did. The Lord delivered us. They never harmed us except that they got and consumed our one basket of eggs. We were living a life full of fears, 24 hours a day, for four solid years. But in spite of all the fears we continued to worship the living Lord anywhere we were until the war was over.

Then I started my elementary education which had been delayed for three years due to the war and no teacher available. I sailed smoothly with my elementary and secondary education. But in college I had a little problem, because I was made to take up courses which I did not like. Since part of our culture was to be obedient to our parents, I finished with a degree of Bachelor of Science in Commerce in 1962, at the University of Southern Philippines Foundation.

The summer after college graduation my grandma died. It was during this time Mr. Perocillo met me for he was the one who officiated at the funeral service.

Seven months later we got married, on January 2, 1963. A little more than a year after our marriage Alexander was born on April 11, 1964, in Iligan City. When Alex was seven months old Mr. Perocillo and I, as a couple, had our first beautiful experience with the Lord. Alex was pronounced helpless by the doctor in the hospital. All we did was to kneel beside him and surrender him to the

Lord. Early the next morning, to our surprise, he asked for something to drink. That's what I call a beautiful experience because He delivered Alex from that situation. Oh, how we thanked and praised the Lord!

Faith was born on June 23, 1965, in Maigo, Lanao Norte. Nineteen days after her birth we flew to Pikit, Cotabato, where Mr. Perocillo managed the Mindanao Christian Foundation, Carmen, Cotabato; while I taught at Union College of Mindanao, Pikit, Cotabato. Three months later Alex had an attack of bronchopneumonia. That time my only help was God. Mr. Perocillo comes home only during the weekends, a half-a-day ride away. Again, on this critical night I knelt down to pray for the deliverance of my son, and also asked God to send Mr. Perocillo home immediately. After an hour of prayer, I decided to take Alex to the doctor without any ''centavo'' (money). Fortunately, the doctor did not ask anything from me, but told me to take my boy to the nearest hospital. This was too hard for me to do since there were no more buses available and because of our daughter, Faith. Alex's condition remained the same. He was bluish and gasping for breath. Before the rising of the sun Mr. Perocillo came. We prayed again, after which we rushed Alex to Brokenshire Hospital which was 200 kilometer away. Upon our arrival, Alex was given oxygen, and after two hours, he was well again.

I was teaching and studying at the same time when Hope, our second daughter, was born on May 14, 1967. This was the busiest time in my life. Mr. Perocillo was the pastor of the United church, Pikit, Cotabato, whose membership was more than a thousand adults. To be the wife of the pastor, a mother of three, a housekeeper, a teacher, and to preach and manage services at times when the pastor was so occupied was terrible, and yet, it was a thrilling job.

After four years we were called to pastor the Riverside church at Tabunok, Talisay, Cebu. Unfortunately, the main supporter of the church died, whose husband and children were not truly Christians. They, together with the rest of the members of the church, told us that they no longer can afford to pay us. To us it was crucial. It really put us on the spot. We approached the moderator of the conference, requesting him to make Mr. Perocillo a circuit pastor of two or three churches. But to our disappointment, ''No church can afford to hire you,'' he told us. When there was no more hope of serving the Lord through pastoring a church, we prayed to the Lord, ''Give us work, even secular, just so your servant will not live by begging; and if it is your will, O! Lord, let it happen to us.'' The answer of the Lord was too soon! The next week four good paying jobs were offered to Mr. Perocillo. With thanksgiving and prayer, Mr. Perocillo decided to accept the one whose regional manager was a Christian. He was immediately sent to Davao to manage half of Mindanao for the Atlas Fertilizer Corporation. Later, I was also teaching at the Davao Christian High School.

During vacation I always went with Mr. Perocillo in his travel. One night on our way home, we stopped in one of the eating places along the highway for supper. It was at this time and place where we met a certain Rev. Inigo, who was the Rev. Harold Jones' coteacher at General Baptist Bible School, Davao City. He told us about Mr. Jones who at that time was looking for a Filipino pastor to be his companion in going to Palawan for a mission work. The thrilling thing about this incident was that we did schedule ourselves to stop in that place.

It took us a year to decide on this work since we already had work in Davao, the children were in a free school, a house of our own, plus the fact that Mr. Perocillo was the weekend pastor of the Nabunturan church, Davao Norte. Again, we prayed and prayed hard that ''if it is your will, O! Lord, let it happen to us.'' We always pray this prayer for we want to abide in God's plan for us. We know that God has really a plan for everyone of us.

Having been impressed by the Holy Spirit, that we rather follow Him, we left for Palawan on May 27, 1971. After the church was organized in Puerto Princesa City, with three ministerial families serving one small congregation, the Lord gave us a new insight and direction. He caused our hearts to feel the burdens of the lost souls of our own Cebuano people. Hence, after prayers, consultations, and authorization from Brother Jones, we left for Cebu.

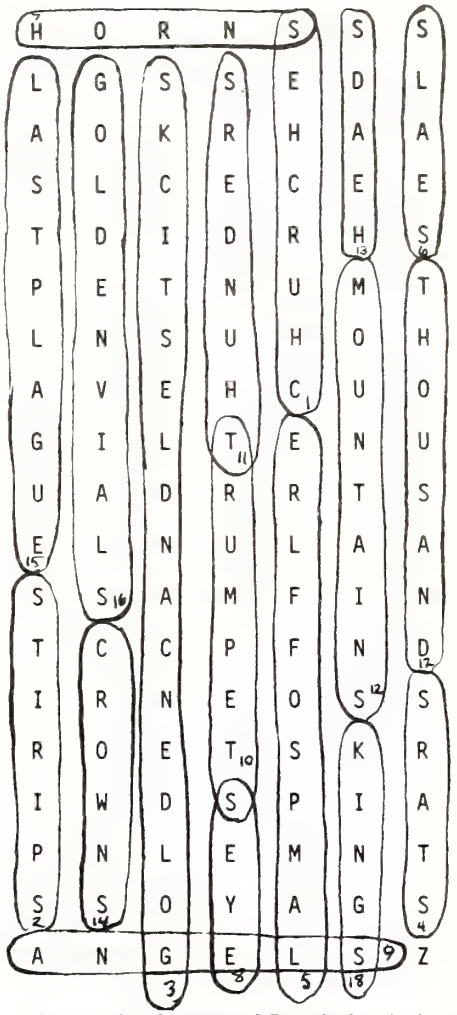
The beginning of the work in Cebu, in the city and province, a very fanatical Roman Catholic country, was not easy. Nevertheless, the Lord led us to baptize a few converts. We also have many sympathizers now attending Bible studies and services. We are praying hard at this moment for a breakthrough.

The Rev. and Mrs. Wayne King, along with us, are greatly impressed by the Holy Spirit that at this moment may lead to a breakthrough; that we will have concentration of efforts in teaching that will truly discipline the very few, who in turn will become witnesses themselves like us.

The greatest gift, however, that we realized is ''the image of God,'' a portion of ourselves, in the person of Zacarias Perocillo II, who was born on September 5, 1975, which is a bundle of joy that helps inspire us after work. This I narrated all because this is not only a part and a parcel of my life, but that is where my life had been and is.

THE SEVENS OF REVELATION

by Mrs. C. D. Clark



Above the **Sevens of Revelation** in last week's puzzle are circled for you. We hope you were able to locate all of them.

NORTH CAROLINA MINISTERS' CONFERENCE

The thirtieth annual session of North Carolina Ministers' Conference was held Monday through Thursday, June 21-24, at Cragmont Assembly, Inc., Black Mountain, with the Rev. David Charles Hansley, president of the North Carolina Ministerial Association, in charge.

The conference was highlighted by messages by the Revs. J. B. Starnes, Eddie Edwards, and Foy Futrelle. Dr. Michael Pelt of Mount Olive College conducted a seminar concerning "Why Free Will Baptists Are Arminian." Christian fellowship was prevalent throughout the conference which ended with breakfast on Thursday morning.

Officers were elected for the Ministerial Association in the annual business meeting. They are as follows: President, the Rev. Walter Reynolds; vice-president, the Rev. Francis Garner; secretary, the Rev. Gary Bailey; treasurer, the Rev. Ralph Sumner; executive board member at large, the Rev. David Hill; ministerial scholarship committee, the Rev. DeWayne Eakes.

During the week the Rev. Walter Reynolds, manager of the Free Will Baptist Press Foundation, took pictures of the group in action. Below are a few of these pictures.



Group shot of ministers attending.



Group of ministers relaxing.



Waiting to get inside dining hall.



Enjoying food and fellowship.

Mount Olive College

VISIT TEXASGULF IN RALEIGH



Dr. W. Burkette Raper, center, president of Mount Olive College, and Mrs. Mary Howard, a member of the College's Board of Trustees, chat with Scott F. Stidham, left, administrative manager of Texasgulf's Agricultural Division in Raleigh. Dr. Raper briefed Stidham on the growth and goals of Mount Olive College and also welcomed Texasgulf to the Mount Olive community. Recently, Texasgulf purchased a liquid fertilizer plant in Mount Olive and will operate it as a Texasgulf Fertilizer Operation. Texasgulf, Inc., a diversified natural resources company, produces various grades of phosphoric acid and dry fertilizer materials, as well as phosphate rock at its phosphate complex in Beaufort County. Texasgulf has a matching gift program whereas the company will match gifts of its employees made to Mount Olive College.

LARRY DEAN NAMED NEW FACULTY MEMBER

Larry S. Dean of Lexington will become chairman of the Department of Physical Education, director of intramurals, and tennis coach at the College beginning the 1976-77 academic year.

He replaces the former physical education chairman and director of intramurals Sandy Robeson, who resigned to return to the University of North Carolina at Chapel Hill to pursue a certificate in sports medicine.

A native of Wendell, Mr. Dean is presently employed as an instructor in health and physical education and is also head of the intramural program and coaches tennis and basketball at Davidson County Community College in Lexington.

He holds an Associate of Arts degree from Louisburg College, a Batchelor of Arts degree in health and physical education from Furman University, and a Master of Arts in Teaching degree in health and physical education from Appalachian State University.

Mr. Dean is a member of the North Carolina Athletic Officials Association, North Carolina Coaches Association, and is a past member of the Exchange Club. Married to the former Kaydene Lamour Wilson, also of Wendell, the Deans have two children. They are active in all phases of work at Coggins Baptist Church.

GENE BRITT NAMED TO DEAN'S LIST

The Rev. Gene Britt was also a Mount Olive College Dean's List student for the spring semester, 1976. His name was inadvertently missed in the list of Free Will Baptist Dean's List students named earlier.

He is the pastor of Johnston Union Free Will Baptist Church near Smithfield. He resides at Route 1, Clayton, with his wife, Betty.

CHURCH AUXILIARIES

W. A. EXECUTIVE COMMITTEE MEETING

In the Executive Committee Meeting of the North Carolina Woman's Auxiliary Convention, June 12, at Mount Olive College, a motion was carried to recommend to the local auxiliaries a quota of $20 each for foreign and home missions, in order to reach the proposed goal of $6,000.

A letter was read from the benevolence chairman, Mrs. Sam Weeks, who was on vacation with her husband in Texas. In the letter Mrs. Weeks expressed the hope that each auxiliary would send $20 for the playground equipment at the Children's Home. She also stated that a notice would be forthcoming on the dedication service for the Retirement Homes, scheduled for July 21.

It was moved and carried that we, the executive committee, recommend that the Cragmont Woman's Conference funds received for the renovation of the "Main Building," be used for the new building at Cragmont.

Plans are being made for a very inspirational conference at Cragmont this summer, directed by Mrs. Dola Dudley and Mrs. Lillie Mae Sasser, August 9-14. Let's go women and get your registration in to Mrs. Sasser right away.

On motion, the Christian education committee was advanced $100 to begin the work among the youth as designated by the convention.

The treasurer reports that funds were coming in satisfactorily for the projects of the convention.

We were reminded that to be an "A-1" auxiliary, the local auxiliary must represent in its respective district meeting and to the North Carolina Woman's Auxiliary Convention.

Mrs. Rachel Duncan presided at the meeting at which there were ten officers and four district presidents present.

A delicious lunch was catered by the college cafeteria.

Respectfully submitted,
Ruth L. Warrick
Corresponding Secretary

NEWS & NOTES

The Singing Samaritans in Concert at First Church, Wilson



The Singing Samaritans from Wallace will be featured in concert at the Free Will Baptist Church in Wilson, Sunday night, July 11, beginning at 7:30.

The Samaritans, who have been singing since 1973, consist of Terry Carter, who sings baritone; Mike English, singing tenor; Biney English, singing bass; and Mike and Biney's father, Aubine English, who sings lead. **Ronnie Ezzell is the pianist for the group.** Also in the picture are Steve Hanchey (wearing glasses), a former singer with the group who is now attending Mount Olive College; and Ray Bullard (with blond hair), bus driver for the group.

The Rev. Clyde W. Cox, pastor of the Wilson church, extends a cordial invitation to everyone to attend this special service.

Ormondsville Church Observes Bicentennial Sunday

The Ormondsville Free Will Baptist Church, Route 1, Ayden, observed Bicentennial Sunday, Sunday, June 27. Following the opening session of the morning worship service by the pastor, the Rev. Clifton Rice, Mr. Kenneth Bowen delivered a short message based on a bicentennial message by the Rev. Billy Graham.

Next on the program was a bicentennial pageant, "Our Country's Hope," presented by the youth of the church and the adult choir. During the pageant the choir sang such patriotic songs as "America," "America the Beautiful," "Battle Hymn of the Republic," "God of Our Fathers," "God Bless America," and "This Land Is Your Land."

Following the pageant was the processional of the American Flag, the Christian Flag, and the Bible. With the congregation standing, pledges to the flags and the Bible were given and the singing of the National Anthem, "The Star-Spangled Banner." The pastor prayed the benediction, followed with the recessional of the flags, the Bible, and those taking part in the program.

A picnic lunch was served in the recreation building at the noon hour.

With the presentation of this program, the church members and visitors, many dressed in the bicentennial fashion, were made to realize how fortunate the people who live in America are. They understood more than ever the theme of the service: "The Lord is the portion of mine inheritance . . . yea, I have a goodly heritage" (Psalm 16:5, 6).

Wilson Church Honors Fathers on Father's Day

Fathers were honored during the morning worship service on Sunday morning, June 20, at the First Free Will Baptist Church in Wilson. The G. A.'s and the B. A.'s honored their fathers with the presentation of certificates.

The pastor, the Rev. Clyde Cox recognized the youngest father present, Mr. Billy Davis who is 21 years of age, and the oldest father present, Mr. Dov Beaman, who is 74 years of age.



The Sunday school selected Stev Wilson to receive the "Father of th Year" award. He was presented plaque by the superintendent of th Sunday school, Melvin Beaman. Steve on the board of deacons, superintende of the Sunday school extensio department, a member of the chanc choir, lead singer for the Steeplaire Quartet, and a valued soloist during th worship services of the church. He an his wife, Barbara, are the parents three daughters—Diane, Cristie, an Kim.

Sweet Gum Grove Concludes A Successful Bible School

A most successful Bible school was held at the Sweet Gum Grove Free Will Baptist Church of Stokes the week of June 14-18, with classes from 7 to 9:30 each evening.

The theme for the school was "Paul Proclaims the Faith," with the theme song, "Faith Is the Victory." The school opened each evening with children from the classes carrying the American Flag, the Christian Flag, and the Bible as they marched in. During the opening assembly the director, Mrs. Kathyrn Brinson, held a short devotion, followed with prayer and the pledges to the flags and the Bible. Following a free-will offering, the group sang choruses led by the song leader, Mrs. Sue Brown. The enrollment for the school was 61 with an average attendance of 57.

Refreshments for the school were furnished by the auxiliaries and various members of the church. They were served each evening by the refreshment committee consisting of Mrs. Angela Tripp, Mrs. Delma Brown, Mrs. Margaret Barnhill, and Mrs. Margaret Fetterton.

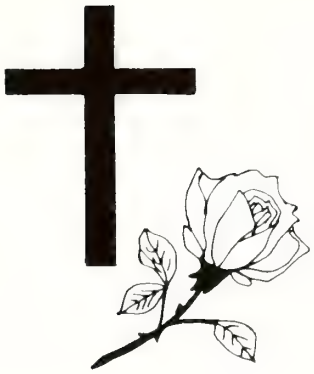
The remaining officers and teachers for the week were as follows: Mrs. Wendy Futrell, secretary; Mrs. Ginger Briley, pianist; Mrs. Marie Waters and Mrs. Monica Roebuck, nursery teachers; Mrs. Becky Futrell and Mrs. Ann Briley, beginner teachers; Mrs. Frances Glisson and Mrs. Mary Jo Gandy; primary teachers; Mrs. Eloise Futrell and Mrs. Margaret Briley, junior teachers; Mrs. Mayo Rogers and Mrs. Lona Mills, intermediate teachers; and, Mr. Richard Glisson, adult teacher.

A weiner and marshmallow roast was enjoyed by all who attended on Saturday evening. Miss Donna Glisson directed the games which were enjoyed by all the children.

Bible school commencement was held on Sunday evening, at eight o'clock. The success of the school must be contributed to the cooperation and interest shown by all. God surely blessed this work as the group walked by faith, not by sight.

Pastor Resigns Church After a 20-Year Pastorate

The Rev. Clifton Rice of Kinston has resigned the pastorate of the Ormondsville Free Will Baptist Church, Route 1, Ayden, after a twenty-year successful pastorate. His resignation becomes effective November 1, 1976. This date also marks Mr. Rice's fifty years as a Free Will Baptist minister.



Special Moments

Dear Maggie,

March 11, 1976, our 18-year-old son was in a car accident while coming from school. When I arrived at the hospital, I learned his condition was critical. When I walked in the intensive care unit and saw all the tubes and machines connected to his body, I knew the God I have been serving since Steve was four months old would have to perform a miracle.

Steve has been a Christian since he was eight years old, and we both had a wonderful experience we would like to share with you. Every two hours the doctor gave us ten minutes together and even though he could not speak he would move his lips to form the word "pray" while he held my hand close to his wounded chest. I did as he asked and God performed a miracle of healing and made us realize that serving God daily makes times like this special moments in our life.

We would like to share this poem of the true experience that happened, written by our daughter-in-law.

MT
Stantonsburg, N. C.

My Brother Steve
by Wendy Taylor

In the hospital
where my brother lay,
The family gathered
and started to pray.
The hours of waiting
seemed without end,
As we waited to see
my brother again.
His family grew closer
with love to share,
To help heal the grief
they had to bear.
He called to his mother
in moments of fear,
"Pray for me, Mama,
and God will hear."
He wrote to his father
a message of love,
"Don't worry, Dad,
there's help from above."
His courage was great.
His love was so rare,
The strength of his faith
was beyond compare.

He held my hand
and continued to fight,
Through each painful day
and suffering night.
One precious moment
too short to measure,
He gave me a kiss
that I'll always treasure.
People prayed for miles around
to make my brother well,
Their voices rose to heaven above
and on God's ears they fell.
And God heard the prayers
and humble appeal,
With the greatest of love
He helped Steve to heal.
With eyes full of pain
and a smile on his face,
He fought for his life
in God's tender embrace.
May Steve always be spared
from trouble and strife,
May God bless and keep him
the rest of his life.

the Sunday School LESSON

St. Claire Bible Class

For July 18

SCRIPTURE ALONE

Printed Text: Galatians 2:15-21; 3:23-29
Memory Verse: Romans 15:4

I. INTRODUCTION

Though the Bible has always been accepted in the Christian church as the Word of God, there have been times when men have conformed the teachings of the Scripture to justify their own doctrinal beliefs. For a long and extended period of church history a priesthood not only exercised jurisdiction and authority over the church, but also over the Bible as well. During those days, men had no choice but to accept what the priesthood told them were the teachings of the Bible.

Martin Luther, along with others of like persuasion, maintained that the Bible and the Bible alone was the source of all Christian doctrine. It was through their efforts that the Protestant faith came into existence. This faith maintains two essential doctrines—justification through faith and the priesthood of all believers. Of course, it held on to the doctrine that the Bible is the Word of God and the source of all doctrine. It went much further along this line than any had gone before by not only maintaining that the Bible alone was the sole source of all Christian doctrine, but also insisting that every believer must be free to interpret the Bible according to the dictates of his own heart and conscience.

This is the doctrinal belief on this subject of all Protestant churches of our day, but we must admit that there have been those in our midst from time to time who have claimed to have received instruction from other sources, but these claims we must reject.—**The Senior Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. This lesson shows the purpose and function of the law; then it shows the purpose and function of faith. The law makes demands, but grace through faith gives. Law places one in bondage, but grace through faith brings freedom. The law says "thou shalt not," but grace says "thou shalt."

B. There are no distinctions of race, social position, or sex in grace. All of these distinctions existed under the law but cannot exist "in Christ." All of God's people are one in Him.

C. The Roman Catholic Church holds that the Scripture and tradition form the twofold source of authority for the church. The tradition consists of the decrees of councils and papal dogmas. The Protestant church believes that the Scripture alone is to be the rule and guide of the church. We do not believe that we need a priest between us and God to interpret the Scriptures. Protestants believe that every believer is his own priest and with the help of the Holy Spirit can interpret the Scriptures for himself.

D. One of the great marvels of the church is how God takes Jews and Gentiles and makes of them one people in Christ. The Old Testament distinctions between Jews and Gentiles are broken down in Christ. This is one of many things that makes the church a supernatural organization.

E. Few Christians realize what we really have in Christ. We are children of God. This is perhaps our greatest asset. Then we are seed of Abraham. This does not mean that the church today takes the place of the Jew; it does mean, however, that Abraham is the "father of the faithful." Then we are heirs of God and joint heirs of the Lord Jesus Christ.

—**The Bible Teacher (F. W. B.)**

III. ADDITIONAL TRUTHS

A. For centuries the Indians roamed over plains and mountains of America and fished in her streams. There were deposits of silver and gold worth millions of dollars there, but they were almost totally unaware of it. It was always there but hidden. Then gold was discovered at Sutter's mill in California, and a whole new era of prosperity was ushered in.

For many centuries during the "Dark Ages" only the clergy had access to the Bible, which was written in Latin only. Men groped blindly for peace of soul through traditions and a system of works of penance taught them by the religious hierarchy. The means of finding peace of soul was always there in the Bible, but it was hidden from men's understanding.

Martin Luther, a German monk, began in 1511 to study and teach directly from the text of the Bible. He refused to believe or practice any tradition or religious rite not substantiated by the Bible. He shocked the religious world by declaring that salvation was by the grace of God and accepted by faith and came not as the result of any works that man might do.

Thus was opened up a spiritual gold mine that set millions of souls free from guilt and frustration and brought peace to their souls.

We must never forget the debt of gratitude we owe men like Luther, who, when threatened with death if he did not recant his ideas and stop his teaching, defied the enemies of God's Word and remained true to his conscience.—**Standard Lesson Commentary**

B. A church in Oklahoma discovered that there was oil on their land which would make the members very rich. In a secret meeting of the congregation it was discussed what to do about the situation. One member said, "I move that we don't take in any more members, for the more we have the less each of us will get." We don't know what happened to this church, but if they listened to this man we may be sure they all died spiritually. The gospel is not to be kept, but to be shared.—C. F. Bowen

C. One day into the study of a missionary a Korean came and said: "I have been memorizing some verses in the Bible. I have come to recite them to you." The missionary listened while the young man repeated in Korean the whole of the Sermon on the Mount. Then feeling that some practical advice might be necessary, he said: "You have a marvelous memory! But if you simply memorize it, it will do you no good. You must practice what you have learned." The Korean smiled as he replied "That's the way I learned it."—**The Bible Student (F. W. B.)**

For July 25

STORMS WITHIN THE CHURCH

Lesson Text: 1 John 4:1-12
Memory Verse: Mark 13:5

INTRODUCTION

If the Early Church fathers were plagued by false teachers and thought that the church could not survive the inroads Gnosticism and other false teachings made, the later church leaders were to find themselves the victims of still worse storms within the church.

By the 12th century the Roman Catholic Church was at its height of power and held the people with a religious stranglehold. This of course gave rise to a resistance which took several forms. External reform movements were started by religious sects not authorized by the church.

Among these were the Albigenses who opposed the teachings of the Catholic Church, especially sacraments; and the Waldenses who resisted the church because of its teachings concerning Christ. Both groups had many commendable aspects which actually were the foundation for the coming Protestant Reformation. The church with its corrupted teachings drove many faithful Catholics to find refuge in teachings better suited to their beliefs. But they also had enough doctrine that was contrary to the Scriptures as to cause many to turn completely from all forms of religious influence in their lives.—**The Advanced Quarterly** (**F. W. B.**)

I. HINTS THAT HELP

A. Trouble that comes to the church from without is called persecution. Trouble that comes to the church from within is called a storm. God can use either of these for His glory and for the ultimate good of the church. But He has also given us some ways that we can detect false prophets and teachers in the church who precipitate a storm.

B. When John, the beloved apostle, wrote his first epistle, there was a storm in the church. It was a storm of Gnosticism. This storm denied the deity and incarnation of our Lord Jesus Christ. So as we study in this book, we can hope to find something that will help us as a church in dealing with the storms that we have to face.

C. John gives ways that we can tell false prophets and teachers. First, they will not believe in the deity of Jesus Christ. Second, they will be filled with the things of this world. Third, they will be followed by the people of this world. We cannot tell who are false prophets and teachers by their popularity, but we can tell by the people who follow them.

D. The outstanding characteristic of God's people is that they love God and one another. We are told that God is love. This is His nature. Therefore, His children can expect to have the nature of their Father, God. So if we do not love we may be sure that we are not Christian.

E. Does our church face a storm today? Look around and see if you can see some ominous looking clouds that may bring a storm in the church most any time. What about the fact that we have ministers who teach the baptism of the Holy Ghost as a second work of grace? This caused a storm once that took many of our churches. Could it cause a storm again?

—**The Bible Teacher** (**F. W. B.**)

III. ADDITIONAL TRUTHS

A. A ship was sinking in an angry storm just off the coast of Scotland. A lifeboat had been sent out and it returned with all the crewmen except one. One man had to be left for his added weight most certainly would have swamped the flimsy lifeboat. The leader of the rescuers cried, "There's another man! We need volunteers for his rescue. These men are exhausted."

A fine young man stepped forward, but his aged mother came and put her arms about him and sobbed, "Don't go, John; already I have lost your father at sea, and now your brother William has been at sea for a year, and we have not heard from him. I fear he is lost too. And if you should perish, John, what would I do? Don't go, John; your mother begs you to stay!"

The lad took his mother's arms from his neck and said, "Mother, I must go; a man is in peril. God will take care of us."

A whole hour the rescuers were gone, swallowed up in darkness and the raging sea. Finally in dim outline they were seen beating their way back. As they came within hailing distance someone from the shore cried, "Have you rescued the man?" And standing in the bow of the boat John shouted back, "Yes, we've rescued him, and tell my dear mother it's brother William!"

"Beloved, if God so loved us, we ought also to love one another." When Christians have godlike love for one another they will not let a brother be lost in the raging storms and darkened seas of error and falsehood. Christians will show concern and go after and rescue a sinking brother. . . .

We have learned that the Ship of Zion does not always sail in smooth waters. In every age she is battered by threatening winds. But always there are those who keep the light shining. We must face false teaching, but if we consult the compass of God's revelation and steer by "the bright and morning Star" we will make the harbor safely.—**Standard Lesson Commentary**

B. An artist once painted a picture of a man who was trying to sweep the waves back into the sea. The more he swept the more waves rolled in; it was an impossible task.

One is reminded that truth, though often attacked by false teachers, has a way of always coming back, each time with greater force, like the sea waves against a frail broom of error. Many churches may have their storms but they can weather them by being faithful to God's truth and learning the lesson of victorious love.—C. F. Bowen

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Children's Home

HOSPITALIZED

Mrs. Thelma Rulli, housemother of Central Cottage, entered the Wilson Memorial Hospital in Wilson on June 21, and underwent surgery Wednesday, June 23.

We ask you to remember Mrs. Rulli in your prayers. We pray that she will have a speedy recovery!

Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Gum Neck Free Will Baptist Church is in need of a full-time pastor. Any qualified minister interested in serving this church please contact W. David Cahoon by phoning 793-5671; or by writing Charles Cahoon at Route 1, Columbia, North Carolina 27927.

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: Have the prophecies concerning the persecutions of Jesus' disciples been fulfilled?

Answer: Partly. Jesus said, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles" (Matthew 10:16-18).

Peter and John were arrested for preaching the truth about Jesus Christ. "And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, Being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now eventide" (Acts 4:1-3). Again they were put in prison, but released by an angel, "Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, And laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life" (Acts 5:17-20). By now being full of the Holy Spirit they show boldness in filling their mission. "And when they had brought them, they set them before the council: and the high priest asked them, Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. When they heard that, they were cut to the heart, and took counsel to slay them" (Acts 5:27-33).

Then there was the stoning of Stephen who prayed for his enemies as they executed him. "But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul" (Acts 7:55-58).

The same Saul who sanctioned Stephen's persecution faced Christ's enemies after he was saved. "And after that many days were fulfilled, the Jews took counsel to kill him: but their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket" (Acts 9:23-25).

Herod, an Idumean imposter that was on the throne as puppet king, persecuted the apostles. "Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. . . ." (Acts 12:1-3). All the 12 except the apostle John were murdered for their testimony, including Matthias, the one chosen by lot to fill the place Judas Iscariot might have had, had he not betrayed Jesus his Lord and hanged himself.

But there are, to me, more persecutions as the church age nears its end and also a Jewish persecution after we, the church, are raptured. I suggest that you read Fox's **Book of Martyrs** and H. A. Ironsides' **Book of the Revelation;** also Ironsides' **Book of Daniel** and Clarence Larkins' books, one on **Revelation** and one on **Daniel.**

George H. Sandison gives helpful information in the answer to a similar question in his book **1000 Difficult Bible Questions Answered** on Page 267:

"The persecution of Christians dates from the beginning of Christianity. According to McClintock and Strong, there were ten pagan persecutions of the Christian Church, viz.; Under Nero (A. D. 74), when great multitudes perished; under Domitian, when in one year (A. D. 95) 40,000 suffered martyrdom; under Trajan and his successor Adrian, when vast numbers were accused and executed, mostly without even a pretense of legal trial; under Antoninus, when the persecutions took a wide range. Then came the persecutions under Severus, Maximinus, Decius, Valerian, Aurelian, and Diocletian. In the last decade of this inhuman period hundreds of thousands were slain, 140,000 in Egypt alone, while 700,000 succumbed to the hardship and fatigue they were compelled to face. Persecutions by Catholics form a long and dark record. In Germany, Poland, Lithuania, Hungary, Bohemia, and Holland the victims were almost innumerable. The Belgic martyrs who died for their faith are estimated at 100,000. In France, in the reign of Charles IX, the St. Bartholomew's Day massacre, it is variously estimated, had from 30,000 to 100,000 victims. But all previous atrocities seem to have been eclipsed by the hideous persectuion of Protestants in France in the time of Louis XVI. Few countries were free from such visitations. England, Ireland, Scotland, Spain, Italy, all experienced them in turn, some much more heavily than others."



SUNDAY, JULY 11
Scripture Reading—Revelations 1:8

REST SECURE

On Christ salvation rests secure,
he Rock of Ages must endure;
or can that faith be overthrown
Which rests upon the 'Living Stone.'

In Him it is ordained to raise
a temple to Jehovah's praise,
Composed of all the saints who own
No Saviour but the 'Living Stone.' "
—Selected

PRAYER THOUGHT

Our Saviour lives and wishes our ouls to follow in His teachings and ive eternally with Him in Paradise.

MONDAY, JULY 12
Scripture Reading—Hebrews 13:8

"THOU REMAINEST!"

Why should I grieve and be afraid
When in the grave my hopes are laid?
Well do I know that death must be
Unless my Lord shall come for me;
Therefore, build I my life on thee,
Foundation of eternity—
For thou remainest!
—Rev. J. G. W. Kirschner

PRAYER THOUGHT

We have only to look about us and see the devastation of the things of his earth which we felt virtually indestructable. God remains.

TUESDAY, JULY 13
Scripture Reading—Psalm 14:1

THE FAILURE OF ATHEISM

Dr. Jacks tells the story of two friends who had rather blatantly proclaimed themselves to be atheists. When mortal sickness visited one of them, the other came to see him and, perhaps a little afraid lest at the last he should abandon his atheism, said to him, "Stick to it, Bill!" "But," replied the stricken man, "there is nothing to stick to!"—J. D. Jones

PRAYER THOUGHT

Through the generations mankind has found that he must believe in a god because all of life points to the fact that there is a god. In our God we find everlasting tranquility and love, essential to our peace of mind.

WEDNESDAY, JULY 14
Scripture Reading—Psalm 19:7

BIBLE KNOWLEDGE BETTER THAN COLLEGE COURSE

William Lyon Phelps of Yale University—called the most beloved professor in America—has on more than one occasion stated: "I thoroughly believe in a university education for both men and women, but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible."

PRAYER THOUGHT

Without the Bible and what it stands for we would not be capable of following any course to a complete and meaningful conclusion.

THURSDAY, JULY 15
Scripture Reading—Matthew 22:29

ALL IN THE BIBLE

"The religious knowledge of too many adults resembles, I am afraid, the religious knowledge of little Eve," said Bishop Hoss at a Nashville picnic.

"So you attend Sunday school regularly?" the minister said to little Eve.

"Oh, yes sir."

"And you know your Bible?"

"Oh, yes sir."

"Could you perhaps tell me something that is in it?"

"I could tell you everything that's in it."

"Indeed," and the minister smiled. "Do tell me, then."

"Sister's beau's photo is in it," said little Eve, promptly, "and ma's recipe for vanishin' cream is in it, and a lock of my hair cut off when I was a baby is in it, and the ticket for pa's watch is in it."—*Los Angeles Times*

PRAYER THOUGHT

Use the Bible as God would have us use it. Read and digest its contents and abide by its teachings. A small file drawer will suffice for our personal property.

FRIDAY, JULY 16
Scripture Reading—Ephesians 2:10

FIT FOR MYSELF

I have to live with myself, and so
I want to be fit for myself to know.
I want to be able, as days go by,
Always to look myself in the eye.
I don't want to stand with the setting sun,
And hate myself for the things I've done.
—Selected

PRAYER THOUGHT

We can manage, for the most part, to rid ourselves of undesirable acquaintances but we cannot rid ourselves of us. Best make of ourselves someone fit with which to live.

SATURDAY, JULY 17
Scripture Reading—1 Corinthians 8:9

CRIME—BROKEN BOYS AND GIRLS

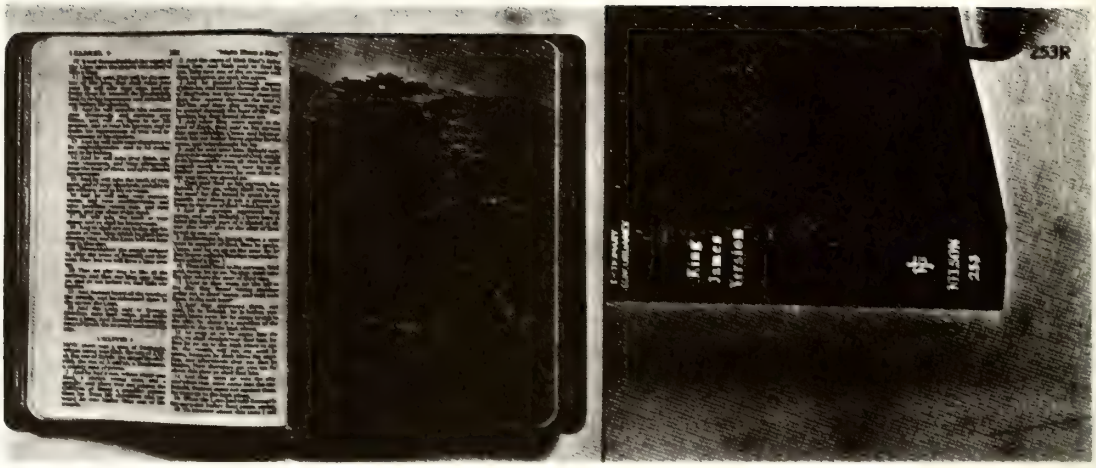
"As a jurist who judges thousands of crime-broken boys and girls each year I know that religious interests for young people are essential for their moral welfare and future as worthwhile American citizens. Religion is necessary to the happiness of American youth, but it is not enough merely to send children to church. Parents must attend church, for the child inevitably follows the examples set by its father and mother."—Judge Hill, Presiding Justice, N. Y. Juvenile Delinquency Court

PRAYER THOUGHT

When a person tells us to do something and refrains from doing it themselves or vice versa, we wonder if we should follow their advice or their example.

(Devotions used by permission of *Knight's Master Book of New Illustrations*, Eerdmans Press.)

Editor's Note: Due to our policy of printing only 50 issues of "The Free Will Baptist" each year, there will be no "Baptist" for next week and thus no Family Fireside. Please use other inspirational readings to continue your family devotions.



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JUL 21
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AYDEN, NORTH CAROLINA, WEDNESDAY, JULY 21, 1976



Vote the devil out of office.
Then perhaps devisiveness
will cease to ravage
relationships.

EDITORIAL

Cover Photo by Harold M. Lambert

TO VOTE THE DEVIL OUT

Many persons complain about the devil's having an upper hand in society, in church, and in the world in general. Yes, he **does** dwell in splendor where he should never have been granted entrance to begin with. Some of the most "religious" of places are his stomping grounds, and some of the most "Christian" of institutions are his habitat. So far as the world is concerned, he owns it already (in a manner of speaking), as he is acclaimed as the "Prince of This World."

Obviously, the devil needs ousting. Everyone (except his worshipers—those who are in sympathy with or hold membership in the now popular churches of Satan) will agree that the serpentine creature, which is symbolic of the deceiver, has pestered mankind from the beginning of recorded history. It would seem that some of our number enjoy his "pestering," for we do little to deter his advances and rather encourage his "visits" and actually aid him in his destructive campaigns and activities. Some of us convene with him readily—and eagerly—applauding his "moderation," avidly promote his platform, and propagate his cause as though that cause would solve all the problems of the world. Ironically, he has **never** solved a problem; he has only added to already existing ones and created new ones to be reckoned with. No one has ever had a greater problem than that which has been provided by Satan; and Satan provides willingly and plenteously!

Satan urges a person to forgive with the tongue but not with the heart (as we have suggested before), encouraging one to hold in his breast a tiny grudge that grows steadily larger until it rules the person holding the grudge. Soon, the grudge is so obvious that the person's face shows the ill effect of the harboring. Sharp words become sharper still (if the person decides to speak at all). And, if the person subscribes to the belief that silence is golden, the attitude accompanying the silence tarnishes whatever "goldenness" there might be. Too, the holder of grudges (by attitude and action) can turn the tide of opinion to the extent that an innocent person suffers social and peer ostracism. As often as not, the person holding the grudge has no real recollection as to what prompted the disfavor. Sometimes he feels that he just "doesn't like So-and-So," but for the life of you (or himself) cannot give a good reason (if indeed there ever is a **good** reason for disliking anyone). Disliking **actions** is permissible, but disliking **a person** to the degree of **hating** is absolutely a sin, as the Heavenly Father has made it clear that no one can boast of loving Him until he has first loved his neighbor. The injunction to love one's neighbor as oneself is as profound a command as Christ ever uttered, and on this command hinges so much; still, men desist and act as though the Lord just made the remark in passing. But not so!

The devil's keynote address, for the most part, is laced with the advice to "Load your character-assassinating guns and set out to get whomever you can," "Hurt him before he hurts you," "Pay him back if it's the last thing you ever do,""Aim straight and sure and 'do him in good,' " and "If he's done you wrong, make him suffer for the rest of his life." What a "note" on which to get the diabolical convention moving! What an evil arousal of unity and enthusiasm! **Enthusiasm?** Maybe. **Unity?** Never—unless, of course, evil people combine forces to "do in" a person who for some reason has fallen into the tentacles of disapproval. Of course, **Christian** unity flies straight out the window at such an advance.

However strong and appealing a candidate, the devil doesn't deserve our vote. (Certainly we should "give him his dues," but Christian people owe him nothing and therefore should never boost his "morale" by adhering to evil principles and participating in evil schemes.) "Resist the devil," we **preach**. "Draw nigh to him and aid and abet him in his evil campaign," we **practice**. We cast our vote for him daily by many of the things we think, say, and do. One thing is sure: If we are his delegates (in both a collective and individual sense), we **cannot** represent the Father in Heaven. This writer is far from being a model Christian; but if his advice is worth anything at

Continued on Page 15



Tommy Manning
Editor

the free will baptist

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THE CHURCH: THE PEOPLE OF GOD

(Part 3)

by
Calvin R. Mercer
Wake Forest, North Carolina

THE Greek word usually translated "church" is ecclesia. In the Old Testament this word is used for a meeting or gathering of people for a purpose—an assembling. It refers to the called-out ones; and in the New Testament, it is the people of God.

Church means the people who have been called by God and saved by His grace. It does not refer to a building. In fact early Christians probably did not meet in "church buildings" as such, but rather in public rented halls or more probably in private homes as we will see later in our study.

So New Testament believers never "went to church," rather they realized they were the church. Now you may say, "We know all that, tell us something new." But do we know it with our minds and hearts?

The New Testament uses various symbols or figures to teach us truths about the church. The people of God are referred to as a building which symbolizes a place where God lives, a body which symbolizes the different parts of the church working together, a bride which indicates the union between Christ and His glorified and pure church, as branches which show us that the church is to bear fruit, as a flock which indicates the care we receive from God, and other symbols which we do not have time to discuss.

My point is that only people can fit all these symbols. God's people can be the house of God, work together, be united to Christ, bear fruit, and receive care from God. A physical building nor an organization as such will not work.

The teaching that the church is people rather than buildings is affirmed in Chapter XV of our **Statement of Faith and Discipline** which speaks of the church as a body of believers.

Unity

This truth leads us into something else very important—the unity of all believers everywhere. Every Christian in the whole world is a member of the church. The church is one.

The basis for dividing up the church is locality. The New Testament speaks of the church of God at Corinth (2 Corinthians 1:1) or the churches of Galatia (Galatians 1:2). It never speaks of different kinds of churches in one city or area because the church is one and it cannot be divided if indeed it is based on God who is one.

Too often we like to divide ourselves up into premillennial, independent, liberal, or conservative. Paul met this problem in the church at Corinth. The believers there were trying to divide up on the basis of who taught them. Paul told them they were based on Christ and were therefore one (1 Corinthians 1:10-13).

The only reason every Christian in the whole world does not meet together in one place for worship is that it is physically impossible. Biblically we should have divisions, but they should be based on geographical locations, not on anything else. Of course, I realize this presents a problem, because in just about every good size city in the United States you have different kinds of churches based on doctrinal or denominational differences. Let's consider this.

In light of what I have seen in the New Testament I must say that I cannot find denominations in the Bible. Does this mean that I think we should disband all that we have? Perhaps not. However, I do say that we must, in light of God's Word, realize that denominations are not sacred. If anything, they are simply a method which God has used to further His work. So let us realize that denominations are simply a way for different churches to cooperate in the Lord's work. They are not sacred.

Second, let us not be dogmatic to such a degree that we fight over our rightness and everyone else's wrongness. Surely our **Statement of Faith and Discipline** contains doctrines which we feel are more biblical than some other denomination's. Yet we must recognize our unity with Christians everywhere even if they may be wrong on some points of doctrine.

Let me make it clear that I am not saying that every sect from Garner Ted Armstrong to the now famous Moonies are members of the true church of God simply because they refer to Jesus. I am referring to the born-again Christians found all over this world who might happen to be in any one of the many mainline denominations and groups.

Also when I talk about the unity of Christians everywhere I am not advocating the "ecumenical movement," known by most through the National Council of Churches and the World Council of Churches. I do not favor these councils nor do I approve of their basic goals. It seems to me that they are attempting to achieve unity by organizational methods when the only real unity of believers is in the Spirit. They are trying to do something in the flesh which is already accomplished in the Spirit.

All I am saying is that in reality Christians everywhere are already unified because they are saved and sustained by the one true God and we should attempt to practice this unity which exists, not only for our sake and peace of mind, but for the sake of the world.

The unsaved world looks at us to see what God is like and if we are divided and fighting, then they are going to think that God is pretty mixed up. If we reflect the unity and love which flows from it, then the world will get a more accurate picture of what our wonderful Father is like.

Just think how all these different denominations look to a nonbeliever, especially if we are fighting each other. No wonder the world sometimes has such a warped conception of God. To remedy this we should be eager to explain to non-Christians that denominations are simply a way for churches who are alike in some ways to cooperate; they are not divisions in the body of Christ.

So the church, first of all, is people—a people unified. Next week we will conclude our discussion of The Church: the People of God.

(Continued Next Issue)

HIGHLIGHTS OF THE GENERAL CONFERENCE

by Mrs. Margaret Ard and
the Rev. J. B. Starnes

WE sat together in heavenly places and glory filled our souls!

It all started Monday night, June 27 at the General Youth Conference held at the First Free Will Baptist Church, Durham, North Carolina, with Stanley Slaughter as master of ceremonies and Mrs. Charlotte Griffin as youth chairman. Our souls were thrilled as we watched and listened in awe as eighteen young people matched their minds and memories answering questions from the Book of Exodus. More often than not, as the quiz master formed the first word of the question, the light came on indicating the correct answer. Many thanks and blessings to these young people who participated and congratulations to the winners.

To close out the Youth Convention, a young man from Durham, Jack Lassiter, reminded us in his message that if we are going to win the lost for the Lord, we **must** love them.

The next morning, Tuesday, June 28, we experienced the filling up of our spiritual cups, and that afternoon time was allowed for our spiritual cups to overflow.

These great happenings took place at the Woman's Auxiliary Convention with Mrs. Margaret Ard, Pink Hill, North Carolina, presiding.

Mrs. Rachel Duncan, president of the North Carolina State Woman's Auxiliary Convention, centered her devotion around the second coming of Christ. She inspired us to be ready, working, and happy for the Lord will surely return.

The theme of the convention, "The Imminent Return of Christ," and the theme song, "I Wish We'd All Been Ready," were interwoven throughout the day's program.

The play, "Easter—The Beginning," by Nancy Matthews, was movingly portrayed by a group of young people from Pink Hill, North Carolina. In the play, Marla Ard, with great sincerity and conviction, showed us just how devastating and sad it will be for those who are left behind when the Lord returns for the church!

There was hardly a dry eye in the congregation as we closed the morning session with everyone singing, "Oh, the King is coming, the King is coming, I just heard the trumpet sounding and now His face I see, Oh, the King is coming, the King is coming, Praise, God, He's coming for me!"

In the afternoon, after the business was over, everyone was allowed to let his spiritual cup overflow over and over again through testimonies and special singing. Many thanks to the local church and the Griffin family for their special music. After many tears, laughter, joy, and praise we experienced a great love toward each other and the world. We felt cleaned and refreshed!

But there was much, much more in store for us. The evening service of June 28 began the 1976 General Conference of Original Free Will Baptists with the Rev. J. B. Starnes as moderator.

After devotions by the Rev. John Owens and inspiring music by the host church, the Rev. Floyd Cherry again challenged us with the Word of God from the Book of Acts. He said that if Christ had not gone up, then the Holy Spirit could not have come in order that we might fulfill the ministry of the church. At the close of the message, many were inspired to come to the altar and dedicate their lives anew for the work of our Lord!

On Wednesday morning, June 30, the conference moved to the Memorial Auditorium, Raleigh, North Carolina. There we were introduced to the Rev. Bob Harrington of Bourbon Street, New Orleans, with his red socks and red tie. He explained that these represented the blood of Jesus Christ who died for our sins. Praise the Lord!

All during the day and evening, we heard special music from The Beacons, the combined choirs, the Rev. Arnold Price of West Virginia, Payton Lee, and others. Many thanks to Mrs. Charlotte Griffin and Marla Ard, pianists; Mrs. Sandra Powell, organist; and the Rev. M. E. Cox, song director. It would be impossible to thank everyone who made this conference a success, but God knows who you are and He will do the rewarding. Whoever you are, we say, "Thank you."

By now we were having such a good time in the conference that as this is being written one feels impelled to say "Amen. Praise the Lord. Hallelujah!"

In the Wednesday evening service, the Rev. Bob Harrington challenged us to "Five B's to Success." He said, "Be a dreamer, a learner, a believer in oneself, a planner, and a worker; with these and God's help, how could one be a failure?" He stressed that being saved is fun, and that he was having a good time serving the Lord.

As the conference drew to a close Mr. Harrington's final message came from 2 Timothy, chapter three. He asked the question, "Where is America going?" He answered the question by stating, "America has (1) speed without direction, (2) thrills without happiness, (3) houses without homes, and (4) religion without Christ."

Many came to the altar for various needs and reasons. We were made to realize that with us all working together and God on our side, we **can** change the course of America. May God help us to do so!

Afterwards, Brother Harrington challenged us to help him pray for ten of the most influential men in America. Let us not forget to do this. He then asked that we write down our most pressing prayer need on a slip of paper. He prayed for these needs, took them, and promised to continue praying for them.

And so ended our coming together in heavenly places, but the glory that filled our souls will linger on as a memorial to the great 1976 General Conference and our glorious God!

Question: Please explain, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (1 John 3:9). Does this mean that a truly born-again Christian cannot sin?

Answer: No; I do not believe that when John wrote this verse under the guiding influence of the Holy Spirit that he nor the Holy Spirit meant to say that one truly born again could not sin. However, we admit in the very outset that this is one of the more difficult Scriptures to interpret correctly. And again we must be reminded that no verse or other unit of Scripture is interpreted fully correct unless its interpretation is in harmony with what any and all other passages of Scripture have to say on the subject. A Scripture cannot be in conflict with any other Scripture; all the Bible must be interpreted in a way that helps in influencing us to be more godly by our knowing its correct meaning.

According to the old or original Scofield Bible Notes, it helps in the understanding of 1 John 3:9 when the better rendering of this is given "doth not practice sin" rather than or instead of "doth not commit sin." Scofield's suggestion here is in harmony with that of Dr. P. B. Fitzwater, Dr. James M. Gray, Kenneth H. Wuest, John G. Page, and a flock of other noted and dedicated biblical scholars too numerous to mention.

All of us commit acts of sin. That is one of the reasons for the admonition: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:8,9).

The Bible seems to teach that when a sinner experiences that transforming power of the Holy Spirit, called by Jesus in John 3:3, 5 as being born again and being born of the Spirit, he is a new creation, having the Holy Spirit to influence him more than the devil. Unless or until he deliberately or willfully yields to the devil and his angels, he is on the Lord's side and is obeying or acting in harmony with: ". . . if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

When he once obeys the evil spirits he needs to confess and forsake his sin or sins and be cleansed again in the blood of our Saviour and acknowledge in praise and gratitude what, under the power of the Holy Spirit, he has received. This process continues throughout the earthly life of every Christian. That one who became a new creation in Christ Jesus needs to be on his guard all the time.

Paul writes, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" (2 Corinthians 5:17, 18). The reason this is true of us is that "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:21). The reason why each and every true Christian is duty bound to refrain from the deeds that filled the old life of sin is as follows: ". . . what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Corinthians 6:15-18). Positionally speaking, we are a separate people from the world and need to keep our walk or daily practice in line with our position.

Here is what George H. Sandison says in answering a similar question in his book, **1000 Difficult Bible Questions Answered**, on Page 191:

"This question usually revolves about the passage: 'Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God' (1 John 3:9). As we have stated many times the whole volume of Scripture must be taken together in answering any question. Now the whole message of the Bible seems to be built upon the assumption that it is possible for any one to sin. The temptation of Christ seems to imply even he **could** have yielded; otherwise temptation would have no meaning. Paul said he was conscious of the possibility of becoming 'a castaway' (1 Corinthians 9:27). While this passage from John is extremely difficult, we may, perhaps, interpret it in this way—that while a person is loving God he cannot sin. The love must drop out of his consciousness first. Righteousness means the desire and effort to obey God; so that while we are loving him we are not sinning. Sin is 'a wilful transgression of a known law'; and God does not account an act sinful when we do it believing that it has his approval. The way to keep from sinning is to keep this love for God ever present in our consciousness. While we have it our deeds will not be sinful. But we may at any time put it away, or allow ourselves to lose it, and then we shall yield to sin. A wilful sin means that one sins, saying: 'I know that God does not wish me to do this, but I am going to do it.' And certainly it is not an extravagance of language to say that while one is conscious of loving God he cannot say that."

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

"A Christian Home for Boys and Girls"

free will baptist children's home

MIDDLESEX, NORTH CAROLINA
SAM WEEKS, Superintendent

CHILDREN'S HOME BIRTHDAY LIST

Below is the list of birthdays for the children at the Children's Home in Middlesex. It would be nice if you could see fit to remember them on this important date of their lives.

January

Donnie Dement	14, 1965
Brenda Jones	14, 1969
**Billy Thigpen	18, 1971
*Terry Faircloth	20, 1958
Sally Alford	22, 1960

February

*Randy Faircloth	3, 1957
Andy Anderson	7, 1970
Audrey Worley	7, 1965
Roger Worley	21, 1964
Rosa Lee Summerlin	23, 1967
Vickie Lee	26, 1962

March

Jeffrey Johnson	1, 1966
Angie Nichols	6, 1965
Donald Sasser	11, 1964
**Jenny Thigpen	15, 1972
Johnny Gay	18, 1962
Sherry Summerlin	23, 1969
Roy Speight	26, 1964

April

Betty J. McLawhorn	15, 1958
Bobby Bottoms	15, 1960
Dorothy Johnson	20, 1970
Margaret Dement	23, 1966

May

James Joyner	5, 1969
Todd Crawford	8, 1965
Delma Gay	11, 1963
Tim Pittman	15, 1960
Betty Worley	30, 1968
Debbie Sasser	30, 1961
*Claudius Elmore	31, 1955

June

Jesse Joyner	5, 1970
Lucinda Rhodes	15, 1967
Johnny W. Hopkins	27, 1969

July

Pam Ellis	4, 1963
Jo Ann Anderson	8, 1962
Jeffrey Lamm	8, 1967
Janice Jones	9, 1960
Randy Rhodes	15, 1966
Mary Ann Lamm	21, 1966
*Judy Warren	29, 1957
Kenneth Jones	31, 1966

August

Judy Carol Jones	3, 1967
*Kay Hill	5, 1957
Jackie Speight	5, 1965
*Julia Woodard	14, 1956
Bud Hill	24, 1958

September

Ann Worley	2, 1970
Dorothy Rhodes	5, 1968
Mollie Garris	15, 1965
Jimmy Speight	17, 1962
Donna Lee	30, 1959
Kim Mills	30, 1964
Tim Mills	30, 1964

October

Travis Crawford	3, 1967
Brenda Garris	6, 1959
Allen Johnson	7, 1964
Mitch Joyner	20, 1963
Linda Mills	26, 1962
Julie King	28, 1959
Tony Hill	31, 1961

November

Louise Whitehurst	12, 1965
Sandra Anderson	21, 1960
*Ricky Faircloth	24, 1955
Johnny Nichols	27, 1962

December

Johnny Faircloth	1, 1959
Debra Marlow	22, 1960
Donna Wilkerson	24, 1967
Romona Hopkins	26, 1964
Cindy Webb	28, 1967
Dale Anderson	28, 1961
Steve Nichols	31, 1963

*College Students
**Community Based Group Home

A PLEA FOR CRAGMONT FUNDS

Dear Friends:

Cragmont time for our children is here and we have thirty children who want to go, but we have one problem, money!

Each child will need $50 camp fee, $7 for the planned Carowinds trip, $3 picture and return money, plus any free spending money for the canteen, etc.

Since we have only had $500 sent in thus far for camp, we still need $1,500.



Pictured above are 21 of our children as they eagerly await for the Cragmont bus.

The children are excited about going to camp and we just didn't have the heart to tell them, "You can't go because we don't have the money." The only thing we knew to do was to take the money from the general operating fund, let the children go to Cragmont, and ask friends like **you** to reimburse us.



What excitement as the children boarded the bus!

Will you sponsor one or maybe two children to go to Cragmont? If not, we would appreciate any amount you could send. Make your check payable to the Free Will Baptist Children's Home and earmark it for "Cragmont fee."

We are depending on you and are confident that you won't let us down.

Please continue to pray for us as we labor for our Master.

In His service,
Sam and Gladys Weeks
Directors

WANTED. . . .

An old van or pickup truck to be used as a maintenance vehicle by the Children's Home. We only ask that it be in running condition. We are not planning to put it on the highway, it will be used just on the Children's Home campus. Anyone desiring to donate such a vehicle, please call the executive director at 235-4079, Middlesex.

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: ". . . this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (Hebrews 10:12). (See also Romans 6:3-11 and Hebrews 9:28.)

I MET MY LORD AT CALVARY

Please take the time now to read Romans 6:3-11 ten times today. Wait until tomorrow and reread the same passage ten times again. After you have done this proceed to read the following message:

Jesus Christ, God's Son, made **one** sacrifice for the sins of the world. He will never again offer Himself for a sacrifice. God the Father will make no other sacrifice for sin. Calvary was the only place, Jesus was the only offering for sin, and God made His offering a **one shot** deal capable of redeeming the whole world. If you miss Calvary there is no other time, place, or offering available. However, God's grace permits you now to go back to Calvary and meet God's requirements and be saved. There is hope for you, but you should not put this opportunity off any longer. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Romans 6:11). Calvary is the one place, and until you meet the Lord at Calvary, you are dead in trespasses and in sins.

There are four things I want to discuss briefly at this point. All of these tend to bond our union with Christ. Union with Christ in these four ways brings the gift of God which is **eternal life.**

First, we are to meet Christ at Calvary. We must realize that sin's penalty is death and that Christ died to take our place. We will die physically but Jesus makes it possible for us to rise again and to live forever. Jesus put His life on the line for us and He expects us to put our lives on the line for Him. We cannot be buried with Christ until we die; and we cannot rise from the dead until we die and are buried. When we die with Christ, we bury ourselves by leaving off all sin. Then we can rise with Christ to a new life in Him. Sin is a transgression of the Law of God. The Bible is a proclaimer of the Law of God. The Bible also shows us how that by the power of God's Word we are saved.

First, physical death is not the end for us, but it is the end of all activities in the flesh. Dying with Christ means the cessation of the former life in sins. With these four things emerge the following: (1) We are no longer under bondage of sin; (2) we are no longer condemned; (3) we no longer are under the guilt of sin; (4) all former attitudes are passed away. We have a new concept of God, a new outlook on the world, and a new hope in Christ.

Second, when we meet the Lord at Calvary we die to self and to all selfish things; we are buried with Him and we are resurrected with Him. We become new creatures in Christ now, and later we will be transformed so as to be like Him in His glorified form. We are no more related to sin because of our relationship with Christ.

Third, a person has to die and be buried to be resurrected from among the dead. Because we trust in Christ and His atonement and depend upon Him for salvation, we become "new creatures in Christ Jesus." That is what happens to us when we are born again. A new babe in Christ needs the sincere "milk of the Word"; later as he grows up in the Lord, he will desire the sincere "meat of the Word."

Fourth, union with Christ means "walking with Christ." If we walk with Him we will be in agreement with Him and will honor Him in wisdom for all our decisions. He provides for us every necessity and gives us faith in every temptation. These acts will unite us with Christ, make us new creatures, and give us hope.

A MESSAGE TO YOU, MY TEENAGE FRIEND

by Bass M. Mitchell
Wilson, North Carolina

First, I want to say to you parents, with teenage sons and daughters, please read what I'm about to write and then ask your children to read it. I dare say that you are unaware of just what is going on at the high schools that your children are going to.

I remember back yesterday to my high school days. Faces of some of my classmates come to mind. A tenth grade girl who had heard her girlfriends talking about how great having an affair with a guy is decided to find out for herself. She became pregnant and had an abortion—a tenth grader with a scar that will remain with her the rest of her life. Other faces come to mind: boys getting girls pregnant, girls running off with men (some married), and cohabiting for awhile. Boys getting so deep into drugs and trouble of all kinds that soon it was too late. Some taking overdoses, destroying their previous lives, and some had run away from home.

I do not blame the teachers and administration of the high schools for such things as these; although I feel that if some teachers and officials of our schools were more concerned personally with the students, maybe things would be a little better. No, I do not blame the teachers or others, I feel a great sense of guilt myself.

Listen, Christian teenager, when I was in high school I was a professed Christian. Jesus Christ I praised and

Continued on Page 14

A story in word and picture of

BUILDING THE LORD'S HOUSE

by Wayne King, Missionary to the Philippines

"Thus saith the LORD of hosts; . . . Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD" (Haggai 1:7, 8).

It is always thrilling to see God bless and increase the local church to the point where it becomes necessary to rebuild the sanctuary in order to accommodate the added number of believers. And it is equally gratifying to see God's people rise up in faith, make the necessary sacrifices, and **do** whatever needs to be done in the worshipful service of the Lord.

The Free Will Baptist congregation in the barrio of Tamnao had been enjoying great blessings and growth from the Lord. Consequently the old church building was becoming increasingly small and overcrowded. The pastor and the members talked the matter over and decided that a larger chapel was definitely needed.



This picture, made in October, 1975, shows the new church getting off to a good start. One can see that a great deal more needs to be done.

Now the believers in Tamnao are for the most part poor people. It would be expensive to build a new church, even if they made use of the native building materials found in the nearby mountains and forests. But they agreed to begin by faith and to build as much as the available funds would allow. The members themselves would do the work.

But a very important decision had to be settled first: Where would the new building be located? On the site of the former church or in a completely new location? It was finally decided that it perhaps would be best to move to a new location—a quieter one, away from all the noises and disturbances which had plagued them on the old site.

To many of their non-Christian neighbors, Sunday morning seemed to be a particularly good time to play their radio-phonos at **full** volume. Consequently, the Free Will Baptist brethren found it very difficult at times to hear what the pastor was saying as he stood before them to preach. But that wasn't all! Drinking is the favorite pastime of many Filipino men and on the weekends many of them are already drunk by eight o'clock in the morning. So, many times as the believers met for worship they were bothered and disturbed by the drunkards who were passing on the nearby path outside. A place where God could quietly and reverently be worshiped was definitely needed.

A site was chosen about 330 yards from the former location. It was on a high plot of ground near the seashore and away from the hustle and bustle of barrio life. Here they would build the new church.



Interior of the new church, showing part of the roof on, and two members of the church busy at work.

The work was very modestly begun on March 14, 1975. The members went to the mountains and gathered the materials. The side walls of the building would be made of woven coconut leaves, while the roofing would be made of tied bundles of cogon grass (a straw-like grass that grows to be several feet high) and nipa thatch (palm leaves sewn together). Constructed properly, these simple materials would provide very adequate protection from the sun and the rain. The frame of the building would be made from large, upright posts and two-by-fours.

Before the building would be completed, the members would have pooled their talents and abilities and contributed many different kinds of labor on the Lord's house. Some would clear the plot of ground of the undergrowth and bushes; others would saw trees. Some would weave coconut leaves together for the sides; some would sew the nipa thatch for the roof. A few would be required to do the nailing; others would lay the roofing. And while they all worked hard, the good women of the church prepared delicious foods for the laborers. It was a time of mutual helping and cooperation—a time of fellowship and enjoyment in working together with fellow Christians for the Lord.

The work progressed, sometimes faster than at other times. At times additional funds were needed, or materials were not as readily available, or the rainy season was on, or the members

were busy in their fields. But they worked whenever they could, and work days were called once or twice a week on many occasions. Sometimes they had to wait until the offerings were sufficient to buy more materials. But at last, as April, 1976, drew to a close, the building was almost ready for use. May 9 was set as the day of dedication.



Here you see the Rev. Lorenzo dela Rosa throwing bundles of cogon grass up to he other workers. These will be laid down and will serve as the roofing.

Deborah and I had received a special invitation from the astor, Rev. Pio dela Rosa, and all the members of Tamnao to ome. We were looking forward to the occasion and made it a pecial point to be there. In the Sunday school that morning eborah gave an illustrated talk for children and adults alike. s she taught, the people watched and listened attentively. ext, the pastor's brother, the Rev. Lorenzo dela Rosa, rought a short message and then we moved on into the orship service. I was invited to bring the message that orning and I preached my **first** sermon in Tagalog! I guess I as reading more than I was preaching, but at least it was a tart! And how good it was to deliver a message to the people in eir own language, rather than having it interpreted from nglish!

Something special had been planned for the noon hour. ince this was the dedication day of the church, the members anted it to be a day of celebration as well, so they prepared r a big feast! Most of the members gave a special offering ith which to buy a pig, soft drinks, plenty of rice, and other oods for the noon meal. They also rented a sound system for mplifying the dedication services. It was estimated that pproximately 500 people joined in the fellowship that day, ncluding Catholics, Seventh Day Adventists, and other eligious groups. It was a time greatly enjoyed by all.

After everyone had eaten and a little time allowed for the fternoon siesta, the people gathered back at the church for the ctual dedication services. After the usual time for prayer and inging, I had the privilege of bringing the dedication sermon. he text was Haggai 1:2-14. This was delivered in English and rother Lorenzo dela Rosa interpreted for me.

Then Lorenzo led the congregation in the dedicatory esponse and Brother Pio offered the dedicatory prayer. The astor commended his people for a job well-done for the Lord, nd the service closed on a very happy note as the people ssembled outside for a group snapshot so that a pictorial eminder of the day might be preserved. The pastor and the members were very glad and grateful for all the Lord had done for them.



This is the group of church members attending the afternoon church dedication service. The name over the door is "Free Will Baptist Church." Notice the number of children.

The Free Will Baptist Church at Tamnao now has a fine building to assemble in for worship. The chapel is approximately thirty-seven feet long and seventeen feet wide. It is twenty-three feet high from the floor to the highest point of the roof. The present building is about twice as large as the old one and will accommodate about 140 people. There are still a number of finishing touches that the members hope to put on their new chapel, like pouring a concrete floor and providing nicer seats. But until they do, they still have a very wonderful place in which to worship the Lord.



This is an inside picture of those present at Tamnao Free Will Baptist Church for the morning worship service on Dedication Day. As our children would do, some wanted to wave at the camera.

The Tamnao church and its pastor, the Rev. Pio dela Rosa, are to be commended for these fine efforts. One of the most encouraging things about any church is to see the members "stand on their own feet." Without any outside funds and without any outside help, these faithful Christians built their own church building with the help of the Lord. Without this kind of spirit, a church can never become strong. May God give us many more congregations armed with this kind of spirit and this kind of faith.

NEWS & NOTES

Installation and Award Service At Little Rock Church

In February, 1976, the Little Rock Free Will Baptist Church at Lucama held a dedication service for its Sunday school teacher and officers, officers for the woman's general auxiliary (composed of four circles), and the awarding of perfect attendance pins for the Sunday school. This was an installation service held during a morning worship hour. (The reason for the late printing is due to the fact that the pictures were misplaced somewhere between the developer and the church office.) The Rev. DeWayne Eakes is pastor of the church.



Auxiliary officers, back row, left to right: Irene Rose, Esther Mae Barnes, Frances Holland, Shirley Ballance, and Esther Pennington. First row: Margaret Kirby and Ruby Currie. Not pictured were Carolyn Eakes, Ruth Pittman, and Geraldine Lamm.



Church officers and teachers, front row, left to right: Doris Godwin, Peggy Pope, Faye Ballance, Margaret Kirby, and Besty Redding. Second row: Frances Holland, Olive Jones, Irene Rose, Shirley Ballance, and Esther Pennington. Back row: Dennis Currie, Eddie Joyner, and Jerry Godwin. Not pictured were Ricky Harn, superintendent, Kathleen Beamon, Pearl Hayes, David and Linda Pittman, Vickie Ellis, Peggy Lamm, Doris West, Terry Davis, Ann Little, Kitty Barnes, and Diane Watson.



Sunday school perfect attendance awards for the year ranged from one year to twenty-six years. They were as follows, front row, left to right: Sean Barnes, Keven and Keith Boswell, and Bob West. Second row: Katrina and Danny Barnes, Amanda and Tammy Ballance, and Teresa Bass. Back row: Margie Turner, Luther and Callie Taylor, Susan Beamon, and Jeanette Barnes. Some others who received awards were not present when the picture was taken.

Children's Home Superintendent Ordained as a Minister

The Rev. Sam Weeks, superintendent of the Free Will Baptist Children's Home at Middlesex, was ordained as a Free Will Baptist minister, Tuesday evening, July 20, at his home church, Holly Spring, of Newport. The service was held at eight o'clock, officiated by the Ministerial Examining Board of the Eastern Conference.

Calvary Auxiliary Honors 1976 Graduates

The Woman's Auxiliary of Calvary Free Will Baptist Church, Wilson, honored the church's high school and college graduates Sunday, June 6. To each high school graduate a Bible was presented and to the college graduates an appropriate gift was given.

Those honored were as follows: Wanda Morgan, Terry Langley, Judy Clifton, and Terry Barnes, graduates of Fike High School. College graduates were Betsy Pittman, Mount Olive College; Nannie Murray, Atlantic Christian College; and Tom Pittman, Wayne Community College.

Davie Brinson Assumes Pastorate Of First Church, Greenville



The Rev. Davie Brinson assumed the pastorate of the First Free Will Baptist Church of Greenville the first of July. He and Mrs. Brinson have three children: Jeanne "Lynne," David Alan, and Michael Todd. Mr. Brinson comes to the Greenville church after having served as director of religion at the Free Will Baptist Children's Home at Middlesex. He has also pastored the Arapahoe Free Will Baptist Church, the Saint Mary's Free Will Baptist Church of Kenly, and the Stony Hill Free Will Baptist Church of Middlesex.

Mr. Brinson is a graduate of the Universal Bible College, Carolina Bible Institute, and the Daniels Chapel Bible Institute. He also attended Mount Olive College.

The church members, along with Mr. Brinson, invite everyone to come by and visit with them.

"Red, White, and Blue Day" At Calvary Church, Wilson

A bicentennial service, "Red, White and Blue Day," was held Sunday, July 4, at the Calvary Free Will Baptist Church, Corner of Deans and Woodard Streets, Wilson. Old-fashioned clothing was worn by some and an old-fashioned picnic was served on the church ground following the morning worship service.

Continued on Page 15



SUNDAY, JULY 25
Scripture Reading—Job 11:7

DIVINE COMPANIONSHIP

Man is the greatest marvel in the universe. Not because his heart beats forty million times a year, driving the blood stream a distance of over sixty thousand miles in that time; not because of the wonderful mechanism of eye and ear; not because of his conquest over disease and the lengthening of human life; not because of the unique qualities of his mind, but because he may walk and talk with God.—Selected

PRAYER THOUGHT

The gift of life is the most precious gift of all. Let us not waste the things that God has given us.

MONDAY, JULY 26
Scripture Reading—Romans 8:28

OCCUPIED WITH OR FOR HIM?

Weary, anxious, and burdened with toil,
Martha is serving a meal for her Lord;
Mary, with love that no doubt can despoil,
Eagerly feedeth her soul on His word.
Food for the body sustains for a day,
Food for the spirit will nourish alway.
—Melvin J. Hill

PRAYER THOUGHT

We need the nourishment provided by God's Holy Word. It is meat and drink for our souls which will wither and die when we cease to love and live for God.

TUESDAY, JULY 27
Scripture Reading—Psalm 100:5

IN UNCONSCIOUS WAYS

Not merely in the words you say,
Not merely in the deed confessed,
But in the most unconscious way
Is Christ confessed.

For me, 'twas not the truth you taught,
To you, so clear, to me so dim,
But when you came to me you brought
A sense of Him.

And from your eyes He beckons me,
And from your heart His love is shed,
Till I lose sight of you—and see
The Christ instead.
—Selected

PRAYER THOUGHT

Seeing Christ in someone is a wonderful experience. We need to see more of Christ's attributes in those around us to feel loved and secure.

WEDNESDAY, JULY 28
Scripture Reading—Acts 24:16

CONSCIENCE

An Indian's definition of conscience, given by a missionary, is not only amusing but very significant:

"It is a little three-cornered thing inside of me. When I do wrong it turns round and hurts me very much. But if I keep on doing wrong, it will turn so much that the corners become worn off and it does not hurt me any more."—*It Is Hard to Be a Christian*

PRAYER THOUGHT

May we be ever mindful that we do not become lax in our fortification against sin. We can become very at ease and often quite pleased with our misconduct.

THURSDAY, JULY 29
Scripture Reading—John 7:24

DON'T RUN

As an old minister, five years in my first pastorate and forty-one in the second, I would pass on an encouraging hint to younger brethren. I left my first pastorate scared away by criticism, afterwards to learn the noise had all been made by one man. One man in a church, community, or organization, may by loud and persistent effort create the impression that matters are all wrong and that everybody is demanding a remedy; which puts me in mind of the old story about the "frog farm."

A farmer advertised a "frog farm" for sale, claiming that he had a pond that was thoroughly stocked with fine bullfrogs.

A prospective buyer appeared and was taken late one warm evening to the pond that he might hear the frogs. The "music" made so favorable an impression on the buyer that the sale was made.

Soon afterward the purchaser proceeded to drain the pond in order to catch and market the frogs. To his surprise, when the water was drained out of the pond, he found that all the noise had been made by one old bullfrog.—G. B. F. Hallock

PRAYER THOUGHT

Make sure we are not like the bullfrog, making a mighty noice overnothing and misrepresenting situations.

FRIDAY, JULY 30
Scripture Reading—Hebrews 10:36

THE LORD HATH BLESSED!

When our soul is much discouraged
By the roughness of the way,
And the cross we have to carry
Seemeth heavier every day;
When some cloud that overshadows
Hides our Father's face from view,
O 'tis well then to remember
He has blessed us hitherto.

PRAYER THOUGHT

Since God has greatly blessed us in the past, why should He stop now?

SATURDAY, JULY 31
Scripture Reading—Acts 1:11

BE READY

Will it be as day is dawning
And the world with beauty wakes,
When we feel and breathe the sweetness
Of the morning as it breaks?
Will it be, perhaps, at noontime
As we work and life runs high,
While the sun in brightest banner
Shineth forth in midday sky?

Will it be in fading twilight,
When the day its course has run,
That He'll send to us as herald
Heaven's orb the setting sun?
Be it morning, noon or evening
Neither day nor hour we know;
Only let us all be ready,
When He comes, with Him to go.
—Earnest O. Sellers

PRAYER THOUGHT

It behooves us as Christians to be ready at all times for the second coming of our Lord. We have no way of knowing the hour Jesus will return to gather His flock.

(Devotions used by permission of *Knight's Master Book of New Illustrations*, Eerdmans Press.)

TRANSLATING THE SCRIPTURES

Lesson Text: Acts 8:26-39
Memory Verse: Habakkuk 2:2

the Sunday School LESSON

St. Claire Bible Class

For August 1

I. INTRODUCTION

From the very beginning of man's history means have been supplied for the preservation of God's Word. In the days of the patriarchs the Word was committed to memory and passed on from parent to offspring. In the time of Moses the covenant of the Lord was committed to written form. The Ten Commandments, which constituted the heart and soul of that covenant, were engraved upon tablets of stone and preserved in the Ark of the Covenant in the Holy of Holies. Various methods of preservation and reminders were used by the rank and file of Israel, so that the Word of the Lord would be available to them at all times.

When Israel became a nation of dispersion, it became necessary for these dispersed people to have the Word of God in a language which they could understand; thus the Greek translation, known as the Septuagint, came into existence. After the establishment of the Christian church, and especially after Rome became the center of its ministry, various Latin translations came into existence. Jerome, a great Hebrew and Greek scholar, at the suggestion of Pope Damascus 1, brought the Latin Vulgate into existence. This translation remained as the official Bible of the church from the time of its publication until after the Reformation and the advent of printing.

Many English versions of the Bible and some German versions came into existence but it was the King James, or Authorized Version, that became the mainstay of the English speaking world. Though many other versions possessing simplicity of expression and depth of insight have come into existence in the last several years, none of them have ever been able to maintain the popularity of the King James Version.—**The Senior Quarterly** (**F. W. B.**)

II. HINTS THAT HELP

Because of space we can do no more than mention some of the interesting translations of the Scripture from the beginning to the present time:

A. **The Septuagint** is the translation of the Old Testament from the original language into Greek by seventy-two Palestinian Jews in the third century B. C.

B. **The Latin Vulgate** was prepared by Jerome in the fourth century and considered the authorized version of the Roman Catholic Church.

C. **The Myles Coverdale Bible** was the first complete Bible to be printed in the English language. There had been others who had translated and printed parts of the Bible, but this was the first complete translation printed in English.

D. In 1611 **The King James Version** was issued by King James of England. The work was done by a group of scholars appointed by him.

E. **The Revised Standard Version** was published in 1952. The New Testaments had been published in 1948, but it was not until 1952 that the whole Bible was issued.

Since 1952 many versions of the Scripture have been published. There is no doubt that some of them are good and true translations, but others do not appear to be true to the original and should be carefully avoided by God's people today.—**The Bible Teacher** (**F. W. B.**)

III. ADDITIONAL TRUTHS

A. Second Corinthians 3:3 says "Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

Every Christian, whether he wishes it or not, is a good or bad advertisement for Christianity. His life is a living language that, when read by others, either confuses them or leads them to a confrontation and confession of the Christ.

A group of young men preparing for the ministry were having one of their regular dorm sessions. On this night the question of conversion arose, and they began to discuss the factors that had led them to Christ and into the ministry. One young man, when asked how he had first come into contact with the Word of God, replied, "My first contact was not with the Word of God itself, but with a life in which that Word had found firm lodging. I was very impressed with the kind of person this man was before I learned what had made him that way. I was led to the life-giving Word from that life filled with the Word."

It may be that the greatest handicap to the gospel of Christ is the confusion between the language that is spoken and the language that is communicated through the life. Let us make certain that when others read our lives they see the Christ as living and speaking through our own actions.—**Standard Lesson Commentary**

B. The writer knew a woman in Nashville, Tennessee, who could quote accurately many whole chapters in the Bible but who seldom ever attended church. In fact, she did not even profess to be a Christian. One wonders what good all this amazing retention did her. The message of the Bible must be understood before it can benefit the reader or the hearer. This does not mean that the entire Bible must be understood, for no one can achieve this. The fact of so many different religious denominations and sects is proof of that. But enough of the Bible can be understood that a person can know how to be saved and how to live the Christian life acceptably to God.

No passage or story in the Bible better illustrates this fact than the one we have for our lesson today. It is a classic example of how the Holy Spirit works on both the seeker and the teacher to accomplish His purpose.—**The Bible Student** (**F. W. B.**)

Mount Olive College

A LETTER TO MOUNT OLIVE COLLEGE

(The following letter was written by Mrs. Theretha McLamb, 1976 graduate of Mount Olive College, to a personal friend on he College staff. The College would like to share with you the houghts of a Free Will Baptist whose dream was to go to ollege. This is a tribute to the Free Will Baptist people who nade it possible. Below are excerpts of the letter written June 4, 1976.)

)ear Dianne,

When it comes to talking "Mount Olive College's" value and vhat it means to Free Will Baptists, there is much to be said.

Education has always been important to me and I am very nuch interested in always learning. This keeps me alert and live—not rusty and stale. My father and mother were not vealthy so they talked to us children as we grew up about how mportant it was to get an education.

On May 27, 1938, I graduated as valedictorian of my class nd wanted very much to go to college; but due to my father not eing able financially to send me, I just waited on the Lord. By aith I waited, worked, and listened for the voice of the Lord nd felt one day a way would be made possible.

Some 38 years later Mount Olive College made it possible for ne to accept the honor of shaking Dr. Raper's hand and eceiving an Associate in Arts degree. I praise God and thank)r. Raper for what has been made possible in my life. lowever, I cannot forget the "Free Will Baptist" people and riends of the College for an institution such as ours and what it tands for in higher learning and Christian training.

Many years ago, when the executive committee held a neeting at the First Free Will Baptist Church (now burned) in ioldsboro, I attended this important meeting. Mrs. Dola Dudley vas on this committee and she invited me to ride with her. This vas very important to us and we talked about the importance of Mount Allen College (now Mount Olive College) becoming a eality nearby.

During the Christmas holidays of 1973 and early January, 974, I saw Dr. Raper and we had a nice conversation about he College program and from this a dream came true. I liscussed with him how I had always been a faithful supporter, iot so much in money, but had always worked for the College. Several times I have served on the benefit dinner committee, serving as chairman for a number of years.

Back in 1957, on the fifth Sunday in January, Dr. Raper spoke at my home church about the College. That day we made our first pledge. This was not much but we prayed for support nd thanked the Lord for the College.

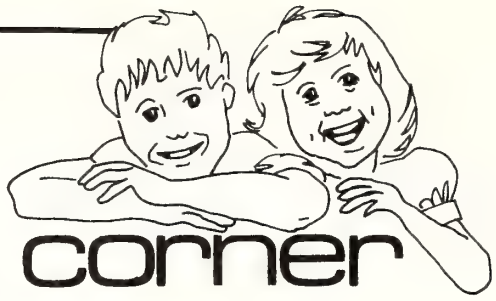
We praise the Lord for a man like the president of our College. Dr. Raper has meant much to me and to many other people. The faculty members are a concerned people over the students, and I want to say that I appreciate each of them and all the staff.

My earnest and sincere prayer is that God will continue to bless the College and all who have helped me walk this path and reach the goal that I set out to achieve. Pray for me that I may always represent the College, but most of all that I represent Jesus Christ as a Christian should.

Your sincere friend,
Theretha McLamb



Pictured above is Mrs. Theretha McLamb as she appeared in her 1976 graduation gown this past May. She is the wife of Mr. Thomas McLamb and they reside in Clinton. She is a member of the Hillsberry Free Will Baptist Church.



story corner

THE SALVATION OF HERMAN

by Donna Glisson
Free Will Baptist Children's Home
Middlesex, North Carolina

Long ago in the rustic city of Longville there lived a a herd of giraffes. These animals were a spectacular breed. Each one had a short neck with onyx jewels on their orange silk clothing. These giraffes were most splendid in deed and looks.

The personality of each herd member was as different as night and day. Some were kind, others loving, and most were very hard workers. We are concerned with another type—the lazy one. Well, everyone knows that laziness in a giraffe is a great sin. He is looked down on by the entire herd as a nobody.

Herman was lazy. Everyone knew he got it from his dad. They were two of a kind. Neither did anything all day long. Only the Lord knows how they had survived this long.

In 528 B.C. a great famine spread throught the lands; no place was spared, not even Longville. Herman and his dad watched their food quickly vanish. The entire town was in dire need of food. Herman watched as his father lay dying.

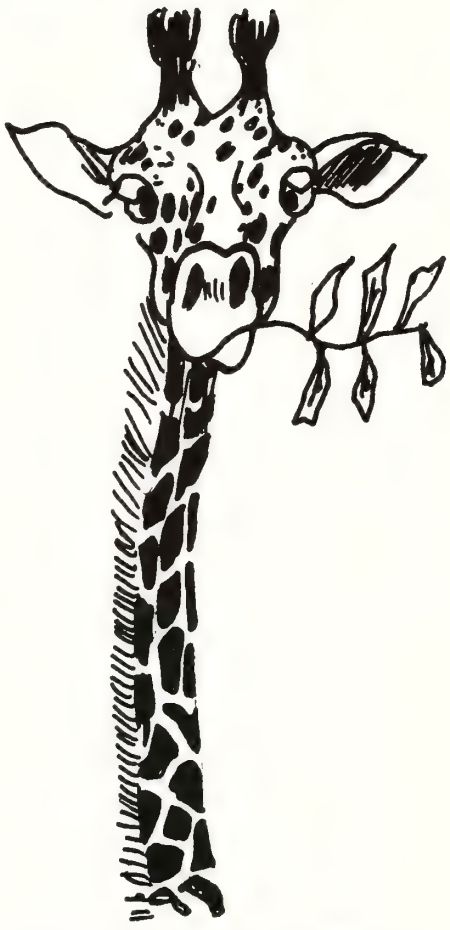
"Son," whispered the dying giraffe, "find a way to save the town."

Following Herman's grief and sorrow, he went to his favorite thinking area. He sat on his boulder and began to ponder the situation. He thought and thought, but nothing came to mind. He began to pray, something he had almost forgotten how to do.

"Oh, Lord, our land is in need of your help. Please help us and guide us," Herman prayed earnestly.

Herman was so excited about this new experience that he sprang up with a tremendous leap which caused him to soar a mile into the sky. The trip back to earth caused a great and wonderful change.

As Herman ran back into town, his friends gasped and stared. Why, Herman's legs and neck had stretched.



He could reach into the tallest trees without any help from his friends. (You see they had no ladders.) He could save his community. Herman gathered all the leaves the animals could eat. There was no limit to his ability for reaching.

When God looked down and saw the good work that Herman was finally doing, He decided to bestow an honor on Herman.

"From this day forward all giraffes will be born with long, slender necks and long, graceful legs," proclaimed God. And so it was.

Now the giraffe has no fear of famine unless man destroys the trees and vegetation on which he feeds.

NOTE OF THANKS

I would like to take this method t thank all my friends who prayed for me sent get well cards, and sent the mos beautiful bouquets of flowers I have eve seen during my recent illness.

I would like to give a special "Than you" to the Fellowship Free Will Baptis Church of Wilson and the Sunday Scho of Union Grove Free Will Baptist Church Route 2, Fremont, whom the Lord saw f to put in their hearts to take up a lov offering for me to help with my financia needs. I greatly appreciate the thoughtful consideration.

Please continue to pray for me. M doctor tells me that I have severa complications and will need mor surgery as soon as my system is read for it.

Yours in Christ,
Rev. Earl Minchew
P. O. Box 656
Fremont, N. C. 2783(

A Message . . .

Continued from Page 7

proclaimed when I was at church. Bu when I got to school I didn't boast s much; as a matter of fact, not at all. Th tragic thing about it all is I could hav reached some of my friends; I could hav gotten through to them before the shattered their lives. I might could hav reached that girl or boy and shared wit them my Christ, my precious Lord. But didn't. I who had proclaimed Christ s loud at church, I who had vowed to liv my life using His as my pattern, sat i darkness when I could have reflected Hi light to their pathways.

My dear Christian teenager, I beg yo not to do as I did. You are in a unique situation and you'll soon be past i forever. If Christ means so much to you if you proclaim to have found the joy and peace that the world is looking for, ther is it not worth sharing? Give to that friend whom you know needs Christ. Share what He has done for you and just maybe you will save much anguish, pain, and sorrow in the lives of your friends. I would be tragic, would it not, if a scientist discovered a cure for cancer and didn't share it and save the lives o thousands? That would be so cruel! It's even more tragic and cruel to possess God's soul and life-healing love and no share it. If they do not see His love in you, how will they ever see it?

Churches and Ministers Available

Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Gum Neck Free Will Baptist Church is in need of a full-time pastor. Any qualified minister interested in serving this church please contact W. David Cahoon by phoning 793-5671; or by writing Charles Cahoon at Route 1, Columbia, North Carolina 27927.

The Rev. Noah Brown announces that he is available for pastoral work. Any church interested in his services may contact him by writing Route 1, Box 608-C, Morehead City, North Carolina 28557; or telephoning, 726-4218.

The Sidney Free Will Baptist Church, Route 2, Belhaven, North Carolina, is seeking a dedicated, full-time pastor to live in the community and service the church. Any minister, after praying about this and feels that God would have him work with this church, please contact Mr. Frank Daw, Route 1, Box 126, Pinetown, North Carolina, 27835; or telephone, 964-4856.

COMING EVENTS . . .

July 12-23—Two Week Summer Session of the Carolina Bible Institute, Pine Level Free Will Baptist Church, Pine Level, North Carolina, Each Monday, Tuesday, Thursday, and Friday Evenings

August 2-4—Ministers' Institute, Mount Olive College, Mount Olive, North Carolina

August 20, 21—Piedmont Conference, Mount Olive Free Will Baptist Church, Kannapolis, North Carolina

September 15, 16—North Carolina State Convention, National Guard Armory, Mount Olive, North Carolina

MINISTER IN HOSPITAL

The Rev. E. C. Morris of Walstonburg is a patient in the Wilson Memorial Hospital, Room 363, Wilson, North Carolina 27893. He, along with Mrs. Morris, requests your prayers for his speedy recovery.

CRAGMONT NEWS

The conference weeks of Cragmont have gotten off to a good start. During the week of June 14-19 we hosted the General Youth Conference, directed by the Rev. John Williams. There was a total of 114 campers that week. During the next week, June 21-24, we happily hosted the Ministers' Conference, directed by the Rev. David Charles Hansley. We had been told that this would be our hardest week; however, we found it to be a most enjoyable conference.

Also we had a weekend group to camp with us on June 25-27. This was a group of 50 people from three churches: Tee's Chapel, Yelverton's Grove, and Pine Level. It seemed they all had a blessed time together.

We are enjoying our stay at Cragmont as managers so far this summer. Everyone who has visited the camp has graciously understood as we made our mistakes. Continue to pray for us and for God's work at Cragmont.

In His service,
Rev. & Mrs. Douglas Skinner
Managers

News and Notes

Continued from Page 10

For the morning service Certificates of Attendance and the Liberty Bell, "Proclaim Liberty Throughout All the Land," were inserted in the bulletins by the pastor and his wife, the Rev. and Mrs. Dewey C. Boling. Also, the youth of the church received a bicentennial souvenir. Songs relating to the country's freedom were sung during the day's activities.

During the evening service, a surprise program was presented by the youth of the church and their leaders. Everyone received a spiritual blessing from attending these bicentennial services.

East Rockingham Church Announces Summer Revival

The East Rockingham Free Will Baptist Church of Rockingham announces a summer revival beginning Monday evening, July 26, and continuing throughout the week. The visiting evangelist will be the Rev. Arnold Price of Madison, Virginia. During each service the Rev. and Mrs. Price will be bringing special music in song.

The pastor, the Rev. Walter Carter, along with the church membership, invites the public to attend these services.



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Editorial . . .

Continued from Page 2

all, please take heed. **Vote the devil out—and do it now!** Then, and only then, can the light of love come shining through!

An epilogue which bears reading and remembering: There is a place prepared by the Father for the devil and his angels. Are you willing to risk everlasting torment for the small satisfaction of glorying in making yourself and someone else miserable? "Then shall he say . . . Depart from me, ye cursed, into ever-lasting fire, prepared for the devil and his angels" (Matthew 25:41). Who shall get burned then? If the answer isn't obvious, you need help, friend! Who or what will be cast? **You** or **your vote?** Let's try, at least, to vote the devil out of office. Then perhaps devisiveness will cease to ravage relationships.

DEAR, DEAR UNCLE SAM

Dear Uncle Sam,

This is the season of your 200th birthday and I've been thinking about you a lot lately. I know I've always griped and complained about some of your faults. But, Uncle Sam, you know you don't have a monopoly on shortcomings. I have one or two of my own.

However, I'm not writing about complaints today. You've been good to me all these years and I just feel like saying, "Thank you."

Thank you for keeping this country free, for allowing me to make my own decisions, my own mistakes, and to use my own devices to make amends. Thanks also for the freedom to attend the church of my choice, to worship the God of my choice, to read the newspaper of my choice, and for allowing me to choose not only my friends, but my enemies as well.

Thank you for an economy that allows me to live more comfortably than kings and queens did a few short years ago. Thanks for the free enterprise and an economic system whereby man may soar to his utmost dreams without governmental limitations.

Thank you for our defense forces, second to none. You have devised an intricate system whereby every inch of our boundry is guarded against potential enemies from without, while our rights as free citizens are guarded from within.

Thank you for bringing us safely, though scarred, through the revolution (a war within), two world wars, other smaller wars (just as terrifying), the soup lines of the 30's, and the gasoline lines of the 70's.

Thank you for the opportunity for yellow people, black people, brown people, white people, and all shades in between to live together with like opportunities without regard to skin color.

Thank you for federal grants, enabling us to have the best air transportation system in the world. The beautiful 747's make me goose pimply with awe.

Thank you for laws protecting my family from the results of dangerous drugs, impure foods, and automobiles with unsafe devices; also for protection against flim-flam operators, swindlers, and criminals.

Thank you for the Weather Bureau, the FBI, the CIA, the Internal Revenue Service, the FHA, and the VA.

For the President of our country, the Vice-President, Congress, the Cabinet, the Supreme Court, the Jaycees, and the local Garden Club, we offer thanks.

Thank you for the Social Security Act, welfare, disabled verterans' pensions, unemployment compensation, and aid to dependent children.

We must not forget the Declaration of Independence, the Bill of Rights, our Constitution, the Gettysburg Address, and "The Star-Spangled Banner" that never fails to turn me into an old softie.

Thank you, Uncle Sam, for preserving our natural parks, natural forests, and natural waterways.

Lest we forget, we offer thanks to our country's leaders; such as, George Washington, Benjamin Franklin, George Washington Carver, General Patton, Roger Staubach, Alan Sheppard, Billy Graham, Roy Rogers, and Ralph Nadar.

Thank you for qualified teache heated buildings, excellent textbook and yellow school buses enabling us secure an education. Also for insuri my hard earned savings against possib losses.

Thank you for electric power line communication lines, gas lines, railw lines, sweage lines, the roadway syster and the postal service, most of whi were financed by you.

You've been great to me, Uncle Sar and I love you. As you can see, you' added enrichment to almost every pha of my life. In the future, if I lapse in occasional moods of complaint, plea don't cringe too badly. After all, we a human and complaining is not the lea privilege you have bestowed on us.

In closing, may I ask one favor? Wh talking to God, give Him my love. Y two must be extremely close for you have devised this United States syste that reaches out to embrace the enti world, making it a better place in whi to live and grow.

Love,
An humble citizen
(Mrs. Royce Matthew

Special Moments

Dear Maggie,

Our eight-year old daughter was crying as I went to tuck her in for the night. She asked me, "Why wasn't our baby born today?" This was the day the doctor said it would come.

I was concerned for just the right answer. Quickly I remembered our tulips. "Honey," I said, "remember when we planted our tulips last fall? All of them were planted the same day, each had the same amount of sunshine, rain, and care. Each of them has bloomed at a different time. The doctor says it takes a certain time for a baby and, like the tulips, the baby will 'bloom' in its own time with God's help."

My daughter accepted this, said her prayers, and very soon was fast asleep. Her baby brother was born the next day! This was a lesson for her and us in waiting and accepting God's time.

ED
Farmville, N.C.

The column doesn't need a vacation. Without responses, it might have to take a few weeks off. Write now.

Maggie

the free will baptist

DUKE UNIVERSITY
JUL 28 1976
DURHAM, N. C.

AYDEN, NORTH CAROLINA,
WEDNESDAY, JULY 28, 1976



Betty Ford

"Render therefore to all their dues: . honour to whom honour"

(Romans 13:7).

EDITORIAL

Cover Design by Dawn Branch



Tommy Mannin
Edito

SHE DID WELL TO DO THAT!

Mrs. Betty Ford, with grace and dignity, exemplified recently the epitome of caring, as she rose to her feet and offered prayer for the Jewish rabbi, Dr. Maurice Sage. Millions witnessed the act via television while it was happening, and later via videotapes and newspaper accounts.

It was quite obvious that Mrs. Ford acted sincerely and compassionately, uniting in one accord a diverse group of socio-economic-religious backgrounds and persuasions. Dr. Sage was stricken with a heart attack, according to later reports, shortly after he had made a presentation before the large gathering. As he slumped forward in pain and was aided by doctors and friends, Mrs. Ford, with classic composure (but very moved), stood, walked to the podium, and called for prayer—stating that she would use her own words.

Her "own words" were beautifully expressed and rendered from a caring heart, and not only touched those who witnessed the event firsthand, but also touched those of the TV audience and those who learned of her Christian gesture later. Her manner demonstrated her genuine faith, as she called for a season of prayer and led the stunned audience with her verbalization of a simple, but heart-filling prayer. No theological overtones were evident, and no grand, impressive-sounding phrases were pushed laboriously through her lips. The utter simplicity with which she prayed for divine intervention (according, of course, to His will) made a lasting impression on me; and I am sure that countless others were similarly touched.

In contrast, the first lady received perhaps too much publicity and **criticism** after her well-remembered appearance on the CBS television show, "Sixty Minutes," sometime back, during which time she made what were considered too-bold statements and personal observations about marijuana, abortion, and premarital sex. I found her comments objectionable and took issue with her by editorializing my displeasure and by writing a personal letter to her. She responded graciously and appreciated, in her words, "the concern which caused you to write."

Cognizant of the fact that people in high places are subject to greater and harsher criticism than those who hold lesser positions or perhaps are not so much in the public eye, and knowing too that people in general are all too pleased to jump at the opportunity to criticize but **fail to commend with equal vigor the good** deeds performed by those in high places, I feel compelled (not by **necessity** or **duty**, but because of **desire**) to laurel Mrs. Ford for what to me was one of the noblest, most memorable, and most meaningful of Christian gestures. I thanked her by letter (which was answered), and I wish to thank her publicly.

She rose to the occasion in loving-kindness to speak to the Heavenly Father in behalf of a fellow human being. All of us, certainly, applaud this act, and quite possibly would contend that Betty Ford did no more than was expected of her. By the same token, however, we must question ourselves as to our ability to rise to such an occasion under the stress of such a moment! It is easy to say that we could and would have done as she did; it is quite a different matter to find ourselves on the spot, as it were, and be faced with what could prove to be a disconcerting if not too-bewildering an experience. In that accord, we must hold Mrs. Ford in high esteem for the munificent manner in which she "simply prayed." What else could have been more appropriate and more appreciated?

In a letter to me, the first lady affirmed (to **my** satisfaction, at least) her sincere faith in the God whom she loves and trusts—the same God from whom all blessings flow and to whom all honor should be paid and who should be the only "proper object of Christian worship." Quote Mrs. Ford: "During times of . . . tragedy, we can only turn to the Father of all for His blessing and strength, . . ."

She did well indeed to have found it in her heart to empathize and show compassion for one in need and to unify through prayer the thoughts and intents of a diverse group of individuals, to the realization of goodwill and absolute dependence upon the Heavenly Father. Hers was a beautiful manifestation of love. Love is what Christian living is all about anyway, isn't it? And would it not behoove us all to display more of that all-inclusive virtue?

Thank you, Mrs. Ford, for reminding us.

the free W baptis

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THE CHURCH: THE PEOPLE OF GOD

(Part 4)

by
Calvin R. Mercer
Wake Forest, North Carolina

HOW successful are our local churches? I am not about to swer this question, but rather speak the issue of how do we evaluate our urches. If the church is people rather an buildings, meetings, or or-nizations, what constitutes success failure?

The world is statistic minded. erywhere we hear statistics quoted on e economy, employment, our income, e number of people in the world, and the church and its work. Everywhere e hear these questions asked: Is the nday school growing? Is the church dget up? Is the Sunday night at-ndance up? Are more people going to e altar? Can we add a new youth ogram? If all these things are in-easing, then the church is doing fine. ue or false?

A 10 percent increase in membership, tendance, offerings, and pastor's lary equals a good year. True or false?

How about the way we evaluate in-vidual Christians? If a person attends church services and is greatly in-lved in the work, then he is a good hristian. What about pastors? If a inister gets a high salary, is invited to nduct more revivals, and holds offices the denomination, then he is a good an. Is this true?

If the church is not buildings, udgets, and programs, but rather the eople of God, then success cannot be valuated only in physical ways as the orld makes evaluation. Our local church ust be evaluated in spiritual terms. Is ur love for Christ increasing and verflowing in daily witness? Are elievers in the body growing up piritually in the knowledge of Christ? re we bearing the fruit of the Spirit as ated in Galatians, Chapter 5?

Often statistics do indicate what is happening spiritually in a church, but not necessarily. People could be coming for the wrong reasons or taking on more responsibility in the church with bad or misdirected motives. If we must look at our churches in the light of statistics, let us do it with spiritual eyeglasses in light of spiritual goals. Our ultimate goal must be to serve God more wholeheartedly, worship Him more truly, and grow up in Christ. Let higher budgets, bigger buildings, and more programs be secondary goals which we use only to reach ultimate spiritual goals.

Buildings and programs must play second fiddle to people and their relationship to God. When you said **church** in the first century, people did not think of timber and stained glass, but rather of people; so must we.

Of God

We should all agree on the general point that the church means people even if we don't agree on some specific things said. But finally it is important that we be people of God, not of the world. To me this means we must do the work of the church in God's way rather than the world's way. In a previous article I tried to suggest that we may be doing some things in the church because of tradition rather than because of God's Word. Now I would like to question if we do some things because that is the way the world does them rather than the way the Spirit would do them.

On our jobs we go to work in the morning and when five o'clock comes we walk out and go home. While at our job we have certain things which we are expected to do, certain responsibilities we must fulfill. If we do them we expect to get paid in money for our service.

Could it be that the way we operate in the world has to some degree slipped into and affected the way we operate in the church? Do we come to the church building on Sunday morning and while there do certain things which are expected of us, and then at 12 o'clock go home and expect to be paid by God in spiritual blessings?

Of course this is not true of most; but could it be that the way we do things in the world has, even if only in a small way, affected the way we do things in the Kingdom of God?

I can just see Jesus now: "Well disciples, we have a problem here. This man cannot see. What is the pleasure of the group?" Peter raises his hand, "I make a motion you heal this blind man." "I second the motion," James said. What if this motion did not carry? Would Jesus have referred it to a committee for futher study to be brought back at the next meeting in the form of a recommendation? Could such a thing as this have happened with Jesus?

I think not. He operated in the Spirit and so did the early Christians when they were true to Him. I am not just trying to make fun; rather, I truly desire for our churches to be led by the Spirit in accordance with the Word of God rather than bound by tradition or the world's ways.

The church in the first century was alive, powerful, and miraculous; not because it had bigger buildings or more committees, but because it was the people of God empowered by the Spirit of God.

I cannot answer the questions I have raised in the last two articles for you; I can only answer them for myself. I do hope that we, as Free Will Baptists committed to God and the Bible, will constantly seek to be people of God rather than buildings of the world.

Let me see if we can sum up what we've said the last two weeks. We have suggested that perhaps we might have, if not in our conscious minds, at least in the back of our minds, the idea that the church is a building you go to or an organization which you run. In short, it is neither of these. It is you and me—the people of God indwelt, empowered, and led by the Holy Spirit in accordance with His Word to the glory of Christ.

(Continued Next Issue)

THE SPIRIT OF '76

by
Mrs. Royce Matthews

THE Spirit of '76—our bicentennial birthday. It began with the Declaration of Independence and encompasses the minutemen, a young woman stitching together strips of red and white cloth, and a man on a battleship writing of a tattered flag: "O say, does that Star-Spangled Banner still wave O're the land of the free, and the home of the brave." Also an astronaut alighting on the moon, stating, "One small step for man, a giant leap for mankind."

The Spirit of '76 is the fight for our basic freedoms and the freedom of people the world over in two World Wars, the Korean War, and the terrifying and confusing Vietnam War.

The Spirit of '76 is also the help in reconstruction given our enemies after these wars, the food we give to underprivileged nations, and the knowledge we impart to make these same nations more self-sustaining.

The Spirit of '76 is a celebration of our two hundreth birthday—the birthday of the greatest nation in the world.

What made these United States into a great nation? The Spirit of 33. The Spirit of 33 is our "Declaration of Dependence." It encompasses the blue collar worker inspecting a tire in a manufacturing plant, the almost bare headhunter in Africa, the Arab with his camel crossing a sand-blown dessert, the aged great-grandmother showing her Social Services stamp for medical assistance, the future architect building castles in a sandbox, and every other person born on the face of the earth.

The Spirit of 33 began in a stable back of a crowded inn with a tiny baby born of a virgin—the Virgin Mary.

The Spirit of 33 is a visit of angels to humble shepherds, herding sheep on a lonely hillside one night and the gifts of wise men from the East. It is a flight into Egypt to escape a wicked king who feared for his throne; also a visit to the temple where a young boy, aged 12, astounded doctors with his knowledge of the Scriptures.

The Spirit of 33 walked the dusty roads of Galilee, and by a means unknown to human reasoning, fed thousands with five barley loaves and two little fishes. It transformed a despised tax collector into a man who wrote a message of hope for people of all ages for all time. It cleansed the leper and opened blind eyes and deaf ears.

"The one among you who has no sin, let him cast the first stone," it said one day. A single statement, "Neither do I condemn thee " released a woman from a punishment she so rightly deserved. Her accusers went away ashamed.

The Spirit of 33 sought the good in the bad and found it. It also found bad in those who claimed perfection.

A young man who had lived his life on the seas knew a person could **not** walk on water. Yet the Spirit of 33 gave that extra ingredient that enabled an ordinary person to perform the impossible. The young fisherman **did walk** on the water!

The Spirit of 33 after being whipped, spat upon, and tortured with agony, was forced to carry a heavy wooden cross up a roughly cobbled path to a hill called Golgotha. After He had suffered every indignity conceived by man, He looked into heaven and said, "Father, forgive them, for they know not what they do."

Kind, loving hands placed His body into a borrowed tomb, heavily guarded by the enemy.

On the third day, the Spirit of 33 burst from that tomb! It was such a great day! The earth answered with shouting and trembling until strong men were made unconscious with fright.

After ascending into heaven, He came back as tongues of fire to alight on the heads of those who believed. Oh what a revival! Thousands were added to the church in one service.

But it wasn't finished there. It gives forgiveness, hope, and cheer where once stood condemnation, uncertainties, and fears. The Spirit of 33 lives in the hearts of those who believe even now, in this bicentennial year—1976.

The power of '76 lies in the power of 33. The hope of '76 rests in the Spirit of 33. The Spirit of 33 is Jesus.

MY GOAL

by
Mrs. Luther Tugwell

In this life I have one goal,
Oh, how I want to reach it!
Father, use me and make me whole,
And through your love, I'll teach it.

I want to be a child of the King;
I want to walk in the light;
I want to hear the angels sing
And hear Him say, "You've fough
good fight."

I want to touch the hem of His garment
I want to tread the streets of gold.
Dear Father, please pilot me
And be the keeper of my soul.

———

WHERE ARE THE CHILDREN?

by
Mrs. Ora Barnhill

Mom and Dad, where are the kids?
Do you ever know?
How can you be so content
When they are on the go?

Often times your girls and boys
Are out on the town;
While you are having your fun and joy-
Too busy to have kids around.

Oh, how sad it is to think
Of our children of today!
They don't know what life's all about
And throw their lives away.

Dear parents, why not stop and think
Before it is too late.
God has put His trust in you;
Hurry, there's no time to wait!

Parents, your kids are a gift from God,
Please don't throw them away.
Teach them how they should go—
In the straight and narrow way.

"A Christian Home for Boys and Girls"

free will baptist children's home

MIDDLESEX, NORTH CAROLINA
SAM WEEKS, Superintendent

HOUSEPARENT OF THE YEAR



Mrs. Thelma Rulli displays her "Mother of the Year" award presented to her by Mr. and Mrs. Sam Weeks. Mrs. Rulli was also presented a dozen long-stemmed red roses. Mrs. Rulli was selected by the children and her co-workers to receive this honor.

AWARDS PRESENTATION



Mr. Ralph Pate presented awards to the following from left to right, back row: Bud Hill, Terry Faircloth, Julie King, and Debbie Sasser; second row: Louise Whitehurst, Sandra Anderson, Tim Mills, and Kim Mills; front row: Kenneth Jones.

HOMECOMING—1976

The Free Will Baptist Children's Home held its annual homecoming services on July 11, 1976. Approximately three hundred people were in attendance.

Services began at 10:30 a. m. with the Alumni Association holding its annual business meeting with Jerry Smith, president, presiding over the meeting. Following the business meeting everyone met for the morning worship service. Awards were presented to children and staff living at the Home. Two new awards were added this year: "Houseparent of the Year" and the "Johnson Award." The presentation ceremony was conducted by Mr. Ralph Pate. The awards are as follows:

Powell Award: This award is given by Mr. and Mrs. Carl Powell to the girl and boy showing the most interest in religious activities. Selection is made by a vote of the staff. The recipients were Kim Mills and Tim Mills. This was the second time that Tim has received this award.

Alumni Association Award: This award is given by the Alumni Association to the girl and boy showing the most interest in the Home. Selection is made by a vote of the staff. The recipients were Julie King and Bud Hill.

Academic Award: Dr. and Mrs. W. Burkette Raper gave this award to the students in elementary and high schools who made the highest scholastic average during the past school year. The recipients were Louise Whitehurst, Middlesex Elementary; Deborah Sasser, Spaulding Middle School; Sandra Anderson, Southern Nash Junior High (this was Sandra's second time receiving an academic award); and, Terry Faircloth, Southern Nash Senior High.

Mixon Award: This award is given by Mr. and Mrs. Horace E. Mixon to the best all-around girl and boy. Selection is made by a vote of the children of the Home. Recipients were Julie King and Tim Mills.

Johnson Award: Miss Wanda Johnson, giver of the award, to the child reflecting the most overall progress during the year. Selection is made by a vote of the staff. The recipient was Kenneth Jones.

Houseparent of the Year Award: This award is given by Mr. and Mrs. Sam Weeks to the housemother who has best demonstrated love and devotion to her children and co-workers. Selection is made by a vote of the children and staff. The recipient of this award was Mrs. Thelma Rulli, housemother of Central Cottage.

The homecoming message was delivered by the Rev. James Evans. Lunch was served in the main dining hall following the worship service.

The afternoon was spent visiting with old friends and enjoying the recreational facilities.

CHANGES OF ADDRESS

Please note the changes of address for the Free Will Baptist Children's Home and the Free Will Baptist Retirement Homes. All correspondence should be to these new addresses as follows:

Free Will Baptist Children's Home, P. O. Box 249, Middlesex, North Carolina 27557; telephone, 235-4079

Free Will Baptist Retirement Homes, P. O. Box 250, Middlesex, North Carolina 27557

NOTICE FOR LAYMAN'S LEAGUES AND BROTHERHOODS

Last February an article appeared in **The Free Will Baptist** announcing the Children's Home Water and Sewer Project. Article I asked each layman's league and brotherhood to accept this as its project by contributing $100 each year for the years of 1976 and 1977. If each does contribute $200 over the next two-year period, then we'll have the necessary funds to rework our water and sewage systems in early 1978.

The following leagues and brotherhoods have contributed in the amount indicated during the period March through May:

Central Conference

Elm Grove	$110.00
Free Union	100.00
Friendship	100.00
King's Cross Roads	100.00
Peace	50.00
Tarboro, First	100.00
Conference Layman's League	136.31

(Continued on Page 15)



SUNDAY, AUGUST 1
Scripture Reading—Isaiah 45:21, 22

WITH GOD ALONE

He who opens the doors of the day with the hand of mercy draws around His people the curtains of the night, and by His shining presence makes the outgoings of the morning and of the evening to rejoice. A promise at dawn and a sure word at sunset crown the day with light, sandal its feet with love. To breakfast with Jesus, and to sup with Him also, is to enjoy the days of Heaven upon the earth. It is dangerous to fall asleep till the head is leaned on Jesus' bosom. When divine love puts its finger on the weary eyelids, it is brave sleeping.—C. H. Spurgeon

PRAYER THOUGHT

If our days begin and end with thoughts of our Heavenly Father, our days will be filled with the happiness of the knowledge that we are in good hands.

MONDAY, AUGUST 2
Scripture Reading—Psalm 44:21

IF THE HEART IS RIGHT

It doesn't so much matter
What path our feet may tread,
Or whether the cheering hopes we knew
In youth are vanished—dead.
We shall find a gleam in the darkness
To guide in the dreary night,
And a joyful song as we journey along,
If we go with a heart that's right.
—Selected

PRAYER THOUGHT

Our hearts are right if we have the love of God and His Son in them, and we attempt to live as God would have us live. Let this be our goal.

TUESDAY, AUGUST 3
Scripture Reading—2 Timothy 1:7

BAD READING—BUT GOOD THEOLOGY

A speaker recalled a story of Spurgeon's concerning a class of boys who were having a Scripture lesson on Daniel. One of the boys was asked to read some verses aloud, and presently he came to Verse 3 in Chapter 6, which reads, ". . . because an excellent spirit was in him," but by mistake the boy rendered it, ". . . because an excellent spine was in him." It was undoubtedly bad reading, but it was excellent theology, for Daniel was a man of real backbone—strong, courageous.—*Moody Monthly*

PRAYER THOUGHT

May we have the strength and endurance sent from God to brighten our lives and the lives of others.

WEDNESDAY, AUGUST 4
Scripture Reading—Hebrews 9:28

I KNOW THAT IT DOES

A preacher was speaking from the text, "The blood of Jesus Christ His Son cleanseth us from all sin." Suddenly he was interrupted by an atheist who asked, "How can blood cleanse sin?"

For a moment the preacher was silent; then he countered, "How can water quench thirst?"

"I do not know," replied the infidel, "but I know that it does."

"Neither do I know how the blood of Jesus cleanses sin," answered the preacher, "but I know that it does."—Selected.

PRAYER THOUGHT

Jesus has told us that through His shed blood our sins are forgiven. A true Christian believes this and knows he can have eternal life in Heaven.

THURSDAY, AUGUST 5
Scripture Reading—Genesis 12:2

WHEN THE BISHOP NEEDED A YOUNG MAN

A young man, sorely baffled, called on Phillips Brooks. The youth had thought about his problem a hundred times, and knew just how he would phrase it when he met the bishop. After a glorious hour of fellowship, he left with a radiance in his soul. When he reached home, he suddenly remembered, for the first time that he had completely forgotten to ask the bishop about his troublesome question. "I did not care," he said. "What I really needed was not t solution of a special problem, but t contagion of a triumpha spirit."—*Stars in the Sky*

PRAYER THOUGHT

Our attitudes and words great affect those arround us. Study a live by God's Word.

FRIDAY, AUGUST 6
Scripture Reading—Ephesians 5:2

SHARON'S ROSE

A Persian fable says: One day
A wanderer found a lump of clay
So redolent of sweet perfume
Its fragrance scented all the room.
"What art thou?" was his quic demand,
"Art thou some gum from Sama cand,
Or spikenard in rude disguise,
Or other costly merchandise?"
"Nay, I am but a lump of clay."
"From whence this wondrou sweetness, say?"
"Friend, if the secret I disclose,
I have been dwelling with a rose!"
Meet parable! For will not those
Who love to dwell with Sharon's Rose
Distill sweet scents o'er all around,
Though poor and mean themselves b found?
Good Lord, abide with us, that we
May catch these fragrances fro thee.
—*Young People's Guid*

PRAYER THOUGHT

We take on the ways of those wit whom we closely associate. Let u make sure God is among our clos friends.

SATURDAY, AUGUST 7
Scripture Reading—Psalm 42:11

DERELICTS

"There's a ship floats past with swaying lurch,
No sails, no crew, no spar;
And she drifts from the paths of he sister ships
To the place where the dead ships are
The song of her crew is hushed fo aye,
Her name no man can say;
She is ruled by the tide and whateve wind blows—
And no man knows where the derelic goes!

(Continued on Page 11)

"To grow in grace means to advance a develop in spiritual experiences and p ver. The Christian grows in grace in th first place by growing in faith. The m re we believe, the more complete we e rust our souls and all the details of our li s to God. the more we are blessed. W grow in grace by our work for God. Rligious work develops spiritual m scle just as physical work develops p ysical muscle. The more we do the m re we can do. Prayer, study of the Ble, fellowship with spiritually-minded p ple, attendance at divine worship and p yer services, taking part in these s vices, will keep us to grow in grace. W should remember, however, that all g ce is bestowed by God himself; as we m et the conditions and enlarge our c pacity he gives us more grace, just as h gives more physical and mental s ength when we meet the conditions for p ysical and mental growth."

Churches and Ministers Available

ote: This column is provided, when needed, any church that is seeking a pastor and for y minister who is seeking a church to serve d would like to give such notice. Please send e necessary information to the editor of "The ee Will Baptist." Each notice will run for two sues only.)

The Rev. Noah Brown announces that is available for pastoral work. Any urch interested in his services may ntact him by writing Route 1, Box 608- Morehead City, North Carolina 28557; telephoning, 726-4218.

The Sidney Free Will Baptist Church, oute 2, Belhaven, North Carolina, is eeking a dedicated, full-time pastor to ve in the community and service the hurch. Any minister, after praying bout this and feels that God would have m work with this church, please ntact Mr. Frank Daw, Route 1, Box 26, Pinetown, North Carolina, 27835; telephone, 964-4856.

The Rev. Lloyd Gore announces that e is available for full-time pastoral work. e may be contacted by writing Route 3, ox 334, Elm City, North Carolina 7822; or telephoning, 236-4073.

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: "And the people stood beholding . . . ." (Luke 23:35).

SPECTATORS MET THE LORD AT CALVARY

There is a vast difference in the outcome of meetings. This difference is registered in the conduct, mannerisms, and performances of those who attend. When Christ was crucified there were crowds of people who witnessed His death. Among them were rulers, soldiers, Jews, and the general run of individuals from various occupations and from just curious and unoccupied people from the city and from the countryside. There must have been a sprinkling of serious individuals there who were moved with compassion and indignation for some of His disciples. Also, some of the good women, including His mother, were there. With all this excitement and heavy personal grief and compassion it seems strange that there was but one person who really met the Lord and became the very first convert as a result of his encounter with the Lord at **Calvary.** The thief on the cross recognized Jesus as the Christ, the Son of God, and begged forgiveness. In all that crowd he was the only one who saw the **Lord** of **Glory** in the actual performance—the very act upon which rests the eternal hope of all the world. This was the one sacrifice which God made to redeem all men from the curse of the law; and yet, only one, only one person met the Lord in this way on that day!

This seems to be the trend in our day. People by the thousands are spectators at religious and Christian rites, ceremonies and revivals; and yet only a few recognize the Lord of Calvary and become separated from the world and unite with Christ. However, we must remember that God has plenty of time and is gathering unto Himself a people, a peculiar people, for His own possession. When He has what He wants all the others—millions and millions of them—will be destroyed according to His plans for the wicked.

Among the millions of spectators will be great throngs of Jewish people whom God loved. These are the people that God led (or tried to lead) for thousands of years and taught them all the commandments and poured out His mercy, love, grace, and compassion upon, but they refused to meet the Lord at Calvary.

After so long a time God turned to the Gentile nations and is now in the process of preparing for Himself a bride, one who will satisfy Him and give Him all that He expects of her. Yes, God divorced Israel. He has put her away and now all Jews who wish to be saved must come to God through the Gentile wife (bride). The united body of Christ, the church, is the only medium through which people can be saved. The church, the mystical body of Christ, will be presented pure and holy at the wedding and all God's children will be there because they are the ones who will become the bride of Christ. They will join the heavenly chorus in singing unto Him that loved us and washed us in His own precious blood and gave Himself to save us from all our sins.

The Marriage Supper of the Lamb is designated to occur immediately following the wedding and no one can attend unless he is wearing a wedding gown. If by chance one should come in without the proper attire he will be cast out into eternal damnation and disgrace forever. I am sure that God wants all His children to have a wedding garment. Do you know where you can get it? Well, the first act takes you to Calvary, meet the Lord at Calvary, die with Him there, bury yourself there, and become separated from the world. Then you will rise with Him to a new life of victory through faith in your Lord and Saviour Jesus Christ. This is the price you pay for your wedding garment.

CHANGE OF ADDRESS

Please note the change of address for the Rev. Robert Rollins. His former address was Route 2, Box 317, Pink Hill, North Carolina 28572; his new address is Route 3, Snow Hill, North Carolina 28580; telephone, 747-2691. All future correspondence should be to his new address.

Mount Olive College

GIFTS TO MOYE LIBRARY

Gifts to the Moye Library, Mount Olive College, Mount Olive, during the month of June, 1976, totaled $484.50, and are as follows:

In Memory Of

Mrs. Emma Allen by Executive Board of Cape Fear Woman's Auxiliary Convention.

Mrs. Mary Lou Aycock by Mrs. Pearl Blalock, Lucama.

Mr. Larry Baker by Mr. and Mrs. James B. Hunt Sr., Lucama.

Mr. Leslie Graham Barnes by Mr. and Mrs. James B. Hunt Sr., Lucama.

Mrs. Jenny Bass by Gary Barefoot, Mount Olive.

Mrs. Ida Boyette by Mr. and Mrs. Robert Braswell, Princeton; Mr. and Mrs. James B. Hunt Sr., Lucama; and the Men's Sunday School Class and Woman's Auxiliary of Rains Cross Roads Free Will Baptist Church, Princeton.

Mrs. Alice Aycock Bradshaw by Mr. and Mrs. James T. Worrell, Goldsboro.

Miss Mary Kate Britt by Mr. and Mrs. Ray Warwick, Newton Grove.

Mrs. Lula H. Bullard by Gary Barefoot, Mount Olive.

Mr. Harvey Callender by Miss Bette Callender, Alexandria, Virginia.

Mrs. Josie Carr by Mr. and Mrs. Allie R. McCullen, Clinton.

Mr. John Lee Crawford by Pleasant Grove Free Will Baptist Church, Pikeville.

Mr. Clemon Daniel by Mrs. Pearl Blalock, Lucama.

Mr. S. Q. Edwards by Mr. and Mrs. Dennis G. Riley, New Bern.

Mr. Henry M. Fitzgerald by Mrs. Flonnie Creech, Princeton, and Mr. and Mrs. George R. Kornegay Jr., Mount Olive.

Mr. Oliver Harrison Jr. by Gary Barefoot, Mount Olive.

Dr. Cecil L. Johnson by Mrs. Flonnie Creech, Princeton; Dr. and Mrs. M. M. Lownes Jr. and Dr. and Mrs. W. Burkette Raper, Mount Olive.

Mr. Dan H. Outlaw by Gary Barefoot and Mrs. Lora W. King, Mount Olive.

Mrs. Vedia Reynolds by the Carol C. Dixon Family, New Bern; Free Will Baptist Press Foundation, Inc., Ayden; Harold, Howard, and Melvin Hill, and Mr. and Mrs. Haywood Hill and Betty Jo, Snow Hill.

Mr. Murphy A. Rhodes by Mr. and Mrs. Frank Rhodes, Beulaville.

Ms. Gertrude Ross by Mr. and Mrs. Dennis G. Riley, New Bern.

Mrs. Alta Royle by Mrs. Berlene Brandon, Kernersville.

Mr. R. H. Sasser by Miss Verdie Davenport, Deep Run; Mr. and Mrs. James B. Hunt Sr., Lucama; and the Buddy Sasser Family, Deep Run.

Mrs. Maggie Sawyer by Mr. and Mrs. George R. Kornegay Jr., Mount Olive.

Mrs. D. H. Scott by Mr. and Mrs. W. B. Harrison, Grantsboro.

Mrs. Beatrice Smith Sellars by Mr. and Mrs. James B. Hunt Sr., Lucama.

Mrs. Eva Barbee Shaw by Mr. and Mrs. Walter Rhodes, Beulaville, and the Weils Thomas Family, Pink Hill.

Mrs. Blanche Snell by Ladies Bible Class of First Free Will Baptist Church, Greenville.

Mrs. Lavarah R. Stevens by Mr. and Mrs. Turman Alphin, Mount Olive.

Mr. Nathaniel Webster by Mr. and Mrs. Oscar Webster, Pinetown.

Miss Eva Wynns by Billy, Anne, and Kevin Dilday, Ahoskie.

In Honor Of

Master Jeffrey Daniel Ely by Mount Olive College Alumni Association.

Mrs. Dianne Jones by Woman's Auxiliary of Sarecta Free Will Baptist Church, Kenansville.

Genean Rae Price by King's Cross Roads Free Will Baptist Church, Farmville.

Undesignated Gift

Twentieth Century Club of Mount Olive.

MINISTERS' INSTITUTE SCHEDULE AUGUST 2-4

The theme for the Ministers' Institu to be held on the Mount Olive Colle campus August 2-4 will be "How Minister to Families." The Rev. Chest Pelt from Marianna, Florida, will be t major speaker and featured resour person.

Registration for the Institute will $5, and overnight accommodations c be arranged at the Southern Belle Mot in Mount Olive (658-4316). All meetin will be held in the Henderson Buildin Room 115.

Participants will be following t program schedule below:

Monday, August 2

10:00 A. M.—"What's Happening Marriage and the Fami Today?" the Rev. Chester Pelt

12 Noon—Lunch and Rest

2:00 P. M.—"Ministry to Couples"

3:00 P. M.—Break

3:30-4:30 P. M.—"Divorce, R marriage, and the Church, the Rev. Leonard Woodall

8:00 P. M.—"Some Case Histories Ministry"

Tuesday, August 3

9:30 A. M.—"Youth and th Church," the Revs. Stewar Humphrey and Harry Grubbs

10:00 A. M.—"The Intrapersonal Dy namics of Divorce," Chaplai Dale Doverspike

10:30 A. M.—Break

11:00 A. M.—"Discussion on Divorc and Remarriage," the Revs Pelt, Woodall, and Doverspike

12 Noon—Lunch and Rest

2:00 P. M.—"Marriage Dysfunctio in the Doctor's Office," Dr Hervy B. Kornegay Jr.

2:30 P. M.—"Preaching to the Need of the Family," the Revs. Harr Grubbs, Chester Pelt, an Melvin Everington

3:00 P. M.—Break

3:30 P. M.—"Ministry to the Need of Senior Citizens," Chaplai Dale Doverspike

8:00 P. M.—"Building the Church Through Midweek and Family Night Services," the Rev Cedric Pierce

Wednesday, August 4

9:30 A. M.—"The Changing Role o Women in Society and the

Church," Mrs. Karen Lucas
1:30 A. M.—Break
1:00 A. M.—"The Future of Marriage and the Family," the Rev. Chester Pelt

REV. PELT FEATURED AT MINISTERS' INSTITUTE



The Rev. Chester H. Pelt of Marianna, orida, will be the featured guest eaker and resource counsultant for the nisters' Institute to be held August 2- at Mount Olive College.

Brother of Dr. Michael Pelt, chairman the Religion Department at Mount ive, Mr. Pelt has been involved with milies and marriage counseling for any years at Chipola Junior College in orida.

He received his BA degree in Religion Atlantic Christian College in Wilson, d later attended Florida State niversity for his MA degree in ilosophy.

Aside from his activities in an active spel ministry of 43 years, he served as rmy Chaplain in the Reserves for 29 ears and on the Florida Board of ducation for 25 years.

oming Events . . .

ugust 2-4—Ministers' Institute, Mount Olive College, Mount Olive, North Carolina

ugust 20, 21—Piedmont Conference, Mount Olive Free Will Baptist Church, Kannapolis, North Carolina

eptember 15, 16—North Carolina State Convention, National Guard Armory, Mount Olive, North Carolina

"Go ye into all the world, and preach the gospel"

mission work . . .

at home and abroad.

Joseph Ingram
Foreign Missions
Director-Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave
Fayetteville, N. C. 28305

CHARLOTTE MISSION GROUND BREAKING



We, at the Charlotte Free Will Baptist Mission, would like to express our appreciation to everyone over the state and to our home mission board for helping to make possible our big day on June 6.

On this date we held a ground-breaking service and presented a check to those we purchased the land from. This purchase was financed for three years with "balloon" payment of $3,000 at the end of that period. However, the loan for the purchase was paid off in 14 months. We realize so well that this would not have been possible without the prayers and financial help of everyone over the state.

Our special thanks goes first to our Heavenly Father who is our maker and ruler of all. Also we would like to thank our mother church, the Black Jack Free Will Baptist Church of Greenville, for their faithfulness.

This was a very special day in the lives of each member of the Charlotte mission. We had visitors from the Marlboro Free Will Baptist Church of Farmville; also, some of our folks that have been transferred from us to Raleigh were present for the occasion.

Again, may we say a "Thank you" to everyone for your cooperation and your continued prayers for us as we make plans for a building on our new property.

Yours in Christ,
Rev. Wayne Watson, Pastor

VICTORY MISSION BIBLE SCHOOL

The Victory Free Will Baptist Mission at Hope Mills recently held its vacation Bible school which proved to be very successful. The attendance for the school ran in the sixties.



The picture above shows a group of young boys and girls presenting to the Rev. Taylor Hill, home missions director-treasurer, and his wife, Lois, some gifts they made during the school.

The pastor of the mission is the Rev. Joe Gerald.

PEE DEE DISTRICT FOREIGN MISSION YOUTH PROJECT

A successful foreign mission project ended, or we might say began, at a recent Pee Dee District Youth Rally held at Mount Calvary Free Will Baptist Church, Whiteville. The young people of

(Continued on Page 15)

NEWS & NOTES

Dixie Melody Boys in Concert First Church of Wilson



The Dixie Melody Boys from Kinston, will be featured in concert Sunday evening, August 1, at 7:30 at the First Free Will Baptist Church in Wilson. The ministry of this group has been a blessing to many people all over North Carolina and in many states along the east coast where they have traveled. They have recently made popular such songs as, "Lord, Don't Move That Mountain," "Death Has no Hold on Me," "Don't Be Left Behind," and "He Came Back."

The pastor, the Rev. Clyde Cox, and the congregation extend an invitation to everyone to come and join in this service.

Otway Sunday School Tours Ocracoke Island

Twenty members of the Sunday School of the Otway Free Will Baptist Church, Route 2, Beaufort, made a recreational trip on Tuesday, July 13, to Ocracoke Island. The group left from the church by bus at 5:30 a. m., loaded on the ferry at Cedar Island at 7 a. m., and arrived at Ocracoke at 9:10 a. m. They took the island trolley which took them on a tour of the island. They saw and toured the U. S. Coast Guard Station, saw many old homes, including the one with many gables. They then traveled to the British cemetary where four British soldiers are buried. On the tour they visited the two churches on the island: Methodist and the Church of God. They also saw the first lighthouse built in North Carolina.

After the tour the group returned to the bus and traveled to the park for a picnic lunch. Lunch over, they visited the visitor's center and saw "The Snap Dragon," Blackbeard's ship. After a visit to the shopping center, the group went for a swim.

The tour ended, the group returned to Cedar Island at 6:15 p. m., and returned home around 7:15. The bus driver for the trip was Mr. Arthur Thompson. Chaperons were the Rev. T. C. Farmer, Jean Farmer, Marie Lawrence, Bonnie Thompson, Myrtle Lawrence, and Genevieve Fulcher.

Bicentennial and Old-Fashioned Day at Saints Delight Church

The Fourth of July celebration a Saints Delight Free Will Baptist Chu near New Bern began on Sunday, J 27. The day's activities began w Sunday school, followed by the morn worship service. Lunch was served the fellowship hall at the noon hour.



Money Grab

The fun and games began after lun Age groups were divided and ea section participated in such activities sack races, three-legged races, t races, egg toss, horseshoes, mon grab, dodge ball, and finally, watermelon eating contest. Ribbons w awarded to the first, second, and th place winners in each group.



Old-Fashioned Day

On Sunday, July 4, Old-Fashioned D was observed. Some of the differe costumes included bib overall knickers, very full-skirted floor-leng dresses, bonnets, cummerbund pinafores, etc. During the mornin worship service there was a special fl and pledge ceremony and each memb of the congregation received a certifica

attending church on America's birth-

Tabor Revival
ust 2-7

evival services are scheduled for nt Tabor Free Will Baptist Church r Creswell for the week of August 2-7 Services will begin nightly at 7:30 n the Rev. Francis Garner of Pinetown he visiting evangelist. There will be cial music each night.

he pastor, the Rev. Stanley Buck, the church membership, invite ryone to attend.

thern Church Pays
ute to Pastor

une 5 was a special day for the Rev. ry G. Brown, pastor of Northern Free Baptist Church in Bahama. The day s a celebration of ten years of services he church by Mr. Brown.

During the morning worship service a prise presentation was made to Mr. wn by John P. Bailey, president of the therhood. Mr. Bailey presented to . Brown a plaque in behalf of the therhood for his years of loyalty and dication in love. His speech was itled "This Is Your Life, Harry wn." Mr. Bailey reviewed the life of pastor while serving the Northern urch. Among the interesting things ntioned was not included the Sunday rning of March 20, 1966, when Mr. wn preached his trial message and s called to pastor the church on June 1966.

A characteristic that most churches of ay cannot give testimony to is a wing church budget. In 1966 the rthern church set its budget at ,000. Today, ten years later, the urch's budget is $65,000. What a stimony!

Something else to be grateful for is the nday morning when Mr. Brown and . Henry Johnson (now deceased) rned the note on the church. Another table event was the beginning of the nstruction of the education building in 73, which is now completed. The ucture is valued at $80,000 and not e penny was borrowed to erect it. rough faith in God the pastor brought e members through all this.

The church held a church-wide family okout on June 4, at which time Mr. own was presented a 20-pound tier cake decorated in green, yellow, and orange, with miniature black and white Bibles on top. Mr. Brown cut the cake, giving the first piece to his wife, Jean, and following pieces to the deacons of the church.

The day was a joy to everyone who shared the occasion with the pastor. It was stated by a member of the church, "Rev. Brown is always there when needed with a smile and words of encouragement."

Praise God for wonderful pastors, especially the Rev. Harry G. Brown!

First Church, Goldsboro, Celebrates Nation's 200th Birthday

Sunday, July 4, the First Free Will Baptist Church of Goldsboro celebrated the nation's 200th birthday with an all-day service. The church sanctuary was decorated with patriotic buntings and the altar flowers carried out the bicentennial theme. The occasion was an all-day affair. The ladies attired in their colonial style dresses and bonnets helped give a festive air to the services.

Mr. Wilbur Shirley gave the welcome to those present and the congregation read responsively the "Litany of Thanksgiving."

Mr. Pat Patrick, a member of the church and chairman of the Wayne County Board of Education, and Judge Arnold Jones, a member of Stoney Creek Free Will Baptist Church and a judge of the eighth judicial district, were the featured speakers. Special patriotic songs were rendered by the Chancel Choir. The pastor, the Rev. Earl H. Glenn, presented to all those present bicentennial certificates of attendance.

Food and fellowship were enjoyed during the noon hour. The bountifully laden table gave evidence of God's continued goodness to the country and its people.

The afternoon service consisted of a narration by the pastor entitled "Our Country's Hope." He told the story of the nation and how it has survived each upheaval from the time of the Pilgrims to the present. Music in keeping with the narration was presented by the Chancel Choir, the Men's Choir, the Youth Choir, the Girls' Sextet, and a solo by Miss Jan Glenn.

To complete the day's celebration, everyone was given a chance to take part in fun and games on the church grounds. Those participating were divided into four age groups. Those who desired less activity engaged in identifying old photographs and an apple peeling contest. For the younger groups there were sack races, tugs of war, three-legged races, volleyball, and watermelon seed spitting contests. Miss Trista Shirley led the preschoolers in games suitable for them. During the time of activity a large wooden tub of lemonade and a dozen or more watermelons were used to keep everyone refreshed.

Many favorable comments have been made concerning the day's program, and it has been suggested that it be made an annual event.

ALBEMARLE CONFERENCE MEETINGS

Because of the controversy that July has five Saturdays and only four Sundays and August has only four Saturdays but five Sundays, the Albemarle Union Meeting and Sunday School and League Conventions will meet on August 28, at the Cape Colony Free Will Baptist Mission at Edenton. It has been the past custom for these to meet the months having five Sundays.

FAMILY FIRESIDE

(Continued from Page 6)

"There's a man slinks past with a lurching gait;
No joy, no hope, no star;
And he drifts from the paths of his brother men,
To wherever the other wrecks are.
The song of his youth is hushed for aye,
His name but he can say;
He is ruled by the tide and whatever wind blows,
And no one knows where the derelict goes!"

—Harper's Monthly

PRAYER THOUGHT

No one knows where the derelict goes and worse yet very few, if any, even care. Pray that we become children of God and with His help never have the worry of becoming derelicts.

(Devotions used by permission of *Knight's Master Book of New Illustrations*, Eerdmans Press.)

the Sunday School LESSON

St. Claire Bible Class

For August 8

EVANGELICAL EXPERIENCE

Lesson Text: Acts 10:30-44
Memory Verse: Ephesians 2:8

I. INTRODUCTION

Modern church history records two "great awakenings" in America. The first began about the middle of the eighteenth century and extended from New England to the southeastern states. Leaders in this awakening were men such as Jonathan Edwards and George Whitefield. Edwards was a Yale graduate at seventeen and is noted for his famous sermon, "Sinners in the Hands of an Angry God." Whitefield was noted for his revivals in the New England states.

Results of this awakening were: (1) About 40,000 came into the churches in New England and still more in the South. A higher moral tone was seen in these areas. New colleges came out of the movement—colleges for the training of ministers. (2) Missionary work among Indians and the start of orphanages came from this revival.

The second awakening came in 1796 and affected many colleges through the South. Frontier morals improved, midweek prayer meetings and Sunday school started, the American Bible Society was founded in 1816, and as a later result men such as Charles Finney, Dwight L. Moody, and R. A. Torrey came upon the evangelistic scene.—**The Advanced Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. Our lesson today shows the beginning of foreign missions for the church. Christ had commanded the disciples to go into all the world and preach the gospel to all people but they had not done it. Up to the events in today's lesson Christianity had been a Jewish affair. Now the gospel was going to the Gentiles. This was really the beginning of the foreign mission program for the church.

B. An evangelical experience is one that is involved with the good news about Jesus Christ. Fasting can be an evangelical experience if the person who is fasting is a Christian and if he approaches the whole matter of fasting with a Christian attitude. Fasting should not be done to be seen of men, but it should be a matter of self-denial for the glory of God.

C. It is interesting to note that the Bible usually connects fasting with prayer. The fasting helps one to get in the proper frame of mind to pray. If it is done in the right attitude, it also brings glory to God. Jesus said, "If any man will be my disciple, let him deny himself. . . ." Therefore, we believe that through the medium of fasting and praying great things can be accomplished. Do you ever fast and pray?

D. A sermon is a message based upon the Bible, but the kind of preaching that might be called an evangelical experience is that which is involved with the good news about Christ. Peter's message told about the birth of Christ, His exemplary life, His death, and His resurrection. These are the basic things of the gospel, and a sermon that is not involved with these things is not an evangelical sermon.

E. Three very wonderful things happen when a person is saved: (1) His sins are forgiven and he is placed in a right position before God; (2) he is baptized by the Holy Spirit into the body of Christ which is the true church (1 Corinthians 12:13); and (3) the Holy Spirit comes into the heart to live. This is called the indwelling of the Spirit.

—**The Bible Teacher (F. W. B.)**

III. ADDITIONAL TRUTHS

A. In the early days of America's colonization, a white missionary was sitting by a fireside one evening with an Indian chief of the Delawares. Both were silently looking into the fire. At last the missionary broke the silence by saying, "I wish to tell you of a rule delivered by Jesus Christ, the author of the Christian religion, which we call the Golden Rule." "Stop," said the chief. "You not prai rule, you tell me what rule is and I thir about for myself." He was informed th the rule was for a man to do to all oth men as he would have all other men to to him. "That no man can do," replie the chief. Silence followed. In abo fifteen minutes the chief said, "I thir what you tell me. If Great Spirit wi make man give man new heart, he do you say; but if not, man never do it!"

A Christian is one who has a ne heart. The emphasis on Christi conversion is first on being and then doing. It consists first of all in what w are rather than on who or where we ar on character rather than circumstance Christian faith is not something on th surface of a man's life; it is somethin that takes place in the very center of hi personality. It controls all his thought imaginations, desires, and actions.

This homely incident may illustrat what we mean. In a certain village a ver mean man sold wood to his neighbor and always took advantage of them L cutting his logs a few inches under th required four feet. One day the repo was circulated that the woodchopper ha been converted. Nobody believed i declaring he was beyond being reache One man, however, slipped quietly out o the grocery store where the "con version" was being discussed. He soo came running back shouting excitedly "It's true, he has been converted! They all asked, "How do you know? "Why, I have been over and measure the wood that he cut yesterday. It is every stick, a good four feet long!" Hi testimony convinced the crowd.

The man who has experience conversion to Christ is a new man—hi conversion makes a difference in all hi personal relationships with othe men.—**Standard Lesson Commentary**

B. There was a purpose back of th power that was released upon the churc at Pentecost. The disciples were give power to witness, to go out a evangelists, missionaries, and churc builders. We have people today wh claim to have this power, manifested b the "speaking in tongues," but from a evidence it is a false claim and mos selfish in nature. Why are they no witnessing, going as missionaries, an building churches instead of splitting them? Could it be that some ar ascribing to the Holy Spirit the work o Satan in their lives?—C. F. Bowen

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: How can a Christian grow in grace? Just what is grace?

Answer: We are told in **Cruden's Complete Concordance** that grace is "the mercy of God, or the enjoyment of His favor." The following are among the several verses this concordance suggests to substantiate this statement: "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work" (Romans 11:6); "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers" (1 Timothy 1:9); "Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also" (2 Corinthians 8:7).

To these we add: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Corinthians 8:9); "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8).

Salvation through faith by God's grace is one great, grand, and glorious mystery. "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. . . . For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:9, 10, 12); "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. . . . For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:19, 21).

This all in God's plan and purpose precedes the foundation of this world, "That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world" (Matthew 13:35); "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matthew 25:34).

All such mysteries could be revealed by Christ because He was potentially slain and offered before the foundation. He gave His life a ransom, and God gave Him before the world was in existence. "For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world" (Hebrews 4:3); "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Revelation 13:8).

When we speak of grace and salvation by grace, plus nothing, we need to have in mind what God the Father gave for our salvation as may be seen in the above. (Compared with John 3:14-17.) Salvation, God's gift to us, is ours because of God's sacrificing His only begotten Son. It is ours because Christ gave His life a ransom for us. It is ours because we are born of the Spirit. God, the Holy Spirit, became "another" or a "comforter" in Christ's stead who wrote the Bible and is in every jot and tittle of it, taking the things of Christ hidden or concealed in the precious Word of God and making them personally real to each one who obeys John 3:36 and to each one who acts as 1 John 1:7 suggests. Jesus is the light of the world and those who would allow the Holy Spirit to make application of God's grace would allow Him, through the power of the gospel place them in Jesus and Jesus in them. (See Acts 17:28; Romans 12:4, 5, 16; 1 Corinthians 2:16; 2 Peter 3:1, 2; 1 Peter 1:13; Philippians 2:3-5; Titus 1:7; 1 Peter 3:8.)

A Christian grows in grace as he walks in the light of God's Holy Word. (See Psalm 119:11, 97, 105, 111, 112, 127, 128, 130, 151, 167, 169, 174; Psalm 1:2. Read what Paul says in Philippians 3:7-21.)

The writer of the Book of Hebrews writes: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (12:1, 2). (Read the remaining verses of Hebrews 12.)

We who are Christians do not and cannot work for grace. We work because of the grace of God which brought from the grave our Lord Jesus Christ, who is alive in our hearts to bring us up to be with Him on high, having changed our vile bodies into the glorious likeness of our Lord Jesus Christ. Christ is the quickening word. (See John 1:1; Hebrews 4:12.) This grace now operating in our hearts will complete and perfect His work, preparing us for a place in His glorious presence through out all eternity.

George H. Sandison gives the following answer to a similar question on Page 430 of his book, **1000 Difficult Bible Questions Answered:**

"A fair equivalent of the word 'grace' is 'blessing.' Grace means, in the first place, the disposition which God has toward us; that is, his willingness to bless us; his love and favor. It means, also, the blessing received; the state or experience into which we are brought by God's blessing. There is always in the word 'grace' the idea of something bestowed entirely without merit or payment on the part of the one who receives it. God's blessings are bestowed freely; we do not earn them; he blesses us because he loves us, because he is gracious. All he asks is that we shall be willing to receive his grace. This promise to Paul means that God will give him the necessary strength to bear the affliction, and also, as Paul implies in the remainder of the verse, that the happiness of the blessing will balance the distress of the thorn.



Mr. and Mrs. Douglas Skinner, Managers
Black Mountain, N. C.

CRAGMONT ASSEMBLY, INC.
TREASURER'S REPORT
JUNE, 1976

Mrs. A. B. Chandler, treasurer for Cragmont Assembly, Inc., Black Mountain, reports as follows for the month of June, 1976:

Balance Brought Forward June 1, 1976		$ 190.89
Receipts		
Churches:		
Flood's Chapel	$ 5.00	
Wooten's Chapel	26.60	
Core Creek	61.50	
Peace	25.00	
Bridgeton	25.00	
Sandy Plain	100.00	
Milbournie	23.00	
Sherron Acres	41.50	
Mount Zion (Pamlico Co.)	25.00	
Ayden	150.00	
Christian Chapel	150.00	
Russell's Creek	10.00	
Free Union (Walstonburg)	76.92	
First, Wilson	250.00	
First, Goldsboro	200.00	
Powhatan	50.00	
Daniels Chapel	100.00	
Trinity (Clayton)	50.00	
Marlboro	200.00	
Elwood Lane	60.00	
Warden's Grove	7.80	
Piney Grove (Seven Springs)	24.00	
Pleasant Grove (Erwin)	100.00	
Holly Springs (Newport)	300.00	
Pine Level	62.50	
Deep Run	100.00	
Sarecta	50.00	
First, Rocky Mount	37.00	2,310.82
Sunday Schools:		
Rose Hill	5.00	
Reedy Branch	16.25	
Stancil's Chapel	5.00	26.25
S. S. Convention: Albemarle District	5.00	5.00
Union Meetings:		
Albemarle District	19.90	
Second, Central	10.90	
Second, Western	30.00	
First, Western	25.00	85.80
AFC: Rooty Branch	10.00	10.00
League: Friendship, Farmville	60.00	60.00
Bible Schools:		
Pine Level	121.51	
Soundside	52.71	
Kenly	90.14	264.36
Deposit Transfer of Funds from General Savings	500.00	500.00
Total Receipts		3,262.23
Total for Which to Account		3,453.13
Disbursements		
Operational Expenses	$ 514.66	
Burress Insurance Agency	83.70	
First Citizens, Transfer to Main Building Fund	239.35	
Total Disbursements		837.71
Balance on Hand July 1, 1976		$ 2,615.42
General Savings		$12,570.11
Main Building		14,370.11
Chapel		3,339.89
General Fund		2,615.42
Total		$32,895.53

BIBLE SCHOOLS CONTRIBUTE $401.88 TO CRAGMONT

We wish to thank the Pine Level, Soundside, Kenly, First Church of Warsaw, Whaley's Chapel; and Saint Mary's of Kenly Bible Schools for their contributions to Cragmont.

Funds for the new main building are coming in very slowly—too slowly. We presently have $15,101.50 in the main building fund and $13,693.11 in general savings (barring an emergency) for a combined total of $28,794.61. We must raise $21,205.39 by September 1.

Several churches have sent special offerings over and above their budget contributions. Several churches send regular monthly, quarterly, or yearly contributions. We are very grateful to each of you for what you have done. There are still a great many churches which have not done anything. We would like to ask that these churches do something for Cragmont also.

If any church or organization would like for me (or any other board member) to visit your church or organization to show slides and to tell you more about Cragmont, its relationship to our denomination, and its needs, I would be happy to do so.

Pray for Cragmont. Support Cragmont. Visit Cragmont.

In His service,
Mrs. A. B. Chandler
Treasurer and Promotional Secretary
P. O. Box 298
Oriental, North Carolina 28571
Phone, 249-7691

RAGMONT ASSEMBLY NEWS

or the past three weeks we have bn privileged to host three wonderful cferences. During the week of June 2—July 3 the Christian Cadets camped wh us. Using the theme of "Let Fedom Ring," the counselors carried ou the bicentennial spirit by dressing in cnial costumes and using famous nhes such as George and Martha Vshington. This conference was dected by the Rev. Rod Jones.

During the week of July 5-10, "Ma" Hnsley brought 100 campers to Cgmont to enjoy the YFA week of the Yth Frontier Conference. The theme ws "Faith of Our Fathers," featuring csses on our biblical forefathers.

July 12-17 found the AFC's of the Yth Frontier Conference making the rers ring at Cragmont. This was the lgest conference so far this summer bsting 138 campers. With so many sall children around we all felt a little re young at heart that week.

Throughout all of the conferences we hve felt the Spirit of the Lord moving ad have seen His wondrous power tlough the saving and the rededicating osouls. We just praise the Lord for all t mighty works we have seen and eperienced.

Following a two-week rest period we vl host three more conferences during t 1976 camping season. These cnferences are the Young People's Ble Conference, the Woman's Auxiliary Cnference, and Family Week. We hope ty all come to the mountains expecting treceive a blessing. Continue to pray f us and for God's work at Cragmont.

In His service,
Rev. and Mrs. Douglas Skinner
Managers

Children's Home

(Continued from Page 5)

Eastern Conference

lly Springs	50.00
tal	$746.31

The foregoing reflects some interest d concern, but I know that we can and l do better. Let's work hard for this pject and send your contribution to the ee Will Baptist Children's Home, P. O. x 249, Middlesex, North Carolina 557. In addition, be sure to designate e contribution for the Water and wage Fund.

MISSIONS

(Continued from Page 9)

five Free Will Baptist churches raised $1,066.96 for Bibles and bicycles to be sent to India. Youths participating were from the following churches: Mount Calvary, Oak Grove, White Oak, Beaverdam, and Cypress Creek.

The youths of Beaverdam church were especially happy with $516.64 raised from a 10-mile Walk-A-Thon. Two weeks prior to the walk, they began a community campaign to raise money for Bibles and bicycles for the Free Will Baptist missions in India. The walk began at the church, and after a 10-mile, round-a-bout route, ended at the Beaverdam Community Building where the woman's auxiliary prepared a delicious cookout of hamburgers and hot dogs which were enjoyed by all those participating. Even though there were many aching muscles and blistered feet, the walk was thoroughly enjoyed by all 52 participating.

The Pee Dee District youths have been offered a challenge by the Rev. Joe Ingram to sponsor a foreign missionary on a yearly basis. They have enough energy and love for God and man to do just that. Pray that their efforts to serve God, whatever it may be, will be blessed.

SUMMER MISSIONARY

Sherry Sprouse

I arrived in San Antonio, Texas, on June 7, very much afraid. I'm really not sure why; perhaps because of the job, the responsibility, or the people. Yet in one short month God has changed my fear and trembling to love and strength.

I would like to share a few things God has been teaching me while working with the Link family. The first and most important is that His strength is made perfect in my weakness. My weakness being tired, homesick, frustrated due to lack of communication, an inability to come up with a more interesting way to teach, etc. God has been with me, giving me His strength and wisdom at just the right moment for His honor and glory. Second, this experience has taught me that a smile means the same thing in every language. I don't speak Spanish, but I was surprised to see how much an "English smile" was understood by a Mexican child. God's love can be seen in the smallest thing—even a smile.



I've barely scratched the surface telling what God has been teaching me while I have been here in Texas, but the third and last thing I will mention is one that I really want you to think on. It is that each Christian, young adult should consider summer mission work as a live option. I'll list a few reasons why: You get firsthand experience on the mission field; it helps in your decision as far as becoming a full-time mission worker; it acquaints you with different cultures and people; you learn dependence on God in a new and exciting way; it burdens your heart for the souls of men; it helps you discover your gifts and talents; and it's fun! These are just a few reasons why you should consider summer mission work. God will be your strength as He is mine, and ". . . shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (Isaiah 58:11).

IN MEMORIAM

Mrs. Cora Lee Garris Spivey

Mrs. Cora Lee Garris Spivey of Maury, a leader for many years in lay work for the North Carolina State Convention of Free Will Baptists, died June 29, 1976. She was 74 years old, and had been in declining health for one year. Funeral services were held at 11 a. m., on July 1, at Farmer Funeral Chapel in Ayden, with the Rev. W. Burkette Raper, the Rev. C. L. Patrick, and the Rev. M. L. Tyndall officiating. Burial followed in the Ayden Cemetery.

(Continued on Page 16



Mrs. Spivey rendered long and distinguished service in many phases of denominational work on the local, district, and state levels. She was a member of the Maury Free Will Baptist Church. She was historian of the Central Conference, and secretary of the State Sunday school Convention. Her able leadership in the woman's auxiliary was recognized by the awarding of a life membership pin by the state organization. She designed the state woman's auxiliary pin, and served as field worker for the district convention.

Her service to Mount Olive College was varied and distinctive. As the historian for the College, she was very instrumental in creating the Free Will Baptist Historical Collection, which is located in the Moye Library. She was chairman of the Hart Endowment Committee, an endowment to the College established as a memorial to the l William Franklin and Jesse Tedock Ha Annually a music award that bears t name is presented to a deserving stude at Mount Olive College.

She was a charter member of t Original Free Will Baptist Histori Society. She also served as secreta treasurer of the Ayden Seminary-Eure College Alumni Association.

She was a member of the Benjam May Chapter of the D. A. R. of Farmvill

Mrs. Spivey was the widow of Har Lee Spivey of Maury, and the daughter Asa Edward and Celia Hart Garris Ayden. Surviving are two sons, Jose Spivey of Grifton, and Lynnell Spivey Maury; her mother, Mrs. Celia Garris Ayden; and sister, Mrs. Edward Lee H of Ayden; eleven grandchildren and eig great-grandchildren.

ENJOY AN OUTSIDE GOSPEL CONCERT AND PIG PICKING

Saturday, July 31, Jackson Heights Free Will Baptist Church

Pig Picking, 5 P. M.—Singing, 7 P. M.

Featured Singers

Redeemers of New Bern

Advance Adults, $3.00 Donation

Children Under 12, $2.00 Donation at Gate



Taylor Family of Kinston

Adults, $3.50 Donation at Gate

An Entire Family, $10.00 Donation at Gate

The church is located **five miles south of Kinston, just off Highway 11, in the Jackson** Heights Subdivision.

Redeemed of Winnabow

Plenty of Good Eating and Singing

Bring Your Lawn Chairs and Blankets

Concert Sponsored by the Sunday School of Jackson Heights Church

Billy Brown, Superintendent

The Rev. Everette V. Harper, Past

the free will baptist

WEDNESDAY, AUGUST 4, 1976
AYDEN, NORTH CAROLINA



". . . WE KNOW THAT ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD, . . ." (ROMANS 8:28).

EDITORIAL

Though We Might Not See or Understand



Tommy Manning
Editor

God's way has always been the best way, though few of us have accepted without question the unwelcome occurrences of this life. No one should dare **blame** Him, however, for prevailing circumstances that causes us pain, discomfort, and sadness, for we often create for ourselves the climate which allows those circumstances.

We have often heard it said that when something good happens to us, God is responsible; and when something bad happens to us, Satan is responsible. But this belief if not necessarily so, for what we consider **bad** may indeed be good for us, and what we consider (with our finite minds) **good** may very well be bad for us!

The fact is, we **don't know what is best for us.** We know what we want. We **think** we know what we need. We set for ourselves impossible goals at times and blame someone else when we fail to reach those goals. How difficult it is for the wiser ones to advise stiff-stemmed, opinionated persons. Still, the "counsel of the years" should not be disallowed and ill-considered.

Those who have climbed life's ladder to a higher rung—those who possess the "counsel of the years"—have the know-how, if not the right, to set us straight, notwithstanding our insistence that we be permitted to live for and of ourselves. Certainly, I, myself, have not reached any of the upper rungs of the ladder; but I do know that each of us needs to regard the advice of the "elders"—and they would teach us all to lean upon God, not making Him a refuge only in the time of storm, but rather getting ourselves in such a close relationship to His divinity that we can truly call Him "Father." A loving father surely wants what is best for his children, and **God**, the Father, **knows** what is best. His divine nature never has and never will permit a mistake.

I am reminded of the words of the song, "God's Way," as penned by Lida Shivers Leech. She impresses upon us that God **allows** but does not always **will** misfortune. I, personally, am convinced that misfortune teaches us dependence, whereas we sometimes feel that we, as free agents, can conquer the world and all of its problems with one fell swoop. But not so!

We need to be tendered and tried by fire, as it were, though none of us relish the thought of enduring the purging that makes of us better persons. Steel is tempered through the application of intense heat, and our souls are analogically tempered through the application of spiritual fires: those disappointments and sorrows discussed earlier. Mark it well: There is a distinct difference in God-allowed misfortune and self-induced misfortune. The latter comes of our own foolishness and/or stubbornness. To wit: We abuse our bodies mercilessly and then complain about how bad we feel. We neglect to use the proverbial ounce of prevention and discover all too late that more than a pound of cure is required. We could go on, but suffice it here to say that the foregoing three statements refer to that "climate" of circumstances created by ourselves to our own peril. God has absolutely nothing to do with the harms that befall us because of our injudicious approach to living.

But yes, He has planned pathways for us to follow—if we will; and though those pathways may not prove always smooth, they nonetheless lead us to the right destination. And it is comforting to know that He is ever with us: in hope and in despair, in seasons of plenty and in seasons of want, in times of joy and in times of sorrow. The one thing we need to do is **trust**. Trust Him for all that we need! And, lest we forget, **we should never blame Him for anything.**

We are brought to this point—a point that always troubles us, however faithful and sinless we try to be: Why does God take our loved ones from us? Why must they suffer sometimes tragic and painful deaths? Is God's will manifest in the "taking"? We cannot know the whereofs and whys. We simply must resign ourselves to His nevererring way and His divine will. In death, as in life, God's way is still the best way.

May He help us to accept what comes our way, and may He help us to rechart our courses if we are veering to the right or left. He has but one way—the straight and narrow. May the knowledge of this fact behoove us to stay close to Him. Then and only then can we accept life (and death) as it is; and then and only then shall we be inclined to **trust** rather than to **blame.**

God's way—always the best way, though we might not see. . . .

the free will baptist

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THE CHURCH: A COMMUNITY

(Part 5)

by
Calvin R. Mercer
Wake Forest, North Carolina

MANY Christians today are talking about the need for "community" the church. I have chosen to use the rd as a description of what we will be scussing in the next four articles. I ink a little explanation of what I mean community is in order before we start.

One common meaning of the word mmunity is simply an area on the map here people live. In other words, the ossroads near your home may have a me which refers to the community or ea where you live. So if a new person oves into your neighborhood you might y they have moved into your com-unity.

This definition of community is not all I n referring to. Just because a number Christian families happen to live in a rtain geographical area or neigh-rhood does not mean they are ex-eriencing community life together.

Community does mean location but the ay we will be using it, it means much ore. Perhaps the best way to describe hat I mean by community life in the cal church is by the word family. After l, when we are saved everyone in our eighborhood who knows the Lord is our rother and sister and we are a family. ou have good families and you have bad milies; so by community I am really escribing the life of the people of God in local neighborhood who are relating to ne another as brothers and sisters in a piritual family in a good way.

Whew! What a long sentence. But I ink you see what I mean. If not I'll try gain from another direction.

Actually the particular word we choose use, whether it be community or family r fellowship or something else, is nimportant. But the concept is very nportant. Community (the word I have hosen to use) is not a scriptural word ut the concept it refers to is very criptural.

Many years ago because of what they aw to be great evils in the Roman atholic Church, men like Martin Luther broke away from the organized church in what is called the Protestant Reformation. Luther rebelled against the overbearing authority of the Roman Catholic Church and emphasized instead the priesthood of the believer or the idea that each Christian is a priest in the sense that he can go directly to God.

This is good because each Christian can do this. But this emphasis on the individual and his relationship to God has perhaps led to somewhat of a neglect of the biblical idea of the relationship of the people of God to each other and to God as a group.

Perhaps it is easy to see that we are responsible for ourselves, but we must realize that because we are all in the same family we have a responsibility to our brothers and sisters in Christ. It is this life together in the local church I am calling community.

Community implies several things. It implies being natural or at ease, unity in a common life, equality between members, and perhaps more important it implies interaction between members and involvement in each other's lives. With this perhaps inadequate explanation of what we mean by community we will proceed to discuss in the remainder of this article and in next week's some of the ideas of the concept as we find them in the New Testament.

Everyone a Minister

Every Christian has a gift. "Big deal," you say; "tell us something new." But this is new—at least it was to me. Although the teaching is as old as the Bible, I had never actually realized until recently that I have at least one specific gift given to me by God for the upbuilding of the church. Notice in 1 Corinthians 7:7; 2 Corinthians 4:7; and 1 Peter 4:10, 11 that "every" Christian has a gift. And Paul encourages Timothy to neglect not his gift, but stir it up and use it. (See 1 Timothy 4:14; 2 Timothy 1:6.)

God says that I have one, and for the first time I have begun to ask myself, "What is my gift?" We must begin to teach and emphasize in the local church that each and every Christian has a gift and they should seek to discover what that gift is so it can properly be used in the fellowship.

Of course we are not limited to just one gift. No doubt Paul had a multiple of gifts. The point is that our Almighty Father has equipped everyone of us (not just pastors and leaders) with the equipment or gifts to be valuable, indeed indispensable, to the other members of the body.

We are suggesting that if some churches seem to be struggling and dying that they not look to a better trained pastor or a bigger staff but rather to the average layman and laywoman who has never discovered and used his or her gift.

Anytime you mention spiritual gifts some people automatically think of tongues. I hasten to point out that I am dealing with the biblical idea of gifts in general. Putting aside the question of tongues there are enough gifts such as exhortation, teaching, giving, and showing mercy which are not being used to concern us. Although all do not agree on the matter of speaking in tongues, I think any honest reader will agree that the Bible teaches each Christian has at least one gift which is to be used in the church.

The thing I am trying to emphasize is that mutual ministry is important. Too often we sit in church meetings passive, silent, listening (perhaps sometimes not even that) to what is going on at the front. The church of the first century was a personal church. You knew each other's hurts and needs and you did something about them. You ministered to your brothers and sisters. Christianity in century one was not religion—it was life. You really got to know your brother; and when you get to know someone, not just his Sunday show but his real life, you begin to know also his needs and you get concerned, you visit, you care, and you minister. Read passages like Acts 4:32-35; Romans 12:9-21; Philippians 2:1-4, and many, many others to catch the spirit of real community life among the early believers.

Next week we will continue our discussion of community.

(Continued Next Issue)



SUNDAY, AUGUST 8
Scripture Reading—Psalm 37:23

I SHALL ARRIVE

I see my way as birds their trackless way,
I shall arrive! What time, what circuit first,
I ask not: but unless God send His hail
Or blinding fireballs, sleet or stifling snow,
In some time, His good time, I shall arrive!
He guides me and the bird. In His good time.

—Robert Browning

PRAYER THOUGHT

God is our Guide and through Him we shall make our way through the maze of life to the heights of majestic glory above.

MONDAY, AUGUST 9
Scripture Reading—Matthew 22:37

A BLOOPER

A husband set before the television looking intently at a hotly contested football game.

Coming beside him, his wife said dejectedly, "Honey, I believe you love football better than you love me."

Continuing to look fixedly at the game, he absent-mindedly replied, "Honey, I do love you more than I love baseball!"

Our love for our wife or husband or children is sublimated and glorified, and our love for the wholesome things of life takes its rightful place in our lives when our love for God is preeminent.—Ralph M. Smith

PRAYER THOUGHT

While it is true that there are different types of love, let us put them in their proper perspectives. When you are ill the football team is not likely to administer hot soup and soothing liniments.

TUESDAY, AUGUST 10
Scripture Reading—James 1:12

A NEW HEART

In THE LONDON OBSERVER, Arnold Toynbee wrote, "What mankind needs is a new way of life with new aims, new ideals, and a new order of priorities."

The Bible affirms that a new way of life results from a new heart and a new nature which God imparts through the miracle of regeneration: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh" (Ezekial 36:26). Only transformed individuals can transform our sin-sodden society.

PRAYER THOUGHT

If we would read the old, old story in the Bible one more time, we would have the proper aims, goals, and priorities with which to transform our lives.

WEDNESDAY, AUGUST 11
Scripture Reading—Isaiah 61:10

CRIMINALLY LIABLE

Madison Heights, a suburb of Detroit with a population of 34,000, recently enacted an ordinance which stipulates: "Parents of a child under seventeen who violates a city or state law can be held criminally liable for a $500 fine and ninety days in jail."

Where there is parental failure to obey the command, "Train up the child in the way he should go," and to go that way themselves, youths may make shipwreck of life!

There are no substitutes for Christian homes and parental example.

PRAYER THOUGHT

The challenge is ours, parents, to bring up the children in a Christian atmosphere. A change of atmosphere would do the parents a great deal of good also.

THURSDAY, AUGUST 12
Scripture Reading—Psalm 72:6, 7

HOW NEAR

Lord of all being, throned afar,
Thy glory flames from sun and star;
Center and soul of every sphere,
Yet to each loving heart, how near!

Grant us thy truth to make us free,
And kindling hearts that burn for thee,
Till all thy living altars claim,
One holy light, one heavenly flame!

—Oliver Wendell Holm

PRAYER THOUGHT

God is ever near and in tune w our every thought. He wants to h us. Why do we turn Him away?

FRIDAY, AUGUST 13
Scripture Reading—Jeremiah 29:

WE DISAGREE

Sometime ago the LADIES HOM JOURNAL reported a survey of wh 1,000 women had to say about t church under the attention-arrestir caption, "You Can't Find God in t Church Anymore."

We disagree with the caption. G may be found anywhere, if w penitently turn from sin to t Saviour, pleading, "God be mercif to me a sinner" (Luke 18:13).

PRAYER THOUGHT

Communication with God is faste than any "hot line." We have only call upon Him in our thoughts and H will answer.

SATURDAY, AUGUST 14
Scripture Reading—Isaiah 5:25

THE PRAYER BREAKFAST

The Presidential prayer breakfast in Washington are attended by man influential people. They are held i the huge ballroom of the mos prestigious hotel in the nation' capital.

In opening the program of a recer breakfast, Congressman H. Quie Minnesota, said, "We have n arrived! We are a gathering of sir ners!"

In the closing prayer, Senato Harold Hughes of Iowa, a redeeme alcoholic, said, "Jesus stretches Hi hand out to you. Take it! Let Him int your life!"

In the long ago, God said to Hi ancient people, "All day long I hav stretched forth my hands unto disobedient and gainsaying people (Romans 10:21).

PRAYER THOUGHT

God has great patience. We shal rue the day His patience wears thin Grasp the outstretched hand an accept Jesus as our Saviour while H is still beckoning.

(Devotions used by permission o *Knight's Up-To-The-Minute Il lustrations*, Moody Press.)

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: Are the floods, earthquakes, eat fires, and such like in which many aths occur that we hear and read out, judgments from God?

Answer: Perhaps not so in every case. wever, that such has been sent of God bygone days is made clear in the ble. God sent a flood of water in Noah's y as judgment upon that generation of il men because of their stubborn and relenting bending toward sin and a sregard for God and the instructions He d made available to them. "And God w that the wickedness of man was eat in the earth, and that every agination of the thoughts of his heart as only evil continually. . . . And the RD said, I will destroy man whom I ve created from the face of the earth; th man, and beast, and the creeping ing, and the fowls of the air; for it penteth me that I have made them. . . . nd God said unto Noah, The end of all sh is come before me; for the earth is led with violence through them; and, hold, I will destroy them with the rth. . . . And, behold, I, even I, do ing a flood of waters upon the earth, to stroy all flesh, wherein is the breath of e, from under heaven; and every thing at is in the earth shall die" (Genesis 5, 7, 13, 17); "And all flesh died that oved upon the earth, both of fowl, and cattle, and of beast, and of every eeping thing that creepeth upon the rth, and every man" (Genesis 7:21); . . . and Noah only remained alive, and ey that were with him in the ark" Genesis 7:23).

In these Scriptures we see that God rought the flood on the earth as a dgment upon all except Noah and those ho followed God's instructions and took fuge in the ark. He also rained fire own from heaven and destroyed Sodom nd Gomorrah. God sent two angels to estroy these wicked cities. "And there ame two angels to Sodom at even; and ot sat in the gate of Sodom: and Lot eeing them rose up to meet them; and e bowed himself with his face toward ne ground; . . . And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it. . . . Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground" (Genesis 19:1, 12, 13, 24, 25).

God's judgment of Sodom and Gomorrah is used in the New Testament to call apostate Christians' attention to the fact that God will bring equitable judgment upon them commensurate to the degree of their rebellion against Him and His instructions. "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire" (Jude 7).

Now all this does not mean that all disasters, including the loss of a Christian's health, is a sure sign that God is bringing special judgment upon the victim because he is an unusual sinner. God, however, uses all the experience a Christian has for his good. ". . . we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).

Many Christians have lost their lives in such natural destructive elements. In the days of Elijah only a few were miraculosuly saved from the great famine. Even in Jesus' day, whereas Peter's wife's mother was saved, being healed from a loathsome fever; many no doubt of whom rejoiced over the miracle knew of others that lost their lives in the throes of the same fever; and many, there is no doubt, starved in the days of both Elijah and Elisha.

Jesus taught that repentance and a correct acknowledgement of Him as their Lord and Saviour was as necessary for those that met with no great disaster as for those who did. "There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Luke 13:1-5).

George H. Sandison in answering a similar question gives some good thoughts to enlighten us on the subject on Page 320 in his book, **1000 Difficult Bible Questions Answered:**

"Although all human experience and divine revelation teach us that God punishes the wicked who do not repent and turn to him, we are not justified in assuming that visitations of the character referred to are in any sense to be regarded as in this category. Indeed, Christ plainly rebuked such a conclusion, when he referred to the persecution of the Galileans, and the disaster at Siloam (Luke 13:1-4). Nature has her divinely adjusted laws; and the world moves in obedience to these laws. Greater wisdom would teach us not to live in localities that are obviously liable to be inundated, or overwhelmed by landslides; and to build of such material, and in such manner that risks from conflagration will be minimized. In a majority of cases, however, human foresight seems utterly powerless to provide against or to escape from such happenings, and we must be content to regard them as the result of natural law, to which the righteous and the wicked are alike subject, 'as the rain falleth on the just and the unjust.' There have been instances, as in a railroad disaster, in which good people have been killed and wicked people have escaped. Christians must not expect immunity from injury and accident, nor must the wicked conclude that because they escape, God is indifferent to their evil deeds. God expects us to trust in him and wait the time when all these mysteries shall be explained. In the

(Continued on Page 11)

Auxiliaries IN Action

WOMAN'S AUXILIARY CONVENTION OF THE GENERAL CONFERENCE

The Woman's Auxiliary Convention of the General Conference met in its twelfth session Monday and Tuesday, June 28, 29, with the First Free Will Baptist Church of Durham. The convention theme Scripture was "For to me to live is Christ, and to die is gain" (Philippians 1:21). Mrs. Margaret Ard, president, presided.

Registration began at 7:30, Monday evening, June 28. There was a large number of young people representing many churches in North Carolina and other states. The youth choir of the host church opened the meeting by singing "Sweet, Sweet Spirit," followed with prayer and the congregation singing "When We All Get to Heaven."

Mr. Mark McPherson of the Beaverdam church was in charge of the devotions. He elaborated on the fact that to be a Christian is not a burden or an unhappy life, but a pleasant experience; one for rejoicing and winning others to Christ. He concluded his meditation by quoting the theme Scripture.

A talk, "What Do We Have for Us in Life?" was given by Ginger McPherson, followed with special music, "Amazing Grace," by Jeanie Godwin and Ginger McPherson. Pennie Cartrelle prayed the evening prayer.

Shelia Hopkins of the host church gave the welcome with the response by Todd Ard. The church's youth choir again sang two beautiful selections: "Put Your Hand in the Hand" and "Through It All." During the offertory Kim Burgess sang "One Day at a Time."

Mrs. Charlotte Griffin, youth chairman, was in charge of the Bible Bowl Quiz. The winners were as follows: AFC winners: Crab Point, Morehead City, third place; Beaverdam, Chadbourn, second place; and Gum Swamp, Greenville, first place. YFA winners: Beaverdam, Chadbourn, third place; Gum Swamp, Greenville, second place; and Crab Point, Morehead City, first place.

Prior to the evening message, a trio from the host church sang "The Man on the Middle Cross." Mr. Jack Lassiter, ministerial student from Atlantic Christian College, presented the evening message. His Scripture was taken from Ecclesiastes 11:9 and Acts 3:1-11. The evening prayer was by David Waller. Mr. Lassiter used as his subject, "Things That the World Today Expects of Young People." He stated that without the love of God you have nothing; one must have love and reality. He said that people are watching you, so you must make Christ the center of your life.

"Just As I Am" was sung by the congregation, followed with the benediction by the Rev. Stanley Slaughter, pastor of the Henderson mission.

The Tuesday morning session began with the congregation singing "I Wish We'd All Been Ready." Devotions and prayer was given by the president of the North Carolina State Woman's Auxiliary Convention, Mrs. Rachel Duncan of Chadbourn.

Mrs. Mary Lou Jackson of Clinton, secretary of the convention, declared the convention in session and introduced Mrs. Susan Faircloth of the Robert's Grove church, Dunn, who sang "The Battle Hymn of the Republic." The convention was then turned over to the president, Mrs. Ard.

The host church presented a musical selection after which the president recognized the officers of the convention, ministers, delegates, and visitors. There were 22 ministers present, representing five states.

In her remarks, Mrs. Ard gave a challenge to the congregation, "Do you want to be made whole?" She continued by saying that everyone makes mistakes, but not everyone wants to b made whole spiritually. Her closin remarks were "God can help."

During the business session th minutes were read and accepted by th convention. Also Mrs. Mary Lou Jackso was appointed to visit the churches i West Virginia and exchange ideas wit these churches while in their state. was brought out that Mrs. Jackson ha organized many auxiliaries in Nort Carolina, as well as taught study course on the Woman's Auxiliary Manual an other topics.



The hymn, "Power in the Blood," was sung by the congregation, followed with special music by the host church.

The youth of Christian Chapel church presented a most inspiring drama entitled, "The Beginning." Those taking part in the drama were Walter Powell Deborah Smith, Cathy Smith, Todd Ard and Marla Ard.

The Rev. A. B. Bryan, pastor o Robert's Grove church, prayed the benediction and gave thanks to God fo the delicious and most refreshing fooc furnished by the Piedmont Conference and served by the host church.

The afternoon session opened with the hymns, "Leaning on the Everlasting Arms" and "I Wish We'd All Been Ready." Prayer was offered by Mike Coley.

Mrs. Ard asked for the report of the various committees. The installation service was presided over by Mrs. A. B. Bryan with Mr. Bryan praying the dedicatory prayer.

The remainder of the afternoon service

(Continued on Page 11)

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: ". . . And the rulers also with them derided him, . . . And the soldiers also mocked him, . . ." (Luke 23:35, 36).

THE RULERS AND THE SOLDIERS MET THE LORD AT CALVARY

Rulers are the heads of government and the soldiers are obliged to carry out the wishes of the rulers. The law is made by rulers and the soldiers are responsible to see that the law is respected and that the sovereignty of the country is kept intact. The higher powers are ordained of God and there is no power but of God, ". . . the powers that be are ordained of God" (Romans 13:1). However, this does not mean that all rulers please God. It simply means that God has set them up in positions of power, come what may. God has tolerated wicked rulers all through history. Many times God has used wicked rulers with their armies to punish His own people for their sins, but then, God turns around and punishes wicked and ungodly rulers and their subjects for destroying God's people. You see, God is the God of all and He can do with His own whatever pleases Him.

It is necessary for a sovereign state or nation to have a form of government by which the control of its citizens can be effected. Rulers use their power and the wealth of their country to promote their own personal and selfish desires. Rulers with the strong hand of their armies have committed crime in the most inhuman, distasteful, and flagrant ways. But godly rulers have shown mercy, given protection, and enforced the laws of God in a just and holy manner.

The rulers and soldiers who met the Lord at Calvary were simply doing their duty as it presented itself unto them. This is what happens in all ages and in most forms of government. Governments are made up of men, many of which have never really met the Lord. Because these rulers and soldiers were at Calvary does not mean that they would show any favors to Jesus Christ. They probably were as anxious to see the **hanging** as anybody else. They were no more disrespectful of Christ than the unconcerned and mediocre classes of people around them.

In fact, I believe the great majority of people in our day who are not in government and those who are not serving in the army or other branches of the service are influencing more people to **bypass** Calvary than any other classification of citizens. They are just concerned with their very own selfish way of life. They tolerate government, they tolerate religious activity, they tolerate the many kinds of businesses of the land; but they will do nothing which will open up the spiritual life and give them a divinely inspired relationship with God and their fellowmen.

Finally, the rulers and the soldiers are people, and people must meet God. Everyone at one time or another, will meet the Lord and profess that He is the Christ of God. There is one simple little fact which we must accept: When we meet the Lord at Calvary it has to be a complete surrender. It is necessary for us to give ourselves over to Christ and die with Him at Calvary. When this is done we will be prepared to meet Him in heaven. When we reach heaven He will present us with our many crowns, privileges, and great honor. He will provide us with a mansion and we will live forever in the realm of His kingdom. There will be no more sickness, separations, sorrow, or needs. All the desires of our hearts and the ambitions of our souls will be met forever.

CHANGING

by Margaret Sullivan
Greenville, N. C.

"Things are always changing,"
You so often say;
Depressed that nothing great
Has befallen your humble way.

Change is only one pattern
In the Master's infinite plan.
Evasively, success moves on
Beyond the grasp of man.

Whether success is great or small,
An honest part you must play;
For things are always changing
When you seek the Master's way.

THE REDEEMED

In my many years of being involved in gospel music, I have had the opportunity to see and hear just about every kind of group there is. Naturally, there are those who stand out in my mind more than others—either because of their abilities, their personalities, their spiritual qualities, or a combination.



A combination is what you will find in the group called The Redeemed. As one of the members has said, "Without God we would have no purpose, and without Christian fellowship we would have no initiative. We, as a group are 'The Redeemed' and we, as Christians, are 'redeemed' by the blood of the Lamb."

The group is made up of Terry and Gayle Willetts and Tina Nance. Among the talents in this group are the writing abilities as are displayed in the song "A Little Bit of Heaven" which was written by Gayle.

The Redeemed are from Winnabow, North Carolina, and are under my personal management through **Gospel Sonshine Productions.** For further information and bookings, please feel free to contact me.

Looking forward to hearing from you and working with you in the promotion of the gospel.—Everette V. Harper, P. O. Box 3384, Kinston, North Carolina 28501

COMING EVENTS . . .

August 2-4—Ministers' Institute, Mount Olive College, Mount Olive, North Carolina

August 20, 21—Piedmont Conference, Mount Olive Free Will Baptist Church, Kannapolis, North Carolina

September 15, 16—North Carolina State Convention, National Guard Armory, Mount Olive, North Carolina

"Go ye into all the world, and preach the gospel"

mission work...

at home and abroad.

Joseph Ingram
Foreign Missions
Director-Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave.
Fayetteville, N. C. 28305

FREE SPIRIT BIBLE SCHOOL



The Free Spirit Free Will Baptist Mission of Wilson reports an average attendance of 97 for Bible school held recently by the mission. In fact, the attendance was so great a tent had to be pitched to accommodate everyone.

The Rev. Dale Albertson is pastor and director of the mission which reports a continuous growth in attendance.

I would like to remind our people of your continued prayers and financial support for home missions. We presently have less than two weeks' operating capital on hand. Our Lord is really blessing home missions, so let's do our part to keep this work going.

Yours in Christ
Taylor Hill
Director-Treasurer

INDIA
THE BLESSINGS OF TRIAL

by
the Rev. Emmanuel M. Lall D.D.

Fountains of blessings and springs of joy which are unequalled by any of the other experiences of life as a source of deep, rich, and pure joy whose origin is eternity—these are what the Christian can discover in trials.

In James 1:2 we read, "My brethren, count it all joy when ye fall into divers temptations." Note that we are to "count" or to esteem by faith a source of joy to us which is a source of sorrow to the unsaved. In Verses 3-17 James gives us reasons for rejoicing in our trials.

God has a purpose for our trials as James states in Verses 3 and 4: "Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Patience is personified as a craftsman, polishing us through trials. We can rejoice in any trial and come forth tried and tested, polished and perfected a vessel unto honor.

God has an answer for trials. T familiar fifth verse, when seen in context, is a precious gem that spark in a different light from that in which i often quoted: "If any of you la wisdom, let him ask of God, that giv to all men liberally, and upbraideth n and it shall be given him." To a "Why Lord?" in a submissive voice i question that God delights in answerir He gives us wisdom to understand w trials must come into our lives and know how to act in the midst of trials.

God reveals true values throu trials. Verses 9-11 may seem pare thetical, but when properly understo they contribute admirably to the subje at hand. In one sense, both the poor a the rich had a common trial in t persecutions that equally befell them the early days of the church. The po felt that they had such a difficult time being penurious and destitute of mater goods. The rich thought it a trial wh upon becoming Christians they had mingle with the common rabbles wh had also become Christians. But Jam says, in effect, that neither of the particular trials were to be regarded trials at all.

Does this not hold true in our lives? we were not such inveterate worshipe at the the twin shrines of comfort an convenience, half of our trials wou disappear.

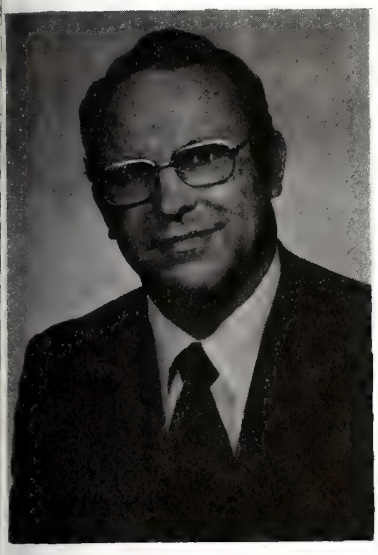
God has a reward for those wh endure trials. James reaches the pin nacle of this exhortation in Verse 1 "Blessed is the man that endure temptation: for when he is tried, he sha receive the crown of life, which the Lor hath promised to them that love him. Satan tempts us for an evil pu pose—that we might sin and fall. Go proves for benevolent and beneficer ends that we might stand and conque Through trials God grants us character i this life, and crowns in the next.

HERE'S WHAT I SAID!

It is not uncommon for a hom missionary to say to me, "You are no going to let me down, are you?" It i impossible for me to convey the feelin within me when they say this and loo me straight in the eye with such sincerit and wait for an answer.

I understand the feeling of such dependency because I have been ther

d know the tremendous responsibility is to build a church from the ground . However, I cannot ignore the estion; they must receive a direct swer. It would be ridiculous for them look upon me as a money tree, and I not believe that is the case here. I erpret it this way: They see me as your resentative, and as they look into my es, they see approximately 40,000 ner Free Will Baptists looking back.



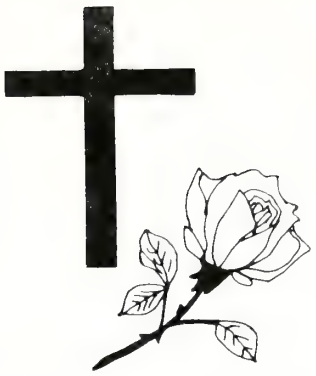
hen I take them by the hand, they like feel the grip and security of the housands of you that I represent. Does s mean that I can pass the buck and y, "Well Brother, it all depends upon hat others do"? No, I can't say that. I say the only right thing there is to y and that is, "Yes, Brother, you can unt on me. I will not let you down."

I have said what I believe the people I present would have me say, although r current bank balance as of July 26, only $218.33

I have done my duty and shared the estion with you. Let's not ever forget e question, "You're not going to let me wn, are you?" Please remember, it is for the cause of spreading the gospel d winning souls for Christ.

Our weekly expenses are approximately $1,500, so you can see the esperate situation we are in. The Home issions Department has become big usiness and its needs are increasing. e need the deep concern of all our eople if we are to continue to grow and rosper. We are off to a very good start, please do all you can to help! We need u **now!**

Yours in Christ,
Taylor Hill
Director-Treasurer



Special Moments

Dear Maggie,

I have had many special moments in my lifetime. I have been a recipe collector for many years and still do at the age of 78 years. Sometimes after beginning to follow a recipe you find you are out of some particular ingredient. You then try some substitute that might serve as well. The results may be satisfactory and you get by. Later with all the ingredients on hand you make it again and by following the recipe exactly you realize the difference.

Life is like that—the Christian's experiences exemplify it best. In His Word, God has clearly given us the recipe for the blessed life. We, however, often fail to refer to God's recipe for a blessed life; or with the recipe before us, we fail to follow it exactly.

In 2 Peter 1:5-8 there is a sure recipe for a gratifying life in God. Read it, follow it, and know the joy of life. ". . . giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."—Adapted from **Recipe for Living**

MMB
Winterville, N. C.

RESOLUTION OF RESPECT FOR VIRGINIA ARNOLD HUDSON

Whereas, God, our heavenly father, in His infinite wisdom, called from our midst on May 28, 1976, Virginia Arnold Hudson, a faithful servant of His in the Black Jack Free Will Baptist Church, Route 3, Greenville;

Whereas, those of us who have known and loved her dearly are saddened by her passing;

Therefore, be it resolved that we express our sincere sympathy to her family because of the absence of her strong and loving guidance. We are thankful for the example she has set for us to follow and realize that her loving guidance will not only be remembered by her family but by all who met her along life's way. Pleasant memories are a gift from God that death cannot destroy, and Virginia paved her path through life with pleasant memories. We shall remember her by the words found in Proverbs 31, Verses 26, 27, and 28: "She opened her mouth with wisdom; and in her tongue was the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her."

We sincerely request that a copy of this resolution be sent to her family, to her church, to the Free Will Baptist Press for publication, and a copy recorded in the minutes of the woman's auxiliary where she was a faithful and devoted member.

Respectfully submitted,
Woman's Auxiliary
Black Jack Free Will Baptist Church

BOWEN BETTER

The Rev. C. F. Bowen was admitted to Wilson Memorial Hospital on Thursday, July 22, but friends will be glad to know that he is reportedly doing much better at this time and expects to be home within another week. Mr. Bowen appreciates the prayers, flowers, and all acts of kindness he has received during this time.

NEWS & NOTES

Northern Church Pays Tribute to Pastor



(Through error the picture that was supposed to go with this article last week was omitted; therefore, we are reprinting the article.—Ralph A. Bowen, Assistant Editor.)

June 5 was a special day for the Rev. Harry G. Brown, pastor of Northern Free Will Baptist Church in Bahama. The day was a celebration of ten years of services to the church by Mr. Brown.

During the morning worship service a surprise presentation was made to Mr. Brown by John P. Bailey, president of the Brotherhood. Mr. Bailey presented to Mr. Brown a plaque in behalf of the Brotherhood for his years of loyalty and dedication in love. His speech was entitled "This Is Your Life, Harry Brown." Mr. Bailey reviewed the life of the pastor while serving the Northern church. Among the interesting things mentioned was not included the Sunday morning of March 20, 1966, when Mr. Brown preached his trial message and was called to pastor the church on June 6, 1966.

A characteristic that most churches of today cannot give testimony to is a growing church budget. In 1966 the Northern church set its budget at $4,000. Today, ten years later, the church's budget is $65,000. What a testimony!

Something else to be grateful for is the Sunday morning when Mr. Brown and Mr. Henry Johnson (now deceased) burned the note on the church. Another notable event was the beginning of the construction of the education building in 1973, which is now completed. The structure is valued at $80,000 and not one penny was borrowed to erect it. Through faith in God the pastor brought the members through all this.

The church held a church-wide family cookout on June 4, at which time Mr. Brown was presented a 20-pound tier cake decorated in green, yellow, and orange, with miniature black and white Bibles on top. Mr. Brown cut the cake, giving the first piece to his wife, Jean, and following pieces to the deacons of the church.

The day was a joy to everyone who shared the occasion with the pastor. It was stated by a member of the church, "Rev. Brown is always there when needed with a smile and words of encouragement."

Praise God for wonderful pastors, especially the Rev. Harry G. Brown!

Special July 4th Service At Christian Chapel Church

Christian Chapel Free Will Baptist Church, Pink Hill, celebrated the freedom of America Sunday, July 4, with songs of praise and thanks to God. The adult and youth choirs presented a cantata, "I Love America," written by John W. Peterson, during the morning worship hour. This was followed with a delicious lunch served on the church grounds at the noon hour.

After lunch the group assembled back inside the church sanctuary for a reading of the church's history and to view old pictures of different members and former pastors. All the members were dressed in appropriate attire for the occasion with a lot of camera-snapping going on. Also the older members related stories of happenings they remembered in the earlier days of the church.

Christian Chapel church will be celebrating its 104th birthday the first Sunday in October this year. A complete church history and a listing of former pastors and church clerks over the years will be completed by then and presented for publication.

The Rev. Norman Ard is pastor of the church with Mrs. Ard serving as director of the adult choir.

Spring Branch Celebrates The "Good Old Days"



Sunday, July 4, was set aside as "Old Fashioned Sunday" at Spring Branch Free Will Baptist Church near Walstonburg. Many in the congregation were dressed in old-fashioned attire with the women in long dresses and bonnets and some of men in "bib overalls."

The day's activities started out with the Sunday school lesson being taught in the sanctuary to the entire church by the pastor's wife, Mrs. Royce Reynolds. The bulletin was designed to set the mood for old-fashioned worship. The cover depicted America as the land of the free and a poem was written, complete with old-fashioned spelling. It reads as follows:

I ain't much uv a poet, you kno,
I hav the hardes' tyme
Makin the lions come out iist rite
An makin the virses rime,

But Ole-Fashuned Day iz here again.
This Sunday iz the day
Whin we ditch this modernn stuph
And do the ole tyme way.

We shud be verry dignafide
So miny people say,

'd ruther sing and say ''Amen''
ey did en yistarday.

e goin to have Mrs. Doris at de
pianner
de orgin Mrs. Virginne weel play.
die and Linda is goin to seng
I'll preech de ole tyme wey.

't it be funn to wurshipp God,
le ole - fashuned wey?

ter an old-fashioned worship service
congregation enjoyed a delicious
outdoors. Afterwards all gathered
the Fellowship Hall to view ''old
gs'' that the folks had brought to
lay. Many of the items dated back to
early 1800's. Many of the men got
horseshoes and tried their luck at the
kes.

veryone tried, at least for one day, to
y the ''good old days'' again. It was
wonderful day of good Christian
wship in an old-fashioned spirit.

icentennial certificates were given to
who attended church on the nation's
th birthday.

UESTIONS & ANSWERS

(Continued from Page 5)

antime, as in the case of Job, we
uld be adding cruelty to misery if we
stily assumed that those who suffer
st have sinned most grievously. The
posite is often true. God is not settling
counts with men in this life; that will
done at the judgment. In the same
y, the wars, accidents, wrecks, etc.,
y be the direct result of human
gligence or wrongdoing, but we must
t regard God as an indifferent
ectator of the events in his world.
ere is an overruling Providence that
ns evil to good results in spite of evil
entions on man's part. We cannot
ways explain it, and some providences
em mysterious, but we cannot be
rprised at our not being able to fathom
d's purposes. From what we do know,
e must conclude that those we do not
now are also good and wiser than we
n conceive.''

CHURCH AUXILIARIES

(Continued from Page 6)

as spent with special music, praise,
d fellowship.

The convention came to a close with
e congregation praying together the
Lord's Prayer.

Respectfully submitted,
Mrs. Mary Lou Jackson, Secretary
Mrs. Norman Ard, President

''A Christian Home for Boys and Girls''

free will baptist children's home

MIDDLESEX, NORTH CAROLINA
SAM WEEKS, Superintendent



RELIGIOUS CONTRIBUTIONS FOR JUNE, 1976

Albemarle Conference

Corinth	$ 10.00
Free Union	500.00
Mt. Tabor	57.37
Mt. Zion	50.00
Sound Side	50.00
Total	$ 667.37

Blue Ridge Association

Cedar Hill	$ 20.75

Cape Fear Conference

Bethel	$ 110.00
Catalpa	10.00
Daly's Chapel	100.00
Goldsboro, First	80.00
Happiness	10.00
Hopewell	83.45
Johnston Union	12.00
Lee's Chapel	730.05
Oak Grove	42.35
Riverside	55.00
St. Mary's Grove	272.43
Shady Grove	500.00
Smyrna	15.00
St. Paul	100.00
Yelverton's Grove	258.53
Total	$2,378.81

Central Conference

Aspen Grove	$ 169.00
Ayden	55.00
Bethany	35.11
Black Jack	80.00
Community	7.04
Daniels Chapel	300.00
Dilda's Grove	313.08
Edgewood	5.00
Free Union	197.15
Friendship	56.07
Greenville, First	210.00
Gum Swamp	675.00
Harrell's Chapel	125.00
Hickory Grove	212.34
Hull Road	300.00
LaGrange	200.00
Marlboro	25.00
Second Union	10.90
Fourth Union	101.24
Ormondsville	13.00
Peace	37.35
Piney Grove	108.55
Reedy Branch	320.17
Rocky Mount, First	25.00
Rose Hill	48.88
Saratoga	50.00
Spring Branch	75.00
Sweet Gum Grove	10.00
Winterville	200.31
Total	$3,965.19

Eastern Conference

Angola	$ 60.00
Antioch	50.00
Bethel	50.00
Beulaville	350.00
Bridgeton	159.00
Cabin	150.00
Core Creek	116.75
Core Point	38.00
Crab Point	15.00
Deep Run	135.00
Dublin Grove	180.97
Faith	190.00
Folkstone	25.00
Friendship	40.75
Gethsemane	120.00
Hillsberry	10.00
Kinston, First	10.00
Lanier's Chapel	10.00
Mt. Zion (Onslow)	34.07
Mt. Zion (Pamlico)	100.00
Miscellaneous	5.00
Fifth S. S. Convention	50.00
Third Union	50.00
New Bethlehem	27.55
New Haven	26.19
Oak Grove	105.00
Oriental	28.56
Pearsall's Chapel	100.96
Pilgrim's Rest	5.00

(Continued on Page 15)

Change of Address

The Vanguard Brothers singing group wish to announce that they have moved their headquarters from Mount Olive to Kinston. The new address is Post Office Box 3543, Kinston, North Carolina 28501; telephone 523-2457. Churches interested in the group's services are reminded to contact them at the new address.

the Sunday School LESSON

St. Claire Bible Class

For August 15

THE BIBLE AND SOCIAL ACTION

Lesson Text: James 2:1-7, 14-20
Memory Verse: James 1:22

I. INTRODUCTION

The main purpose of the church through the centuries has been to spread the gospel throughout the world. Its mission is to win men to Christ, first and foremost. However, wherever the church has gone people have been blessed by its spirit of concern for the needy and the unfortunate. Where Christianity has triumphed great benevolent institutions have been erected, hospitals, homes for homeless children, havens of refuge for the outcasts, even schools and colleges.

There is a strong affinity between faith and works—believing and doing. The one without the other does not reflect the spirit of Christianity for, as James so aptly declared, "Faith without works is dead."—**The Bible Student (F. W. B.)**

II. HINTS THAT HELP

A. We believe that the preaching of the gospel will help the world socially, but we do not believe in a social gospel. The problems of the world cannot be solved by giving people material things. Their character must be changed, and only God can do that. So the best way to help the world is to take the gospel of Christ to its people.

B. Sound may be used as an illustration of faith. Scientists tell us that if a tree falls in the forest where there is no man or animal to hear it, there is no sound. The reason for this is that the definition of sound is "a vibration striking an auditory nerve." The vibration would be there caused by the falling tree, but there would have to be the auditory nerve to receive the vibration in order to have sound. James felt that faith did not actually exist until it incited action.

C. The U. S. Government, under the administration of President Johnson, tried to create the "Great Society." This was done by trying to supply the physical needs of the people. This effort failed because men are not changed by giving them material things. The character of men must be changed in order to solve the great problems of the world.

D. Love might be used as an illustration of faith. Is it true that you love someone when you are not moved to action for them when there is a need? Does one have real faith if this faith does not move him to action?

E. True faith is more than a profession; it is a possession. It is more than a statement; it is a step. It is more than a trace; it is a trust. It is more than feeling; it is fact. We do not work in order to be saved; we work because we are saved.

—**The Bible Teacher (F. W. B.)**

III. ADDITIONAL TRUTHS

A. The story is told of a Welsh farmer who was approached by some members of the church to which he belonged and invited to attend a special prayer meeting. The meeting had been called for the purpose of invoking the blessings of the Lord upon a poor and needy family of the community in which the breadwinner and head of the household had recently passed away.

It was in the midst of the harvest season, and the farmer was busy at work in his fields. His reply to the request demonstrates an active living faith: "I don't have time to go to prayer meeting this evening, as this hay must be put in the barn before dark; but go to my house and into the cellar and get some potatoes, cabbage, butter, and milk and carry to these needy people." This man's faith, like that of James, manifested itself through his works.—**The Senior Quarterly (F. W. B.)**

B. Human life is given to us as a means of glorifying God, which is the chief aim of man. One can glorify God only when his purpose is in tune with the divine will. That will is clearly seen in life of the Son on earth. He came to the Father's will, and whatever He was part of that will. Jesus was serv the Father as much when He fed multitude with loaves and fishes as wh He discoursed to them on the bread life. He was doing God's will as mu when He healed the blind as when opened spiritual eyes to greater values

Whatever Jesus did while in a body earth the body of Jesus on earth ought do. But we are that body, and we shou "go about doing good." It is hard enough that we send money when should actually be giving ourselves. W have been misdirected if we think th our only task is to take the gospel to t world. The picture of the final judgme in Matthew 25:31-46 clearly shows th at least part of the basis of our judgme will be whether or not we have fed t hungry, given drink to the thirsty, an visited the sick and imprisoned. It is n whether we should preach the gospel carry on a program of social assistanc We are to do both, for they are linke together in the mind of the Father. O lives are made faithful when w discharge our whole responsibility faith.

If your faith is flabby and inert, yo must inject new life into it. Jame concludes that faith without works is lik a body from which the spirit ha departed. It is dead (2:26). The only wa to revive a dead body is to put the spir back into it. Likewise the only way revive a dead faith is to inject it full concern for others until it becomes activ and energetic in removing barriers restoring health, and bringing joy t those who have hardly known hap piness.

Love for God is best shown by love fo our fellowman. If we do not love a brothe whom we can see, it is very doubtful tha we can ever truly love God whom w cannot see. By sharing we gain, and i the final analysis all we have is what w have given away.—**Standard Lesso Commentary**

C. James says, "How can you clain to be a Christian if you treat rich peopl better than you do poor people? When person who is well dressed and wear expensive jewelry comes into you church, and then another person come in at the same time who is poor an shabbily dressed, if you treat the well

(Continued on Page 13)

A GREAT DAY FOR FREE WILL BAPTISTS

Loy Everette Ballard

unday, July 18, 1976, was a great da for Free Will Baptists of North Ca lina. As a part of our contribution to th bicentennial celebration, and to sti ulate a deeper appreciation of our he tage as a denomination, hundreds of us nade a pilgrimage to the three oldest Or inal Free Will Baptist churches in ex tence today, and to a fourth spot, ch rished because of our history.

he pilgrimage began at Gum Swamp ch rch, thought by many to have been th outcome of the first preaching of our fa in the area of our state, and even of th nation, where Free Will Baptist ch rches abound in greater numbers th anywhere else.

When Mrs. Ballard and I arrived on the g unds of the church early, and w ched car after car come rolling in fr n places near and far, we experienced a thrill of great joy that we were p ileged to be part of a denomination w had watched emerge from the small, s ttered group of Christians left to ch rish and seek to propagate our faith a r the great desertion from our ranks in 911. Perhaps our joy at remembering th brave struggles and glorious t mphs of more than sixty years of our h tory was dampened a little by the s emn reflection that it would not likely b our privilege to long have part in the g at future we see immediately ahead f the church we love.

A group of young people presented an i eresting recital of the history of Gum S amp church, most of which we were a eady familiar with. But it was a thrill to h ar and see the story reinacted by the n es who, by the grace of God, will be p ivileged to continue the history through m ny years to come, if the Lord delays h s coming.

When the brief program was over, and w got out on the highway going to Little C eek church, it has been estimated that th string of cars was over a mile long. W all had our car's lights on, and as we m oved along many cars meeting us p lled off the road. I am sure many of th em thought it was a funeral p ocession, and I can just imagine more th an one wondered what person of great i portance had passed away. I found myself wanting to cry out, "Friends, it's not a funeral! It's a triumphal procession of people who are living most abundantly for the Lord Jesus Christ!"

At Little Creek church—in all probability the "A Jones Meeting House" where many important decisions in the early years of our history took place—we found a goodly number of others waiting to join in the pilgrimage. In the brief service in this church, we listened to the reading of a most carefully prepared history of the church, and had the privilege of viewing quite a collection of old records and other historical items concerning events of many years.

From Little Creek we proceeded to Grimsley church. It happened that Mrs. Ballard and myself got out onto the highway at Little Creek ahead of most of the other cars. I had intended to wait for others to line up behind us, but officers directing traffic motioned us to go on. As a result we reached Grimsley in advance of most of the cars. Since I had pastored this church for quite a period in past years, we found many of our old friends waiting there, and spent some fifteen minutes in enjoying sweet fellowship and renewing acquaintances with dear and precious friends of former years. Since I had assisted in getting up the history of this church, very little was brought out in the brief program presented that was new to me. Both Little Creek and Grimsley were early "preaching points" for Joseph Parker, and all efforts so far to establish which was first, either as a "preaching point" or as a church have been unsuccessful so far.

The procession went from Grimsley to Wheat Swamp church, where a visit to the grave of Joseph Parker was scheduled. Because we were expecting one of our sons to arrive at our home in the late afternoon, Mrs. Ballard and I left the procession at Grimsley. But our participation in this pilgrimage is something we will remember with joy for a long time. It increased greatly our appreciation of the denomination we have loved and endeavored to serve these many wonderful years.

Sunday School Lesson

(Continued from Page 12)

dressed person better than you do the poor person, you are casting a reflection on your faith. People will wonder if you really are a Christian since you are allowing your action to be unchristian. Listen to me, fellow Christians! God loves poor people because they are rich in their faith, and He has promised to give to them the kingdom of heaven, and to all others who love Him. But, between the two persons who come into your church, you have mistreated the poor man whom God loves. Can't you understand that the rich people are usually the ones who will put you down and drag you into court? And usually they are the ones who make fun of Jesus Christ, whose glorious name you call yourself by. If Christians want to practice the teachings of the Scriptures, then they must love their neighbors as they do themselves. It is a sin to treat some better than others just because they have more money, live in nicer homes, drive bigger automobiles, and wear finer clothes."—**The Intermediate Quarterly (F. W. B.)**

★★★★★★★★★★★

Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Lloyd Gore announces that he is available for full-time pastoral work. He may be contacted by writing Route 3, Box 334, Elm City, North Carolina 27822; or telephoning, 236-4073.

The Rev. Luther Swinson announces that he is available for full-time pastoral services. Any church interested in his services may contact him by writing Route 6, Box 159, New Bern, North Carolina 28560; or telephoning 638-5427.

Mount Olive College

FRESHMEN ORIENTATION



The first session of freshmen orientation was held recently at Mount Olive College to acquaint new students with the campus and College policies. Approximately 120 students and 70 parents took part in the event. Among those at this session were left to right: Tony Faucette and his mother, Mrs. Avice Faucette, of Mount Olive; Dr. Hilda Owens, dean of students; Andy Floyd, director of counseling and placement; and students, Richard Peterson of New Bern; Teresa Oliver of Mt. Tabor Free Will Baptist Church in Creswell; and Brenda Patrick of Creswell. About 64 Free Will Baptist students will attend as freshmen the 1976-77 year. The next orientation for freshmen will be held August 6 and 7.

DR. SHAMI RETURNS TO UNITED STATES FOR VISIT

Dr. Jamil Shami and his family were welcomed home after a 10-month leave of absence from the College faculty to serve as professor of education at the University of Riyadh in Saudia Arabia.

"Although I must return again to Saudia Arabia, my heart is still with Mount Olive College," Dr. Shami said in an interview. "This is where I want to return whenever I am able to finish the work I have been called to do at the university," he added.

Dr. Shami first came to work at the College five years ago as dean of students and then became director of cooperative education. Although originally from Jordan, Dr. Shami has been in the United States since 1963 and was educated here. He was active in the Mount Olive Free Will Baptist Church while living in Mount Olive.

During the interview, Dr. Shami cited some of the cultural differences found in Saudia Arabia, as compared with the United States. Women are mostly separated from men in social gatherings, even to having separate living rooms in homes, one where men visit and one where women visit. Although coup may go out together, women do not out alone.

Even marriages between children arranged sometimes as early as bi Courtship is supervised by the parent the couple when they reach the age marry, which is about the age American marriages.

"Saudia Arabians, like America desire strong family ties," Dr. Sha said.

THE FRUITS OF CHRISTIAN CAMPING

by Caroline Castelloe

As director of Eagles Nest Summ Camp for the first time, I would like share with you some of the "fruits" Christian camping.

God has given me many opportuniti to serve Him throughout my seventee years as a Christian; however, I belie that this summer has been the mo rewarding of all.

There is something very special abo working with young people because th have their whole life ahead of them a as experience has shown us as adult without the Lord to give them streng and guidance, they will never make it our world today.

It is impossible to put into words th development of youth before your eyes instead I have tried to paint a few of th scenes that made Eagles Nest a speci place to be this summer.

—Watching young people eager learn Bible verses and quoting them each other;

—Teaching little children how to us the Bible;

—Observing the expressions in th eyes and on the faces of children an teens as they hear of God's love f them;

—Hearing the simple childlike, bu faith-filled prayers of children, many whom have never prayed aloud before;

—Watching children playing an working together with real concern f each other;

—Seeing new friendships develop an grow;

—Listening when a group of childre stop in the middle of a relay race and joi hands to pray for a fellow camper wh was hurt;

—Observing a cabin of little girls joi together and pray for a counselor wh was worried; and,

Seeing a mischievous 12-year-old apologizing to people he has played pics on all week and thanking those who have been kind to him.

The highlight of the week is our "Commitment Service" on Thursday night when 20 to 25 campers kneel at an old-fashioned altar, some accepting Jesus Christ as their Saviour, others rededicating their lives to the Lord, and others praying for friends or loved ones. All these things make up the fruitful service of Christian camping.



Caroline Castelloe (second from right) sits with some of the counselors and helpers at Eagles Nest this summer.

CHILDREN'S HOME

(Continued from Page 11)

Rock of Zion	30.00
Russell's Creek	50.00
Sandy Plain	100.00
Secta	200.00
Saw Hill	15.00
Sound View	110.00
St. Mary's	5.00
Watergreen	1,013.75
Total	$3,766.55

Pee Dee Association

Beverdam	$ 500.00
Cypress Creek	78.11
Emerson	64.44
Mission Valley	20.00
Union Meeting	95.00
Unity Grove	118.76
Timmasboro	75.00
Total	$ 951.31

Rockfish Conference

Difference	$ 16.96
Spring Creek	44.78
Total	$ 61.74

Western Conference

Back Jack Grove	$ 100.00
Branch Chapel	66.72
Brood Lane	140.08
Burrett's Chapel	113.14
Friendship	105.00
Holly Springs	37.21
Kenly	60.00
Little Rock	45.00
Living Waters	131.96
Marsh Swamp	30.00
Milbournie	181.71
Mt. Zion (Nash)	116.64
Auxiliary District	208.80
Second Union	30.00
First Union	74.75
New Sandy Hill	50.00
People's Chapel	185.00
Pine Level	385.00
Pleasant Grove	15.00
Pleasant Hill	118.76
Rains Cross Road	100.00
Rock Springs	75.00
Rosebud	5.00
Sherron Acres	150.00
Stancil's Chapel	35.37
St. Mary's	25.00
Trinity	41.85
Union Chapel	132.50
Union Grove	55.00
Wilson, First	55.00
Total	$2,869.49

Other States

Bim, W. Va.	$ 10.00
Flint, Mich.	60.00
Laurel City, W. Va.	117.56
Total	$ 187.56
Total	$14,868.77

Memorial Gifts

Memorial gifts for June, 1976, totaled $107.43, and were as follows:

Victor Penny by St. Mary's Grove church and Mrs. Bailey Byrd.

Owen K. Garner by Mrs. Bernard Adkins.

Jerry Finch by Margaret Scott Davis.

Larry Baker by Mary L. Walston.

SUMMER SCHOOL

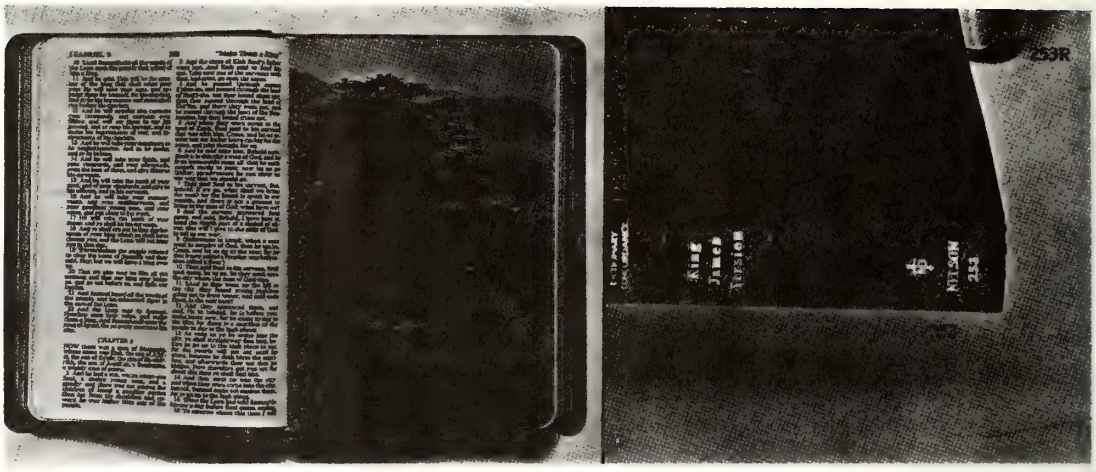
Our summer school program is in progress and we are much encouraged by the interest shown by each of our children. Our goal for the summer will be to help prepare each student for his next school year and to give those students who are behind a chance to improve their skills.



Pictured are Mrs. Lane and Mrs. Chapman as they work with a group of the children.

We have 28 students enrolled in our program ranging from the first through fifth grades. They attend from 9 to 12 o'clock each morning. Three girls from our Home, Brenda Garris, Donna Lee, and Sandra Anderson, are helping with the teaching duties. We also have an extra addition to our program this summer. Mrs. Sandy Chapman is teaching our second and third graders. Mrs. Chapman has a degree in Elementary Education.

Much emphasis is being placed this summer on our reading program as many of our students lack adequate reading skills. We are also teaching spelling, phonics, English, and math. One day a week, each group also has an art and craft class. This summer the children are making crafts that can be used in their rooms and cottages.



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EDNESDAY, AUGUST 11, 1976
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the free will baptist



he words of a beloved poem resound:
. . . BUT THE BLESSING IS LOST TO THEE
OR COMFORTING NOT THE LEAST OF MINE,
'E HAVE FAILED TO COMFORT ME.''

he Scripture invokes the thought:
. . . AM I MY BROTHER'S KEEPER?'' (Genesis 4:9)

hen affirms ''. . . INASMUCH AS YE HAVE DONE IT
NTO ONE OF THE LEAST OF THESE . . .
'E HAVE DONE IT UNTO ME'' (Matthew 25:40).

EDITORIAL

We Really Don't Have to Go Far

Out in the far reaches, persons are crying for food, shelter, protection against the elements, clothing, and enlightenment. Very few of us have not been sincerely touched by pictures of skin-and-bone babies—babies weakened to such a degree that listlessness and even immobility have set in, leaving them with so little strength that they are unable to ask for milk. The tear-streaked faces of the mothers and fathers have broken our hearts, as their parental gaze is one of utter despair and desperation.

From billboards, magazines, TV screens, brochures, and sundry other sources, the message blares: "Help us, **please**!" We feel pity and shake our heads, perhaps simultaneously offering a prayer of thanks to the Almighty that we are better blessed. Knowing full well that we cannot answer every call or contribute to every cause, we turn away silently from the visible need, perhaps diverting our own attention to something happier, less depressing, alibiing our doing so with the realization that we can "only do so much." And, yes, our defense is a valid one. There **is** just so much that we **can** do. It is an impossibility for us to fulfill every need of the world and its people.

We cannot prevent our wondering minds from asking, whether audibly or inaudibly, why people must suffer—especially innocent children who are more often the most **victimized** of the suffering. After all, they cannot look after themselves, but, rather, are absolutely dependent upon the love and/or kindness of stronger and older persons. Scrounging in garbage cans and devouring remains of dead animals or rottening food, these little ones paint a sad picture indeed—a picture of such gravity that we are sickened by the sight and vow that "something ought to be done," attesting to the fact that the situation **is** indeed "pitiful."

If we learn but one lesson from the impositional display of poverty and want, disease and filth, that lesson should be one of gratitude—gratitude that somehow, according to Divine Providence, we have been chosen to live in a better place, to enjoy greater opportunities, to have (for the most part) as much as we **need** to eat, if not as much as we want, and to be granted the benefits of medical treatment, preventive and curative measures against disease. "Except for the grace of God," we must remind ourselves, "there go we."

The oddity of poverty and want is the fact that we have conditioned ourselves to expect it in other countries, having thought of our own land as a storehouse of plenty where no one suffers neglect. But right next door to us, even in our backyards, the needy cry out for a helping hand and an understanding heart. Some indeed are physically hungry, but more often the need is as much spiritual; but in our abundance, we turn deaf ears to the plaintive pleas. We neglect so great an opportunity to serve our Lord well, contending all the while that we love Him dearly and are eager to do benevolent work for Him, to advance His kingdom's work, to feed the hungry, and to enlighten the dark souls who struggle against the wiles of the devil. Somehow, we pass by, our eyes focused ahead, viewing what we want to view, disdaining to look upon or do what little we can do to alleviate the need. Sometimes the words, "God loves you," are comforting; but unless that reassurance is coupled with personal involvement—perhaps a portion of our dinner—the hungry person finds it hard to believe that God and we care what happens to him. Those of us who have been wonderfully blessed find it easy to say, "Look at the many things you have to be thankful for." If we are so unfortunate as to be on the needy end, we can then empathize more readily with the heart-rending fact of hunger and desperation—both in a physical and spiritual sense. We are behooved, therefore, to thank Him daily for supplying our needs, and in that accord, to share our material and spiritual bounty with the poor.

We really don't have to go far to find deprivation. It is often next to us, and sometimes within us. Out in the far reaches, persons are crying for food, shelter, protection against the elements, clothing, and enlightenment. Sometimes the cries are stifled by our laughter. Sometimes the cries are mingled with our own.

If we really care, we don't have to go far to find the need. The real task is doing something about it!



Tommy Manning
Editor

the free will baptist

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THE CHURCH: A COMMUNITY

by
Calvin R. Mercer
Wake Forest, North Carolina

LAST week we were talking about the need to love, encourage, and discipline one another. Our structures, programs, and meetings must not only provide for but encourage sharing—not just testifying of what the Lord has done, but real gut-level sharing of hurts and needs as well as victories. We've simply got to get to know one another and really begin a ministering life. This is what we mean by community.

As Galatians 6:2 says, we must bear one another's burdens. Imagine a weary traveler on a dusty road in Palestine with a heavy load on his back. The picture in this verse is of us going to that person, not just to give him advice or comfort, but to actually get under the load with him.

This type of bearing one another's burden involves a threat to us. If our neighbor has financial difficulty, and if we are committed to the type of ministry described in Galatians 6:2, we will also have financial problems for his burden becomes our burden. This type of ministering to each other puts me to same as I realize how I personally have failed to relate to other Christians as a real family member.

This type of ministering is tough and it strikes out at the "each man for himself" attitude. If the church is indeed the family of God, we must begin acting like a family in the sense of weeping as well as rejoicing with our brothers and sisters (see Romans 12:15).

Community life in the churches must be characterized by honesty, openness, sincerity, commitment, and involvement—not just in a program but in the people who are the church.

People (even Christians) have problems—real problems—often very deep problems. They may be financial, psychological, or physical problems. But we've got to come out with them and our churches must be structured (or perhaps unstructured) so that we can share these needs and receive and give help.

We need to exhort one another daily lest any of us become hardened through the deceitfulness of sin, not forsaking the assembling of ourselves together, but exhorting one another (see Hebrews 3:13; 10:25).

Fellowship is not just coffee and conversation. It is much, much more. It really means sharing everything on a daily basis. Our fellowships, our community life, and our churches must be more than meetings, programs, and events. They must be real people, with real problems, in real fellowship, sharing real needs, and helping each day in the community life.

I think those godly men who drew up the Church Covenant, as found in our **Statement of Faith and Discipline**, had an understanding of these things for they wrote that we should ". . . give ourselves to one another . . ." and ". . . agree to accept Christian admonition and reproof with meekness, and to watch over one another in love, endeavoring to 'keep the unity of the Spirit in the bond of peace,' to be careful of one another's happiness and reputation, and seek to strengthen the weak, encourage the afflicted, admonish the erring, and as far as we are able promote the success of the church and of the Gospel." That's a tremendous statement as far as I'm concerned; and I'm convinced we should get with it. You might also want to take note of such passages as Romans 12:9-21; Philippians 2:1-4; and 2 Thessalonians 3:14, 15.

At this point a very practical question raised itself in my mind. Does this mean we do not need pastors if each Christian begins to be, in a sense, a minister himself? The answer is no; we still need pastors. Spiritual leadership is taken very seriously in the Bible, and a couple of future articles will deal with the New Testament teaching on leadership in the church. But for now all we need to recognize is that a mutual ministry by all Christians, and spiritual leadership by a god called few, are both concepts found side by side in the Bible.

Spirit Led

There is one other matter which should be dealt with under the discussion of community: the fact that a local church should be led by God's Holy Spirit. Christ is the head of the church and He leads it by the Holy Spirit in accordance with His Word. You say we know that, tell us something new. Even though we know in our minds that God leads the church, do we practice it in our daily church life?

Again I cannot answer this question for your church; however, I would like to ask could it be that we have gotten so organized, institutionized, modernized, structuralized, and businesslike that the Holy Spirit can hardly get a word in edgewise? If the Spirit wanted to do something, would He have to go through so many committees, boards, and motions that He may just decide it's not worth it? Again I'm not trying to make fun but I am trying to make a point.

What would happen—now mind you I'm not suggesting it could ever happen—but I'm just supposing that if one Sunday morning the Spirit said, "Don't take up an offering today"? You might answer, "But it's in the bulletin. We've got to—it's scheduled. It's in the order of things that are supposed to happen today." But what if the Spirit said, "No offering today"? Or what if He said, "It should go to the poor family who just moved in the neighborhood instead of the church treasury?"

Now I'm not against bulletins. I've even helped write them up and run them off. And I'm not against giving our money to the Lord. But what if the Spirit leads a group to sing for the whole meeting, or to just have teaching and no singing, or just have sharing among the body and exhortation of one another and no singing and teaching? What if the Spirit leads you to do something different from what you planned and a little different from the way you have always done it?

If you will read the Book of Acts carefully you will see that the chief

(Continued on Page 9)

THE BACKGROUND OF ARMINIANISM IN THE REFORMED TRADITION

(Part One)

(This three-part series on the development of Arminian doctrines, particularly as related to Free Will Baptists, was presented by Dr. Michael Pelt, professor of religion, Mount Olive College, at the recent Ministers' Conference held at Cragmont Assembly, Inc., Black Mountain.)

THERE are few Free Will Baptists who have sufficient knowledge of the history of Christian doctrine to trace the development of those doctrines which are characteristic of the Free Will Baptist Church. Although this writer lays no special claim to such knowledge, it is out of a desire to inform other Free Will Baptists concerning the historical development of what is called "Arminian" doctrine that this series of articles is written.

Most of what Free Will Baptists believe is the common faith of Christians everywhere and any discussion of doctrine should take this into account. One of the great values derived from a study of the history of Christian thought is the recognition that although the form in which doctrines are stated change from generation to generation, the great underlying beliefs which sustain Christians from age to age are basically the same.

Free Will Baptists are said to be Arminian because certain of their doctrines were shaped by the Arminian controversy in the early 17th century. That controversy arose in the Dutch Reformed Church as a result of the teachings and writings of Jacobus Arminius, who was brought up in the **Reformed** faith, a term associated with the theological position of John Calvin. To understand the views of Arminius one must examine briefly the theological tradition, known as Calvinism, which he studied as a young man until he began to question certain of its basic tenets.

John Calvin was born in 1509 in Noyon, France. While still a young man he became interested in the Reformation which was taking place in parts of Germany and Switzerland. Possessed of a keen intellect, he would likely have devoted his life to scholarly interests had he not been persuaded to settle in Geneva where G. Farel was attempting to establish a strong Protestant witness, following the eviction of the Catholic bishop and ruler of the city. Just prior to the beginning of his work as preacher and professor of theology at Geneva, Calvin published his first edition of the **Institutes of the Christian Religion** (1536) in six chapters. In subsequent years he expanded this work in the process of hammering out his theological position in response to the demands of his role as spiritual leader of the city of Geneva as well as the opposition of his critics elsewhere. The final Latin edition, comprising 80 chapters, was published in 1559 and was divided into four parts: (1) God the Creator, (2) God the Redeemer, (3) the Holy Spirit, or the manner of receiving the grace of Christ, and (4) the means of grace and the church. The **Institutes** soon became the textbook of Reformed theology, its central doctrines being the absolute sovereignty of God, the Word of God revealed in the Holy Scriptures as the basis of all Christian faith, and the inability of man to find salvation apart from the working of the free grace of God.

Calvinism was further developed
given popular expression in seve
European countries through those v
studied under Calvin or read his mu
publicized work. Calvin's influence v
felt in England as a result of the chur
men who fled England during the re
of Mary Tudor (1553-1558), spent th
years in exile at Geneva, and returnec
England when Elizabeth I became que
Scotland came under Calvinist
Reformed teaching through the efforts
John Knox. The French Huguenots w
Calvinists and in 1622 Calvinism beca
the state religion in the Netherland
Geneva was a Calvinist stronghold,
were other cities of Switzerland and
nearby Palatinate. From Euro
especially England and Scotlan
Calvinism was brought to America. T
New England Puritans were staun
Calvinists, believing firmly that the div
will was revealed in every event, ev
the day-to-day circumstances of li
They left the shores of their nat
England because they were frustrated
their attempts to bring the Church
England into conformity with their view

The theological system known
Calvinism has certain basic pillars up
which it rests. They are related to ea
other and are held together by a cert
logic. First and most important is t
belief in the absolute sovereignty of Go
Nothing happens apart from the will
God, for everything that exists is utte
dependent upon God's power to sust
it. The whole doctrine of providence
based upon this conviction that nothi
happens without involving the active v
of God. Even the fall of men and ang
will result in the greater good which G
has purposed.

Second, since the fall of Adam

mankind has become **impotent** to do the will of God or to will any good thing. Man is in fact totally depraved "so that to whatever part of man we turn our eyes, it is impossible to see anything that is not impure, profane, and abominable to God. The intellect of man is indeed blinded, wrapped with infinite errors and always contrary to the wisdom of God; the will, lost and full of corrupt affections, hates nothing more than God's justice; and the bodily strength, incapable of all good deeds, tends furiously toward iniquity." [1]

Man's salvation from this state, however, has been provided for in the holy wisdom and mercy of God, by a plan of redemption (which is ordained by the divine decree of election and reprobation), through Christ, the Redeemer.

The elect will hear the gospel and receive effectual grace so that they will be saved without merit on their part but purely by the grace provided in Christ. The reprobate may also hear the gospel and even make a pretense on belief, since grace is available to them, but it is never effectual. They do not have ears to hear and their darkened minds will not permit them to receive the Word by which men must be saved. They do not simply resist the grace of God, for the will of God cannot be resisted. They are predestined for wrath and it is nothing but the justice of God that brings them to condemnation and eternal separation in hell. If the elect are saved from wrath, it is to show that God is merciful and can show mercy upon whomever He will. It is ludicrous for man to question the mercy of the justice of God. In any case the fate of the elect and of the reprobate serve the greatest good, the good pleasure of the Almighty.

In order that the elect may be saved it was necessary that Christ should come into the world and suffer the penalty of their sin and in so doing He would satisfy the requirements of divine justice. Through faith in Him the elect receive the benefits of grace and are kept by the power of God. The benefits of saving grace are not wasted on the reprobate, for they cannot receive it. If grace were effectual in them, they could be saved, but this is not possible, for their eternal destiny is by divine decree from the beginning as it is for every individual born among men. [2]

Finally, the elect will persevere, for they are not dependent upon works to save them but are kept by the power of God. This does not mean they will neglect good works for good works are possible through grace; yet the elect are subject to commit sin, for the corruption of sin remains in them. But God now enables them to do His will, which they had no power even to desire before regeneration. However, no man can feel too proud of his standing before God or presume upon his relationship to God, for the elect are known only to God. While no one can with certainty identify the elect, those who receive the gospel may have some assurance from their calling and their faith, both of which are gifts of God. Later on the Puritans and other Reformed Christians placed great importance upon an experience of conversion, so that such an "experience" became a clear indication that those who could claim to have had it were believed to be among the elect.

Of course, Calvin did not originate all the above teaching, he owed much to the influence of Luther and other reformers. He was likewise indebted to other influences, such as the Humanism of the Renaissance. Finally, there was the contribution of St. Augustine (354-430), whose writings had a great impact on both Luther and Calvin.

Augustine was involved in controversy with a certain Pelagius during the late fourth and early fifth centuries. Pelagius was a theologian from Britain whose name was given to a movement (Pelagianism) opposed by Augustine because of its emphasis on man's freedom to choose good by virtue of his God-given nature. Pelagius does not seem to have been greatly interested in a doctrine of "Original Sin." Others in the movement associated with him denied the transmission of Adam's sin to the whole human race. Augustine began to preach and write against Pelagian doctrine and Pelagius later found himself facing charges of heresy. He cleared himself of such charges at a diocesan synod at Jerusalem and later at a provinical synod. But he was condemned by certain African bishops, who finally persuaded Pope Innocent I to excommunicate him. Thus, the Augustinian doctrine of the "Fall and Original Sin" prevailed.

A position which became known as Semi-Pelagianism was introduced by a monk, John Cassian, and was upheld in the late fourth and the fifth centuries by a group of theologians, who, while not denying the necessity of grace for salvation, maintained that the first steps toward the Christian life were ordinarily taken by the human will and that grace supervened only later. Their position was roughly midway between the radically opposed doctrines of Augustine and Pelagius. Cassian himself accepted Augustine's teaching on "Original Sin," but rejected the doctrines of total depravity, irresistible grace, and unconditional predestination. It will be seen that he anticipates the basic position of Jacobus Arminius, who lived several centuries later. Cassian further held that although grace was universally necessary for salvation, the will remained free despite the fall of man.

What was only later termed Semi-Pelagianism received widespread support, especially in the monasteries of Southern Gaul. This view developed mainly in opposition to St. Augustine's later writings which taught an extreme form of predestination and infallible perseverance. Following the condemnation of Semi-Pelagian doctrines by the Council of Orange in 529, the Augustinian position was generally accepted in orthodox Western theology, but with important modifications. The view that divine grace precedes any movement on the part of man toward salvation was widely held, but human cooperation after conversion was considered necessary. The doctrine of reprobation (predestination to damnation) was rejected by the Council of Orange and was rarely taught by anyone during the Middle Ages.

In the next article we shall indicate how the earliest English Baptists adopted Arminian views and thus became known as General Baptists. These General Baptists fashioned a confession of faith which some of them brought to America during the colonial period.

(Continued Next Issue)

[1]John Calvin, **Instruction in Faith**, trans. by Paul T. Fuhrman, Philadelphia: The Westminster Press, 1949, p. 21.

[2]Calvin defines predestination thus: "Predestination we call the eternal decree of God by which He has determined in Himself what He would have to become of every individual of mankind. For they are not all created with a similar destiny, but eternal life is foreordained for some and eternal damnation for others. Every man, therefore being created for one or the other of these ends, we say he is predestined either to life or to death." (**Institutes**, Book III, Chapter 21, V)

A Tribute To The Rev. Raymond T. Sasser (A True Man of God)

by Mrs. Maehew Bailey

THE year, 1976, will be long remembered by the congregation of Rose of Sharon Free Will Baptist Church, at Bear Grass. As a direct influence of the Rev. and Mrs. Raymond T. Sasser, true Christian leaders, the united church body knitted even more closely, pushed harder for the cause of Christ, and grew by leaps and bounds in faith and fellowship.

When Brother Sasser took the reins in July, 1975, he came into our midst with a contagious enthusiasm for getting on with the Lord's business. He began immediately to preach tithing and the benefits derived from following this practice. Sad to say this had never before been preached or practiced in our church to a large degree. His messages on tithing instilled in many the desire to bring their tithes to the storehouse, and soon the response in the offering plate was overwhelming. This continues on today, a year later.

For many years there had been a dream and longing for a baptistry. Some of the women had established a fund for this and each year it had been growing very, very slowly. After several years and with many hundreds of dollars to go, Mr. Sasser encouraged us to step out on faith, buy the necessary materials, and plan a work day. Again the people responded and in just a few months a beautiful pool was installed, and just as quickly we had candidates for baptizing.

Mr. Sasser's sincerity as a Christian and his deep concern for people who did not know Christ shone through all conversation, and he was able to win many young men and women to the Lord. This has increased church membership and the Sunday school averages around 110—seldom dropping below 100.

Mrs. Sasser has been a wonderful part of his ministry here. She has missed only one service in the whole year and has been a pattern of a faithful wife, mother, friend, and sister in Christ. She was perfectly at ease in each home she visited, never assuming the role of company, always pitching in and becoming one of the family.

Many hearts were broken in April when our good pastor announced at the end of the quarterly meeting that he felt the strong pull of God in another direction. Many tears were swallowed and quite a few were shed, but who were we to stand in the way of the calling of the Holy Spirit. We agreed to accept Mr. Sasser's resignation, effective July 25.

Perhaps some would think that the three months remaining in his tenure would be ineffective, with no desire to begin anything new since we would be in the process of finding a new pastor. **NOT SO!** Mr. Sasser and the congregation became even more attuned and each service was a delight. The fellowship among members grew and joy in the Lord increased.

Secretly the members hoped and prayed that Mr. Sasser might be led to remain in their service. Nevertheless, the woman's auxiliary began a labor of love for the Sassers' going away present. They designed and hand quilted a full size, bicentennial bed quilt. For every pricked finger there was a fond memory in each woman's mind of just what this couple had meant to us individually.



There was a sadness that could almost be touched in the sanctuary the fourth Sunday in July. Most of us had promised that there would be no tears, no outward show of gloom. What we felt would be deeply buried and we would allow nothing to mar the regular services. The morning service was finished and as everyone left for home a feeling grew among the people that somehow we had to convey just how much we appreciated the Sassers' work the past year. Word was passed from member to member, and soon a reception was planned in their honor for that night.

Services began promptly at 6 p. m. It began with spirited singing and buoy smiles. At the end of the first song first tear was detected when the si child of one of the recent conv reached over and asked, ''Daddy, wh my mama crying?''

Before the service was comple there was hardly a dry eye in building. These were tears of sor mingled with tears of happiness for e in this last service God had used messenger to reach one of our belo teenage boys, and he boldly step forward to claim God's greatest G Jesus Christ. So much for promises o tears; they were abundant.

As a tribute Mrs. Ruth Wobblet choir leader and pianist, spoke th words on behalf of the church. ''M Sasser, we appreciate so much what y have meant to us and our church t past year. You came in a time of ne and you brought a spark that igni each of us. It is now up to us to keep flame burning. We know you w continue to pray for us and we promise pray for you.''

During the reception, the Sass were presented the quilt by Mrs. An Cratt, treasurer of the woman's auxilia After refreshments the entire gro spontaneously began singing old favo hymns. At the end of one of the hym Mr. Sasser, visibly moved, asked anyone had a testimony to share. Alm before he ended his question they beg one following the other, until many h praised the Lord for supplying just w was needed in their lives. Many who h been timid for a lifetime stood up a exalted God. This was a fitting climax t wonderful, Holy Spirit filled, product year for Rose of Sharon.

Mr. Sasser even now takes no cre for things done, for he is a most hum person. He says as does Paul in Corinthians 3:6, ''I have plant Apollos watered; but God gave the crease.''

Mr. and Mrs. Sasser have left th mark in this community and we say Paul did to the Philippians in Philippia 1:3-6, ''I thank my God upon ev remembrance of you, Always in ev prayer of mine for you all making requ with joy, For your fellowship in t gospel from the first day until now; Bei confident of this very thing, that which hath begun a good work in you w perform it until the day of Jesus Christ.

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

uestion: Is it possible that some essed Christians are hypocrites and not know it? What does the Bible say ut this?

nswer: I believe that this is true. us our Lord called the Pharisees and rpreters of the law hypocrites. They arently were much like a great many rch members of this our day (the er-days of the church age) of whom Bible says: ''Now the Spirit speaketh ressly, that in the latter times some ll depart from the faith, giving heed to ucing spirits, and doctrines of devils; aking lies in hypocrisy; having their science seared with a hot iron'' (1 othy 4:1, 2).

he Pharisees and scribes had arted from the faith—faith that such as Abel, Job, King David, and Daniel sessed. They trusted in and lived ording to the precepts of the Word of d. Here is what Christ said about the arisees and scribes of His day: ''Then ke Jesus to the multitude, and to his ciples, Saying, The scribes and the arisees sit in Moses' seat: All refore whatsoever they bid you serve, that observe and do; but do not after their works: for they say, and do . For they bind heavy burdens and evous to be borne, and lay them on n's shoulders; but they themselves l not move them with one of their gers'' (Matthew 23:1-4); ''But woe o you, scribes and Pharisees, ocrites! for ye shut up the kingdom of ven against men: for ye neither go in urselves, neither suffer ye them that entering to go in'' (Matthew 23:13).

The decadent, corrupt church of our y abounds in this type. Many of the so-lled great churches have largely arted from the practices of the New stament church that felt a keen pelling responsibility to do what sus commanded that we the church uld do. ''But ye shall receive power, er that the Holy Ghost is come upon u: and ye shall be witnesses unto me th in Jerusalem, and in all Judaea, and Samaria, and unto the uttermost part the earth'' (Acts 1:8); ''And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. . . . And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen'' (Mark 16:15, 16, 20).

The heavy burdens that the officials bind on the people today may be a little different in the opinion of some, but indeed the result is quite the same as that imposed by the Pharisees and scribes of Jesus' day. Here is one thing Jesus said to show us what they had done as they departed from the faith: ''Woe unto you, scribes and Pharisees, hypocrites: for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel'' (Matthew 23:23, 24).

What all does the decadent church require its members to pay tithes for? While I resided in Chicago one of the so-called Christian denominations erected its building in which to worship in the heart of the business district, paying several millions of dollars for the site or parcel of land on which it was constructed. Its tower exceeded in height all buildings in the city. It rented out, for commercial use, more excess office space than could be rented in most buildings in Chicago if not any other there. I heard nothing that indicated that preaching the unadulterated gospel of Christ was given first place in its plan, nor if the church had any members who were really on fire for Christ and His cause.

On the other hand, my family and I attended a modest church in the same city. Its membership and wealth were limited. It paid its pastor about $250 a month, worshiped in a small building that seated some over 200, yet that church supported more than 30 full-time missionaries in 13 foreign countries.

Exceedingly fine and elaborate buildings constructed and maintained by church groups is not what Jesus our Lord asks of you and me. He asks that we do all that we possibly can to see that every creature in every tongue and tribe in our generation receives the gospel. ''. . . why call ye me, Lord, Lord, and do not the things which I say? . . . But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great'' (Luke 6:46, 49).

All these households the Lord has not built will sink with their disobedient builders when God's hand of judgment strikes. Using a similar illustration from the Bible: The wood, hay, and stubble structures would be lacking in the ability to withstand His judgment fires. ''For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward'' (1 Corinthians 3:11-14).

In this same chapter we are reminded that Christians' lives are the dwelling place of our God and that He holds us responsible to keep our lives Godlike: ''Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are'' (1 Corinthians 3:16, 17). The life a Christian lives after his new birth should widely contrast that he exhibited to a lost world in his unsaved days. ''Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus'' (Philippians 3:13, 14).

For further information see George H. Sandison's book, **1000 Difficult Bible Questions Answered**, Page 368.

Auxiliaries IN Action

EASTERN DISTRICT WOMAN'S AUXILIARY CONFERENCE CAMP VANDEMERE

The Eastern District Woman's Auxiliary held its first conference at Camp Vandemere July 5-10. District president, Mrs. John (Happy) Taylor, served as camp director.

Bicentennial activities have served to make us keenly conscious of our religious heritage, and especially of Free Will Baptist history. One wonders if the people who established churches in 1727, 1742, etc., said to each other, "We are making history" as often as we said it to each other during the woman's conference at Camp Vandemere. The historical theme was emphasized by patriotic decorations and flowers placed by the ladies of Mount Zion church. The daily music classes, conducted by Mrs. Fred Register, included at least one song written between 1758 and 1832. We learned the story behind the words, the origin of the tune, and how the song might have been used in early Free Will Baptist church music. Wednesday's visit to Tryon Palace in New Bern prepared us for the Wednesday night program, when the Rev. Bill Futch wore the costume of a colonial gentleman and talked about Free Will Baptist church history, especially that in the area near Vandemere.



Mrs. Rom Mallard and Mrs. Bertha Thompson

The whole week was not devoted to history, however. Each day began with devotional talks given by Mrs. Happy Taylor, Mrs. Bertha Thompson, Mrs. Rom Mallard (district treasurer), Mrs. Betty Ormond, and Mrs. Adaline Gray (district missions chairman).

Day campers from various churches joined the conference for morning Bible studies conducted by Mrs. Rena Kirk (district vice-president); Mrs. Ruby Hancock (past state president), Mrs. Linda Futch (Free Will Baptist writer), Mrs. Nina Grace Register (state study course chairman), and Mrs. Adaline Gray, who was assisted by her sister, Jean Heath, Mr. H. L. Rowe, and others in presenting missionary skits. Each study emphasized a different aspect of Christian stewardship, emphasizing the theme, "O Send Out Thy Light."

Area churches cooperated in making the night services a week of revival by adding their congregations and choirs to the regular campers. Monday night's speaker, the Rev. Everette Harper, pastor of Jackson Heights church, Kinston, brought a singing group from Winnabow, "The Redeemed," consisting of Tina Nance and Gayle and Terry Willets. The Rev. Buddy Sasser, pastor of Deep Run church, delivered Tuesday night's sermon, and was joined by members of the Trent church choir with their pastor and his wife, the Rev. and Mrs. Charles Richardson, singing. On Wednesday night, the Rev. W. E. Futch, pastor of the First church, Kinston, chose to, as he said, "make a talk about a religious subject: Free Will Baptist History." For this service music was provided by the Arapahoe church choir and pastor, the Rev. Bobby Jon
The Rev. Bobby Harrell, pastor
Smith's New Home church, held
service on Thursday night, bringing w
him the Smith's New Home Trio. A
Mount Zion, the host church, presen
several musical numbers by the chu
choir, duets, and soloists. The R
Norman Ard, pastor of Christian Cha
church, preached on Friday night, a
inspirational music was sung by his w
Margaret (General Conference pre
dent).



Teenage Workers—Ernie Ensley and Lisa Hudso

The afternoon recreation periods w
rich in fellowship and in love for ea
other. At Monday's crafts class,
group learned to cover coat hangers—
activity which continued at odd mome
all week, as all learned to laugh at
mistakes and help each other. Tuesd
after two flat tires, Buddy Sasser and
Deep Run bus arrived behind schedule
take everyone on a seacoast tour. T
trip through Oriental, Bayboro, a
Minnesott Beach was hot but pleasa
Points of interest were explained by
guide, Mrs. Bertha Thompson. S
pointed out two old churches: Orien
which burned and has been rebuilt; a
Mount Zion, which originally had a sl
gallery and has been recently remodel

The visit to Tryon Palace on W
nesday was mentioned previously.
Futch plowed the Kinston bus throu
heavy rain, but at New Bern there w
sunshine for a short while, allowing
view of the gardens hurriedly.

Thursday's recreation was a delight
cruise on Bay River aboard Mr. E

Holton's yacht. On that day, also, the oldest camper, ''Aunt'' Olive Flemming, donned her Camp Vandemere T-shirt and was immediately acclaimed ''Miss Camp Vandemere.''

Then Happy Taylor decided to go fishing! But she couldn't do it alone—it took the help of Adaline Gray to bait the hook and Nina Grace Register to remove the four puppy drum she caught in her first venture with a rod and reel. This excited the entire camp, including the cooks and workers. It also inspired Betty Osmond to fish, but even with the help of Ellen Riggs, she was unsuccessful.

Immediately after lunch on Friday, the Rev. Willie Stilley took a group in his van on a tour of the 40 acres at Camp Vandemere, pointing out improvements that have been made, things that need to be done, and the beautiful boundary line of tall pines. When Mrs. Velma Holton called with the news that the shrimp boats were in, everyone hurried to the ice house to see how shrimp are cleaned and readied for shipment—a new experience for most everyone!



Busy in the Kitchen (left to right): Mrs. Pauline Mizelle, Miss Lisa Hudson, and Mrs. Lennie Harris

The group not only enjoyed Bible study and recreation, but feasted on the good food prepared by the kitchen staff: Mrs. Lennie Harris and Mrs. Pauline Mizelle, and their assistants, Lisa Hudson and Lennie Ensley. James Thaanum sacrificed most of a good night's sleep to catch and provide for everyone a fried fish dinner on Thursday. Other neighbors kept the conference supplied with fresh vegetables—beans, squash, tomatoes, and cucumbers. The highlight of the week, however, was the social hour after the service on Thursday night, sponsored by the woman's auxiliary of Mount Zion church. They made seven freezers of ice cream, each a different flavor, and surprised the regular campers and visitors alike with a delightful hour of cool, smooth enjoyment!

Other ministers who attended during the week included A. B. Chandler, Jack Phillips, Luther Swinson, and Ralph Sumner. The total number of people participating during the week was between 350 and 400. The offering from the conference turned into Camp Vandemere's treasury was $724.35.



The Rev. Ralph Sumner being presented a flag for Camp Vandemere by members of the Woodman of the World.

The theme, ''O Send Out Thy Light'' (from Psalm 43:3), was emphasized in a different, illuminating manner each day. The theme song, ''Peace Like a River,'' sounded and echoed in each service. By Thursday night, the Camp Vandemere ladies were ready to present their secondary theme song, ''We Are One in the Bond of Love'' (written by a contemporary artist, Otis Skillings). Truly everyone felt himself growing in knowledge and grace, and in greater love for God and each other as the week progressed. From the first morning until the last ''good-bye,'' everything about the conference merged to give all a greater determination to show the light of truth in their lives and a greater dedication to God's service. Altogether, any way you look at it, no one could have asked for a better week or a more pleasant way to make history!

THE CHURCH: A COMMUNITY

(Continued from Page 3)

character is not Peter nor Paul but the Holy Spirit. As our **Statement of Faith and Discipline** points out, the Bible teaches that the Holy Spirit ''guides, knows, moves, gives information, commands, forbids, sends forth, reproves, and can be sinned against.'' Do we really believe He does all these things? If so, are we experiencing His guidance, His moving, giving information, commands, reproving, etc. in our churches and in our worship services? Brothers it is one thing to believe it but another to practice it. We've got to get our doctrines, practices, beliefs, and experiences together.

Many questions arise with this approach. How will the Spirit speak? How will we know it is God and not just our feelings, or if various members think they sense the Spirit leading in different directions? These are tough questions; but I think it is a cop out to simply go on with our safe traditions just because we are afraid of the unknown.

I must admit this kind of thinking is difficult for me. I am a planner by nature. If you give me half a chance I'll organize up one side and down the other. Although I have the tendency to go overboard in planning, organizing, and structuring, I am beginning to realize more and more that I, as a Christian and we as the church, must hear from God in this day as He speaks to the people of God and leads them. Walking in the Spirit is more than just a cute phrase. We simply have to learn that the Holy Spirit can be trusted.

And so the church should be a caring, concerned, healing community led by the Holy Spirit in line with God's Word. Next week I'd like to share some thoughts on how this type of community life can function in your church.

(Continued Next Issue)

RETIREMENT HOMES NOTICE

There will be a dedication service for the first duplex apartment in the Free Will Baptist Retirement Homes Village, Middlesex, at 3 p. m., Wednesday, August 18, 1976.

A cordial invitation is extended to everyone, so please come!

Sam Weeks
Executive Director

NEWS & NOTES

Revival Services
At Old Fashion Church

A series of revival services is scheduled August 16-20, 7:30 p. m., each evening, at the Old Fashion Free Will Baptist Church, Route 2, Denton, with the Rev. Johnny Norris of Tabor City serving as guest evangelist. Mr. Norris will be assisted in the services by the pastor, the Rev. Eddie Jordan, who, along with the church congregation, issues a warm invitation to the public to be in attendance.

Pleasant Plain Church
Observes Nation's 200th Birthday

On Sunday, July 4, Pleasant Plain Free Will Baptist Church, Route 2, Selma, observed the nation's bicentennial with a special service centered around the theme, ''A New Birth of Freedom.''

The Sunday school hour was begun with the singing of ''God Bless America.'' Charles Brown sang the verse and the youth choir joined him in singing the chorus. Worshipers of the day (many dressed in costumes of bygone days) were warmly welcomed to the services by the Sunday school superintendent, Derwood Jones. He encouraged everyone to participate in all services and activities planned for the day.

Rex Hartley secured an old-fashioned bell for the day. Promptly at eleven o'clock the bell was rung, and the congregation sat in reverent silence as the bell tolled. This sound of bygone days seemed to almost cast a spell over the worshipers.

During the morning worship service a program was presented by several members of the Woman's Auxiliary which emphasized the freedoms bestowed upon the churches in America today. Among these gifts are freedom to grow, freedom from tradition, freedom for leisure, freedom from want, and freedom to serve. Mrs. Eddie Brown read a brief history of the church which originated in 1888; after which the pastor, the Rev. Raymond T. Sasser, brought a most inspiring and timely message. All of the songs for the day were of a patriotic nature, both congregational and choir specials. Those included were ''Faith of Our Fathers,'' ''Battle Hymn of the Republic,'' ''America,'' and ''The Star-Spangled Banner.''

Certificates of attendance were given to each worshiper at the close of the service, along with several other mementoes, including several flavors of old-fashioned stick candy.

An old-fashioned spread dinner was enjoyed at the noon hour. A great variety of food was served, and the beverages included a ''tub of lemonade.''

After the noon meal, several games were played, including hopscotch, jumping the rope, and rolling the hoop. The fellowship continued until two o'clock.

Promptly at two, Kim Burgess rang the bell for two minutes. The congregation joined hands to form a circle and sang ''Blest Be the Tie''; after which the prayer of benediction for the day was prayed.

Peggy Jones, church reporter, states: ''All were in agreement that this was truly a great day!''

Tee's Chapel Sunday School
Awards Attendance Pins

The Sunday School of Tee's Chapel Free Will Baptist Church, Route 2, Smithfield, awarded 29 members with perfect attendance pins on Sunday morning, July 11. The awards were presented by Robert Edwards to the following:

First year: Amy Worley, Annette Phillips, Leona Morrison, Amy Robbins, Maude Capps, and Gernie Rose.

Second year: Evelyn Norris, Windy Morrison, Alice Phillips, Clarence Woodall, Raymond Godwin, and Alice Wadsworth.

Third year: Leigh Ann McLamb, Melba Woodall, Dolly Wadsworth, Shane Woodall, Darell Robbins, Leonard Grant, and Reid Morrison.

Fourth year: Chris Norris and Aaro Overman.

Fifth year: Bennie Edwards and Lub Phillips.

Sixth year: Angie Edwards and Zadi Bell Woodall.

Seventh year: Tommy Norris an Frankie Norris.

Fifteenth year: Johnnie Mae Edwards

Sixteenth year: Durwood Woodall.

The Sunday school and church exten congratulations to these receiving perfec attendance awards and hope there wi be many more for 1977.

Western Conference Board
Of Ordination to Meet

The Rev. DeWayne Eakes, secretary o the Western Conference Board o Ordination, announces that the board wi meet Thursday, August 19, at 7:3 p. m., in the Little Rock Free Will Baptis Church, Lucama. All persons havin business with this board are requested t be present for this meeting.

Bicentennial Celebration
At Little Rock Church

Sunday, July 4, saw a somewha different service at the Little Rock Fre Will Baptist Church, Lucama. Th celebration began with the mornin worship service when the choir marche in in processional singing ''The Battl Hymn of the Republic.'' Th processional was led by the Christia and American flags. During the service the prayers, litany, and hymns wer centered around the bicentennial theme Members of the YFA rendered reading from ''The Declaration of Indepen dence,'' ''The Preamble to the Con stitution,'' and ''The Bill of Rights.'' Scripture readings were taken fron Hebrews 11 and Galatians 4:28—5:14 This portion of the service was conclude with the reading of the essay, ''Spiritua Forces,'' as written by Harry Emerso Fosdick.

The message for the day was take from Leviticus 25:10, as suggested b the Wilson County Ministeria Association.

Following the worship hour, a picni lunch was served on the church ground and enjoyed by everyone. The churc bell was rung at 2 p. m. in celebration o the nation's 200th anniversary.

he Rev. DeWayne Eakes is pastor of Li e Rock church.

Pe le's Chapel Church
St es Bicentennial Program

he People's Chapel Free Will Baptist Ch rch, Route 2, Elm City, celebrated Ju 4 with an all-day bicentennial pr ram, beginning at 10 a. m., with the ad t Sunday school class walking to ch rch wearing costumes that were worn 20 years ago. (All church members also w e bicentennial clothing.) The services b an with the adult class singing "a azing Grace" without music. Then, as was the custom 200 years ago, the w nen were seated on the left and the m on the right.

t the eleven o'clock worship hour, th pastor, the Rev. Delmas Brown, sp ke of the history of America and its m aning. Special music was rendered by th church choir. The flowers in the ch rch carried out the bicentennial color s eme and were placed in an antique u . Lanterns were used throughout the ch rch instead of electric lights for both th morning and evening services.

At 12:45 p. m., lunch was served in th Ferrell Education Building. The table w s covered with a white cloth decorated d n the center with miniature American fl s with roping down each side of red, w ite, and blue ribbons. A massive a angement of red, white, and blue fl wers in an antique wicker basket ch tered the table.

At 2 p. m., there was the traditional b l ringing, followed with special music o the church grounds by the youth of t church. An art show was displayed in t Ferrell Building of antiques, pictures, c n collections, and many other things p taining to the history of the church. T is was followed with a watermelon s cing, horseshoe pitching, three-legged r es, potato bag races, a watermelon s d-spitting contest, and many other g mes. Lemonade was served from a w oden tub with an old-fashioned gourd.

Also during the afternoon an American fl g birthday cake was presented to P stor Brown at a surprise birthday p rty. He was also presented a gift from th church.

For the evening service the YFA of the c urch presented a program entitled, "What America Means to Me." A terwards they presented to the church t o flags: the Christian flag and the American flag. Also four essays were given by the youth of the church on the subject, "What Our Christian Heritage Means to Me."

Approximately 250 members and guests attended these services.

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). (Read also Luke 23:35-43.)

EVERYBODY MUST MEET THE LORD AT CALVARY

All people from Adam to the Day of Judgment must come to Calvary, There is no way man can do away with Calvary or bypass it. Life and death depends upon what you do at Calvary. In previous articles of the **Unmitigated Truth** I have shown that many classes of people were at Mount Calvary (Golgotha) and witnessed His (Christ's) crucifixion. I was there, you were there, and everyone who God created must meet the Lord there. How you react to Calvary determines your eternal destiny. It must be your decision. No one else can decide for you. It is our own personal decision and God will honor it regardless of which way we go—Heaven or hell.

The rulers with their soldiers, the crowds of spectators, the casualties, the victims, and the statistics will all come out of this encounter at Calvary. Among these people were the disciples, the good women followers of Jesus, Mary, His mother, and Simon, the Cyrenian. There were also the two malefactors who were designated to die on a cross with the Lord. It was one of the two malefactors which really met the Lord that day as his soul cried out to Jesus to have mercy upon him. Jesus replied, ". . . Today shalt thou be with me in paradise" (Luke 23:43). No other person could claim that status or condition of occurrance at that time. The other malefactor rejected the offer and thus was forever lost. Simon, a Cyrenian, happened to be present and the soldiers seeing that Jesus was too weak physically to bear His Cross, forced Simon to bear it for Him.

It does seem ironic that with all the doing of Jesus and with all the protesting by the people that more souls could have realized who Jesus was and would have claimed Him Lord and Saviour on the spot. However, this one act on the part of the saved malefactor was the whole design and purpose of Calvary for all people of all generations. It simply means that everybody must meet the Lord, accept or reject Him, and this determines his eternal destination.

The facts discussed above should move all of us into a spirit of evangelism and missionary endeavor. The good news that salvation is being offered should be proclaimed by everyone. Christians should preach continually and with great boldness to declare that the Lamb slain from the foundation of the world provides a sacrifice sufficient to meet the need of everyone.

Jesus said in Matthew 28:18-20, ". . . All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

The program to get the message out is urgent. We do not have time for bickering, "cross-jawing," or procrastination. Every man, woman, and child has a duty to perform. This duty is to engage in the proclamation that Jesus saves. Whatever honorable and effective method we use, if Jesus leads us and we are not selfish in its execution, will do just fine. We must forget races, creeds, and national backgrounds. We should use every opportunity and command at our disposal to capture the citizens of the world for Christ.

Moreover, the battle is the Lord's and He can never lose the battle because He is all and in all. When we make Him our Lord, He becomes our Master and the Master has all power—the powers that be are ordained of God and there is no power but of God (see Roman 13:1).

the Sunday School LESSON

St. Claire Bible Class

For August 22

THE CHURCH TEACHES

Printed Text: 1 Timothy 4:11-16; 6:2-10
Memory Verse: Proverbs 1:7

I. INTRODUCTION

The Sunday school is the official teaching agency of the church. When we look at the vast outreach of this organization and see its millions of members we do not realize that it is actually less than 200 years old.

The modern Sunday school movement was begun in England in 1780 by Robert Raikes. In that year he launched his ''Ragged School'' to aid children of the poor in his community of Gloucester to read and write and to teach them the principles of religion. With the great modern ''foreign'' missionary work of the 1800's and 1900's, the schools were carried to all parts of the world, including America. Today about 43,000,000 children and adults attend more than 440,000 Protestant Sunday schools.

At the heart of the Sunday school movement is the Bible, the Word of God. Dedicated men and women give freely of their talents and time to teach the Word and in their own way help spread the gospel in their communities.

Of course, there were no Sunday schools in Paul's day, but the principles and doctrines of Christianity were taught by him and his converts—men such as Timothy to whom Paul wrote the letter from which our lesson text is taken this week. Teaching and preaching are closely related but in manner of presentation there is a difference. One may be an able teacher without being a great preacher and, conversely, some great preachers make relatively poor teachers. Both have their place in the plan of spreading the gospel of Jesus Christ. **— The Advanced Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. The primary responsibility of the church is to minister to those who do not belong to the church—to those who do not know Christ as Saviour. The greatest responsibility of the church is to evangelize; that is, reach those outside of Christ. However, the church does also have a responsibility toward those who are members. This responsibility toward members is that of caring and education.

B. The Sunday school has been recognized as the training program of the church, but that one aspect is not enough. Christians should be taught to win souls and to be efficient workers for Christ. This teaching cannot be done in the Sunday school; therefore, it is necessary that the church have other times of training.

C. What is the purpose of Christian education? It is not to help the individual to make more money; it is to help us to be better and more efficient workmen. The responsibility of the church is to train its people to be efficient, effective workers, and to be witnesses for Christ.

D. The lust of the flesh cannot be satisfied. This is why the desire for more and more money can make one unhappy and discontent. If we would learn to be content, we must learn to be satisfied with the necessities of life. Such is not easy when those about us are having more and more. God's grace, however, can help us to be content with such as we have.

—The Bible Teacher (F. W. B.)

III. ADDITIONAL TRUTHS

A. In spite of the fact that other matters are considered in dealing with our Scripture texts for today, our basic concern is teaching. These other matters enter in because they are part of what God wants taught. Every child of God is engaged in teaching others, whether he is conscious of doing so or not. We teach by attitude as well as by words, by association as well as by oral communication. One may in casual conversation undo with a few careless words all of the effect he has gained in a formal class.

A teacher for God needs to know the four things: Jesus, God's revelatio himself, and those whom he needs reach. Jesus accommodated H message both to the need and ability His audience. He once said, ''I ha much more to say to you, more than y can now bear'' (John 16:12, **Ne International Version**). Jesus not on used examples, but He was an exampl He himself was a living parable. In Hi all men could easily see that what H taught He demonstrated practically ar perfectly.

Our generation needs to be taught. W live in a time of spiritual illiteracy. Th task of teaching belongs to all of us. Or can hardly think of following Jesu without being a teacher. Teaching sharing out of our abundance! A followers of the Son of man we not on have something to share but we hav Someone to share with those who are i desperate need of knowing about H grace and mercy. If we derive anythi at all from our study today we should g away with a firm resolution to search fo opportunities to teach—at home, in th office, in the factory, in the neigh borhood. Let us all pray for God to ope doors to us!**—Standard Lesson Com mentary**

B. One of the last things Jesu commanded His disciples to do was t ''Go ye therefore, and teach all nations . . .'' (Matthew 28:19). And in the nex verse He said, ''Teaching them t observe all things whatsoever I hav commanded you: and, lo, I am with yo alway, even unto the end of the worl Amen'' (Matthew 28:20). Then from th Gospel according to Matthew we find tha ''. . . he went up into a mountain: an when he was set . . . he opened hi mouth, and taught them, . . .'' (5:1, 2).

These are only a few of the verses tha show the emphasis Jesus placed upo teaching. In the strictest sense of th word, Jesus never preached to th people, but rather taught them. He use many illustrations, called parables, an referred to actual events, such as th rich man in hell, to give illumination t His teaching. Never has there been s effective a teacher as Jesus Christ. On of the reasons His teaching was s effective was because He always taugh in the simplest terms, never using word His hearers could not understand.**—Th Bible Student (F. W. B.)**

Family Devotions

SUNDAY, AUGUST 15
Scripture Reading—Hebrews 9:22

"NOT POPULAR, BUT . . ."

Dr. George F. Pentecost is said to have gone to Boston once to deliver a series of gospel addresses. The committee met him and asked him what his theme would be. He told them that he thought he would take something fundamental and speak on the blood of Christ. Said they, "Doctor, hadn't you better change your subject and make it the death of Christ, for the term blood is not very popular with many of the people in Boston." The doctor replied, "Jesus might have died in bed without shedding His blood and 'without shedding of blood is no remission.' I expect to stick to the blood as my theme."—*Paul's Conversion*

PRAYER THOUGHT

Only through the shed blood of Jesus Christ can one reach Heaven. Had Jesus not died for our sins, man would be doomed for hell.

MONDAY, AUGUST 16
Scripture Reading—Philippians 1:21

INTO THE SUNSET

Let me die, working,
Still tackling plans, unfinished, tasks undone!
Lean to its end, swift may my race be run,
No laggard steps, no faltering, no shirking;
Let me die, working!

Let me die, thinking.
Let me fare forth still with an open mind,
Fresh secrets to unfold, new truths to find,
My soul undimmed, alert, no question blinking;
Let me die, thinking!

Let me die, laughing.
No sighing o'er past sins; they are forgiven.
Spilled on this earth are all the joys of Heaven;
Let me die, laughing!

—S. Hall Young

PRAYER THOUGHT

"An idle mind is the devil's workshop" is an old adage, but oh, how true! By working and thinking, as the poem suggests, we can enter into the sunset laughing.

TUESDAY, AUGUST 17
Scripture Reading—Philippians 4:6, 7

AS LONG AS HE IS AWAKE

A mother and her little four-year-old daughter were preparing to retire for the night. The child was afraid of the dark, and the mother, on this occasion alone with the child, felt fearful also. When the light was out, the child caught a glimpse of the moon outside the window. "Mother," she asked, "is the moon God's light?" "Yes," said the mother. The next question was, "Will God put out His light and go to sleep?" The mother replied, "No, my child, God never goes to sleep." Then out of a simplicity of a child's faith, she said that which gave reassurance to the fearful mother, "Well, as long as God is awake, I am not afraid."—Tom M. Olson

PRAYER THOUGHT

It has been said that God has an all-seeing eye. With His eye ever watching us we have no need to be afraid. Just put your trust in Him.

WEDNESDAY, AUGUST 18
Scripture Reading—Proverbs 3:5

FROM HAND TO MOUTH

Mr. Muller, the founder of the Bristol Orphanage, was relating to a friend some of the difficulties he had to contend with, in providing the orphans with food, day by day, and when he had finished, his friend said to him, "You seem to live from hand to mouth!" "Yes," said Mr. Muller, "it is my mouth, but God's hand."—*London Church Herald*

PRAYER THOUGHT

Most of us have our difficulties, but if we put our trust in the Lord we have no need to worry. "Do not fight the hand that feeds you!"

THURSDAY, AUGUST 19
Scripture Reading—Matthew 15:28

LOVE THAT PRAYED THROUGH

Several years ago Dr. J. W. Beagle, field secretary of the Home Mission Board, while in attendance at the Mexican Baptist Convention of Texas, received a message that his wife had been stricken. Hastily he left the meeting to catch the train to Atlanta. Next morning the conductor came with a telegram for him. "It must be important," the conductor remarked, "for it was hooked on as we ran through the last station." "Yes, it's a death message," Dr. Beagle replied, as he took the yellow envelope and held it a moment unopened. The conductor sat down to offer his sympathy. Slowly trembling hands opened and unfolded the missive. Then eyes filled with tears—not with sorrow, but with love and deep joy—as these words were read: "Mexican convention in session all night praying for your wife. She will get well." When Dr. Beagle arrived in Atlanta he found that his wife had shown sudden and decided improvement from the hour he left the meeting in Texas. Dr. Beagle knew the abiding joy of Christian love and fellowship, which, through a long night of prayer, had saved his wife's life.—*The Teacher*

PRAYER THOUGHT

A song tells us "Prayer is the key to Heaven, but faith unlocks the door." Through prayer and faith many miracles, such as above, have been performed.

FRIDAY, AUGUST 20
Scripture Reading—Romans 12:3

A PARADOX OF GROWTH

Dr. Bonar once said that he could tell when a Christian was growing. In proportion to his growth in grace he would elevate his Master, talk less of of what he himself was doing, and become smaller and smaller in his own esteem, until, like the morning star, he faded away before the rising sun.—D. L. Moody

PRAYER THOUGHT

To grow in the grace of God one

(Continued on Page 15)

"Go ye into all the world, and preach the gospel"

mission work...

at home and abroad.

Joseph Ingram
Foreign Missions
Director-Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave.
Fayetteville, N. C. 28305

A DOLLAR PER PERSON

Edna E. Fowler
Victory Mission
Hope Mills, N. C.

Brother Hill, having just read your article, "Here's What I Said," in the August 4 issue of **The Free Will Baptist**, and having just finished talking to our Heavenly Father about the article and the needs of the Home Missions Department, a thought popped into my mind. As my eyes rested again and again on the sentence in your article, ". . . approximately 40,000 other Free Will Baptists. . . ." this idea came to me which I believe God wants me to share with you and the other 39,999 Free Will Baptists: "Let each person give one **dollar to home missions.**"



Yes, that's it—just one dollar for each member of your family! Of course that includes the baby too; he doesn't want to be left out of God's work.

Then the sentence, "Please remember, it is all for . . ." For what? Think back all you 39,999 other Free Will Baptists. Remember what Isaiah said in Chapter 1, Verse 18, "Come now, and let us reason together, saith the LORD: . . ." Thank God for the seed, for laborers, for soul winners, and for the privilege of being a soul winner myself.

Brother Hill, please keep the needs of our Home Missions Department before our people so that God can work through us to spread the gospel and get His rightly deserved glory, honor, and praise.

I am just a home mission member who is thankful for the privilege of serving our Lord Jesus Christ.

I also ask that we do the same thing for foreign missions.

(I endorse Sister Fowler's idea 100 percent, and encourage the participation of all Free Will Baptists everywhere.—Taylor Hill, Director-Treasurer)

HOME MISSIONS PRESENTATION



Friday evening, July 16, during the class meeting of the Young Adult Sunday School Class of Welcome Home Free Will Baptist Church near Newport, the Rev. Taylor Hill, director-treasurer of the North Carolina State Home Missions Department, presented the cause of home missions to the class and its pastor, the Rev. Jerry Rowe. The meeting was held in the home of Mr. Rowe as pictured above.

The presentation was an informal question and answer session wh proved very beneficial.

In the past there have been seve requests for a visit to church presenting the cause of home missio Because of the department being u derstaffed and the lack of funds, the visits were impossible. However, trust our people will be understandi and patient with us. In the future expect to be doing much more of the ty of work to help the cause of ho missions to progress.

Yours in Christ,
Taylor Hill
Director-Treasur

CRAGMONT NEWS

FAMILY WEEK

August 16-21 means it is Family Wee time at Cragmont Assembly. It means time to relax, fellowship with your fami and friends, enjoy the fresh mountai air, and feel the presence of God near.

As in years past, you are free to sper the days as you wish. You can come an go as you please. However, on Wedne day and Friday evenings there will b chapel services.

We are in close proximity to touri attractions such as Ghost Town, Mou Mitchell, Chimney Rock, and Cherokee Also on campus we have a fe recreational items like horseshoes vollyball, badminton, ping pong, an basketball. Or you can be one of th strong and brave and go to the top of ou mountain, Mount Allen.

As manager of Cragmont, I am th director and registrar for this conference If you wish to attend Family Week please write or call Cragmont Assembly Inc., 1233 N. Fork Road, Blac Mountain, North Carolina 2871 telephone (704) 669-7677, ahead of tim so you will have a place prepared for yo when you arrive. We wish to encourag everyone to come if at all possible.

In His service,
Douglas Skinn
Manager

CHANGE OF ADDRESS

Please note the change of address ar phone number for the Rev. Jack May His old address and phone number we P. O. Box 817, Winterville, Nor Carolina 28590; telephone, 756-052 His new address and phone number a Route 1, Box 173-1, Winterville, Nor Carolina 28590; telephone, 756-2805.

"A Christian Home for Boys and Girls"

free will baptist children's home



MIDDLESEX, NORTH CAROLINA
SAM WEEKS, Superintendent

CHILDREN'S HOME SPONSORSHIP PROGRAM

The sponsorship program is a program whereby a church, auxiliary, or individual can provide direct support for a child. Sponsors mean a great deal to our children, not just for monetary reasons, but because they know that someone is interested in them as an individual. Sponsoring a child provides an opportunity to become a real, intimate part of a child's life. It gives you the opportunity to share your home, your love, and your influence to help mold a precious child's life.

Below are some letters written by the children of the Home to their sponsors. I hope you enjoy reading them.

Our Sponsor,

Thank you for letting me stay at your house. I have enjoyed staying with you. You have been so kind to me. Thank you for the candy, it was very good. Karen was so nice. Tell everybody I said "Hi."

Donna Wilkerson

(Stancil's Chapel Free Will Baptist Woman's Auxiliary, Kenly)

My Sponsors,

How I feel about my sponsors is something words cannot say. They're sweeter than the flowers that bloom in the day and nicer than the daffodils. That is how I feel about them to this very day!

Louise Whitehurst

(Five Points Missionary Baptist Church, Bryson Sunday School Class, Wilson; and the First General Baptist Church of Flint, Michigan)

Our Sponsors,

Our sponsors are very nice to us. We like them very much. We thank them for loving and helping us so very, very much.

James and Jessie Joyner

(Lee's Chapel Free Will Baptist Sunday School, Dunn; and the Cabin Free Will Baptist Woman's Auxiliary, Beulaville)

All About Our Sponsors,

They are very nice. They help us a lot. We have a lot of fun up there. We want to thank them for what they have done for us. We love them very much and really enjoy staying with them. We want to tell them "Hello." They have been so kind to us. They take us to lots of places sometimes.

Mary Ann and Jeff Lamm

(Mr. and Mrs. Brice Poland of Barnes Hill Free Will Baptist Church, Rocky Mount)

My Sponsor,

I think a lot of my sponsors because they buy me clothes and many things. They let me cut grass and they carry me off sometimes.

Randy Rhodes

(Black Jack Free Will Baptist Woman's Auxiliary, Greenville)

Dear Sponsors,

Thank you for how you treated us. You are sweeter than the flowers in the day. We are happy that you are our sponsors.

Cindy and Dorothy Rhodes

(Black Jack Free Will Baptist Woman's Auxiliary, Greenville)

Coming Events . . .

August 20, 21—Piedmont Conference, Mount Olive Free Will Baptist Church, Kannapolis, North Carolina

September 15, 16—North Carolina State Convention, National Guard Armory, Mount Olive, North Carolina

September 29—Central District Woman's Auxiliary Fall Convention, Edgewood Free Will Baptist Church near Crisp, North Carolina, with Dilda's Grove Free Will Baptist Church near Fountain Serving as Cohost

FAMILY FIRESIDE

(Continued from Page 13)

must not exalt himself but God. Humility is one characteristic all Christians must obtain.

SATURDAY, AUGUST 21
Scripture Reading—Psalm 17:15

THE HOMELAND

"THINK—
Of stepping on shore and finding it Heaven;
Of taking hold of a hand and finding it God's hand;
Of breathing a new air and finding it celestial air;
Of feeling invigorated and finding it immortality;
Of passing from storm and tempest to an unbroken calm;
Of looking up—and finding it HOME!"

—Myrtle Erickson

PRAYER THOUGHT

What a glorious thought—Heaven and Home! With our trust in God one day we will inherit Heaven as our home.

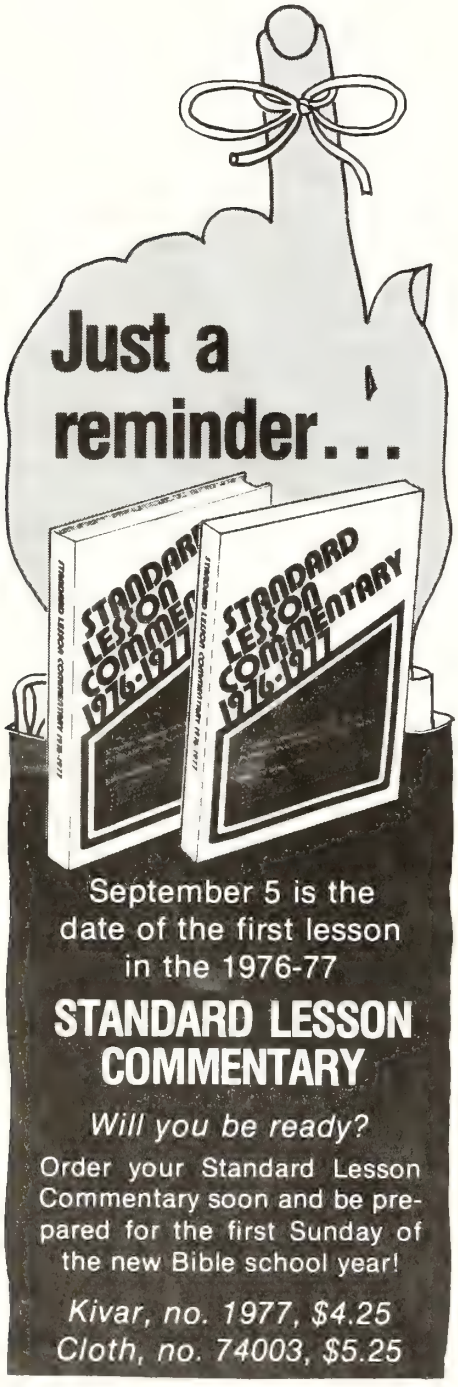
(Devotions used by permission of *Knight's Master Book of New Illustrations*, Eerdmans Press.)

Our everyday lives tell what kind of seed our hearts have received. —Selected

Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Luther Swinson announces that he is available for full-time pastoral services. Any church interested in his services may contact him by writing Route 6; Box 159, New Bern, North Carolina 28560; or telephoning 638-5427.



Have you purchased your 1976-77 Sunday school commentary yet? If not we urge you to do so immediately as the commentaries begin with the fall quarter: September, October, November.

Below are some suggested helps for you in your teaching.

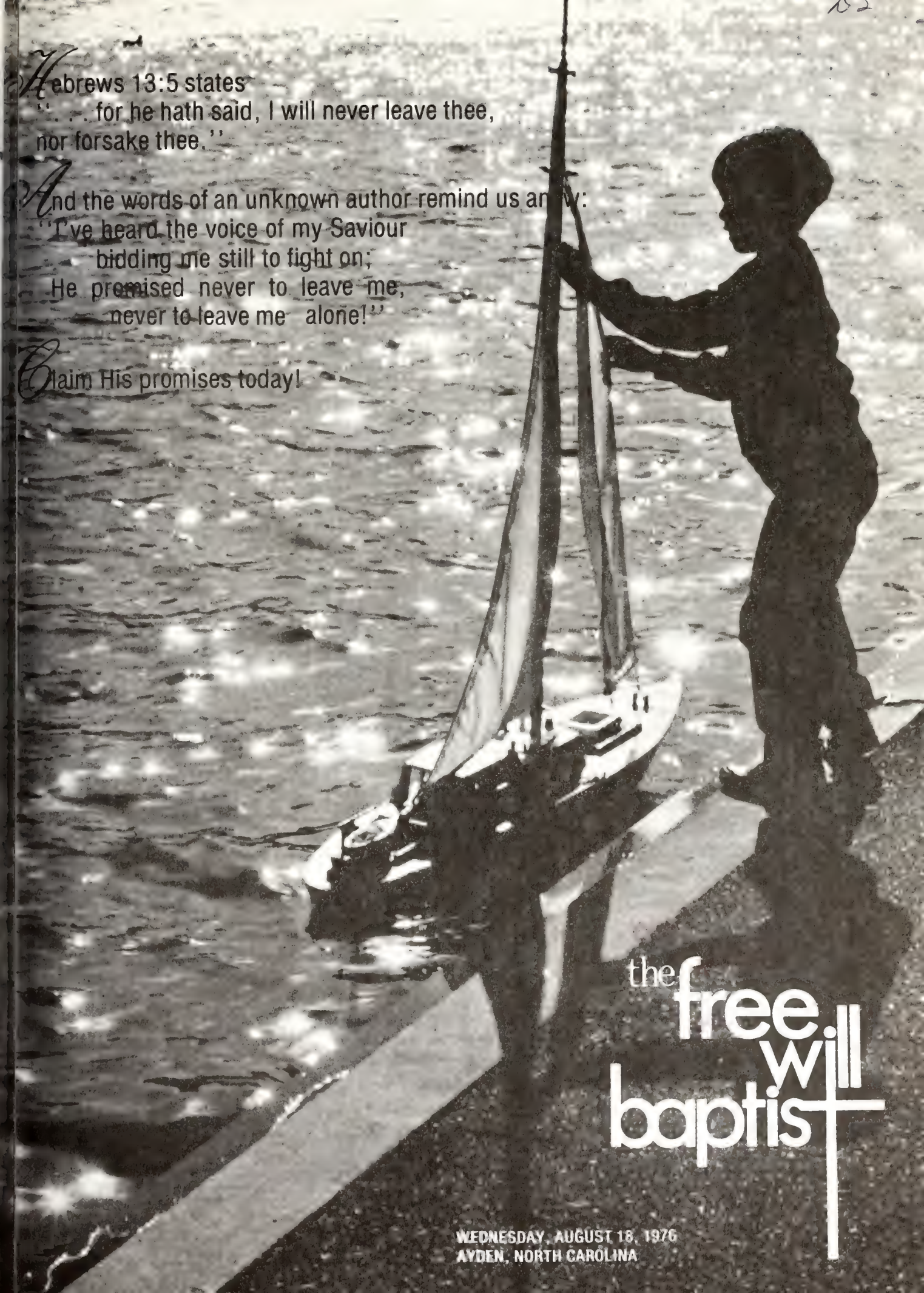
• • • Peloubet's Notes (Baker)	Kivar $4.9
• • • Higley Sunday School Commentary	Kivar $4.7
• • • Tarbell's Teacher's Guide	Cloth $4.9
• • • Broadman Comments	Kivar $3.9
• • • Rozell's Complete Lessons	Kivar $5.9
• • • The International Lesson Annual	Kivar $3.9
• • • Arnold's Commentary	Kivar $4.9
• • • Points for Emphasis (large type)	Kivar $2.2
• • • Points for Emphasis (small type)	Kivar $1.5

The above commentaries for the 1976-77 Sunday school year may be purchased at the Ayden Bible and Bookstore, 811 N. Lee Street, or any of its branch stores at Smithfield, New Bern, or Wilson.

Hebrews 13:5 states
". . . for he hath said, I will never leave thee, nor forsake thee."

And the words of an unknown author remind us anew:
"I've heard the voice of my Saviour
bidding me still to fight on;
He promised never to leave me,
never to leave me alone!"

Claim His promises today!



the free will baptist

WEDNESDAY, AUGUST 18, 1976
AYDEN, NORTH CAROLINA

EDITORIAL



Tommy Mann
Edi

The persona of the following poem (which I wrote sometime ago) projects the feeling that so many of us have when aloneness seems inevitable or when it seems so much an everpresent part of life. No Christian is ever alone, though the ''lows'' in his experience often promote a sense of unwelcome solitude. Consider the little poem and its simple, but poignant, message. Perhaps, even while ''sailing our ship,'' as it were, and devoid of visible companionship, as is often the case, we can be led into closer rapport with our Heavenly Father.

MY LITTLE SHIP

1. One early morn I trimmed my sail
   Ere sunlight graced the sky,
   In hopes that somewhere 'long the way
   I'd meet a passerby.

2. A young lad I—so much to learn,
   With naught to lean upon
   Except the little ship I owned—
   I sailed it on Life's pond.

3. A passerby I'd love to meet,
   Some friendship I'd adore;
   A nod, a grin, a word of cheer—
   Much warmth they'd hold in store.

4. The day so fast approached the noon,
   The sun high in the sky;
   On Life's pond I sailed alone,
   And still no passerby.

5. ''Oh where, oh where is everyone?''
   My heart would seem to say,
   ''Am I the only one who sails
   His ship on this fine day?''

6. And all at once there was a calm;
   The winds did cease to blow;
   And in my ship I waited 'til
   The answer I would know.

7. There, midway on Life's pond I felt
   No wind to press me on;
   I raised my eyes to Heav'n above
   Ere all my hope was gone.

8. A voice I heard, perhaps not real
   To you; but 'twas to me;
   And peace at once my soul possessed;
   I knelt upon my knee.

9. The silent breeze arose once more
   To help me on my way;
   I knew full well no passerby
   Would greet me on this day.

10. I'd have to learn to sail alone,
    For Life holds such in store;
    Yes, you and I must sail our ships,
    But God can help much more—

11. Than passersby who mean so well
    But oft don't understand,
    Who go their way without a word,
    Or grace to lend a hand.

12. I turned my ship and headed home,
    Content to sail again;
    And knowing, too, that by my side
    I'd have a faithful friend.

13. I watched the sunset paint the sky,
    And landing on the shore,
    I knew that on the morrow I
    Would sail my ship once more.

14. Next early morn, I trimmed my sail
    Ere sunlight graced the sky;
    This time I knew that 'long the way
    I'd need no passerby!

the free
baptis

AUGUST 18, 1976
Volume 91 Num

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THE CHURCH: A COMMUNITY

(Part 7)

Calvin R. Mercer
Wake Forest, North Carolina

think it's a bank that advertises, "We give every customer dual attention."

s for sure in this fast paced, urized, and often insensitive world e certainly need individual at- n. The same goes for the Christian to live a godly life in the midst of sin, and question marks.

believe the church is the place God provided for us to get this individual tion.

sus, if experienced biblically, is a endously personal Lord. When our onal Lord is able to deal with a group elievers who are loving, caring, ng, and working out their problems, have a church experiencing mmunity"—the community life as ribed in the Bible and the community ve tried to express in the last two es.

ere are many things which work st our churches experiencing mmunity. I have nothing against large bers; in fact, I rather enjoy large tual meetings. And I rejoice when I large numbers of people coming to Lord. The problem is that with in- sed size you often have a decreased ity of community life, which is often y personal thing. It is simply hard to e to each other in a very personal in a group of 300, or even 200 or

how do you experience community, h includes relating to each other on rsonal basis, in a local church which let's say, 150 active members?

e get help from the Bible. The New ament speaks of the church at nth, Thessalonica, Ephesus, Sardis, (See 1 Corinthians 1:2; 1 ssalonians 1:1; Revelation 2:1; 3:1; many others.) So we have, in each graphical location or in each city, one ch, one unified body of believers are known by the world as stians. They are unified in that they the same Lord and are in the same true church. Later on in church ory these believers will begin ting up into various kinds of ches; but at this time, every stian in Ephesus was a member of the church at Ephesus.

Yet we have something else in Scripture for it speaks of the house where many were gathered praying (Acts 12:12); the house of Lydia where the brethren were gathered (Acts 16:40); the church in the house of Aquila and Priscilla (1 Corinthians 16:19); and the church in the house of Philemon or maybe Archippus or Apphia (Philemon 1, 2).

So we have a large unified body of believers which make up the church in a certain city or area, but we also have smaller groups of Christians which meet in private homes.

Students of the Bible are not quite sure what was the actual situation in the Early Church as to where they met and exactly what they did at their meetings. But it seems to me that the above passages of Scripture give us a hint at how the Early Church experienced community or fellowship in the local body. Let me describe to you the impression I get from the Scripture and you can judge for yourself how correct you think it is.

I think each Christian in a city or similar geographical area was a member of the true church of Jesus Christ in that city which included all born-again believers. These Christians met together in large groups in whatever facility they could find: perhaps a rented public meeting hall or maybe just beside the river. (We have no indication they owned buildings in those days.) They would meet together regularly, perhaps once a week, to hear their pastor preach the Word, or maybe just to fellowship and get to know one another better. Of course when some well-known missionary or evangelist like Paul would come to town, they would meet to receive his teaching.

But this is only part of the picture. I think the early Christians also met together in smaller groups in their private homes over town. The Christians on Chariot Street might meet together in Mary's home two or three or maybe more times each week; and, the Christians on the north end of town would meet in John's home. These groups of Christians who lived in the same neighborhood met together in private homes, and I think this is where we would have found much of the sharing, exhortation, comforting, and healing of psychological and spiritual needs.

On Sunday morning all the Christians in the city would meet together for teaching and fellowship and sharing of needs and information that concerned the ministry to the whole city. But during the week the sharing, getting to know one another, and discussion and teaching of the Bible were much more intimate and personal.

This picture of the Early Church may be wrong or it may be right. I am not suggesting we stop doing everything we now do and begin doing what we think the first Christians did. I do think that those of us who see a need for more community life, more fellowship on a personal basis in our churches, need to seek God's leadership for direction.

Let's consider how small groups might meet this need. Studies have shown that involvement or what we are calling community decreases with the increased number of people in a group. With 10 people you have much personal interaction. Each member at least has the chance to feel important and to contribute meaningfully.

With 30 people the relations between members get less personal. More emphasis is placed on four or five members who do much of the work with the other members now sitting back and letting them.

In a group of 100 people personal relations suffer. I think a Christian who attends the 11 o'clock worship service, which is usually the largest service of the church, skips Sunday school, Sunday night service, and prayer meeting does miss much of the warm personal fellowship God wants us to have.

Of course with groups of 250 or more about all anyone can do is sit while others perform. With this size group a new person may come in and not even be noticed.

How big should a small group be? Jesus suggests that two is enough (Matthew 18:19, 20). When you get past 12 some are just going to stop talking and listen. I have heard someone suggest that in light of references in the Bible to house churches, a good number for a small group is the number of persons who can comfortably sit in a living room.

Next week we will get to the meat of the matter and consider what a small group might do, whether it be a Sunday school class or a not too well attended prayer service.

(Continued Next Issue)

THE BACKGROUND OF ARMINIANISM IN THE REFORMED TRADITION

(Part Two)

by
Dr. Michael Pelt
Mount Olive, North Carolina

ONE of the characteristic phrases used to distinguish Free Will Baptists from most other Baptist denominations is to designate them as Arminian Baptists. There are still many, however, who do not know the meaning of the term "Arminian," how it originated, or how it has been used since its origin.

This term was first used in the early 17th century to describe the views of a Dutch Reformed theologian, Jacobus Arminius (1560-1609), whose studies led him to doubt the Calvinistic doctrine of predestination, one of the cornerstones of the theological system developed by John Calvin, the celebrated Genevan Reformer. In his efforts to refute the defenders of this doctrine, Arminius became the center of a controversy in Holland that led to his facing charges of Pelagianism and Socinianism, both regarded as dangerous heresies by Protestants and Catholics alike. Arminius not only succeeded in clearing himself of such charges but was subsequently given a theological appointment at the University of Leyden. There his teachings and writings drew widespread support as well as strong opposition. After his death some of his followers drew up a statement of Arminian teaching known as the Remonstrance. Under five headings this statement sets forth in positive form the leading Arminian doctrines of salvation. We can summarize the position of the Remonstrants, as these followers of Arminius were called, by saying that (1) they rejected the Calvinist doctrine of absolute predestination in favor of divine foreknowledge; (2) they asserted that Christ died for all men, not simply the elect, though none but believers receive the benefits of his death; (3) they agreed with the Calvinist view in denying that men can do anything good apart from divine grace; (4) they taught that divine grace may be resisted; and, (5) they raised the question as to whether men may fall from a state of grace.

When these views were made public, they produced a storm of controversy in the Dutch Reformed Church and soon the dispute became involved in the politics of the nation. In the struggle that followed one leading supporter of the Remonstrants was beheaded and others were imprisoned. Meanwhile a national synod was convened at Dort in 1618-19, in which representatives of the Dutch and other Reformed churches condemned Arminianism and adopted a decided Calvinistic position. The council approved five sets of articles which asserted unconditional election, a limited atonement, the total depravity of man, the irresistibility of grace, and the final perseverance of the saints.

The English Separatist congregation that was later to become the first English Baptist church was confronted by Arminian views during their exile in Amsterdam, Holland. Their pastor, the brilliant but eccentric John Smyth, abandoned the Calvinist views of other English Separatists and persuaded members of his congregation to adopt certain Arminian doctrines, as may be seen from a declaration which he presented to Dutch Mennonites of Amsterdam. In Article 2 of this "Short Confession of Faith" Symth declared: ". . . God has created and redeemed the human race to His own image, and has ordained all men (no one being reprobated) to life." To this is added in Article 8, ". . . the grace of God, through the finished redemption of Christ, was to be prepared and offered to all without distinction . . ." And in Article 9, ". men, of the grace of God through redemption of Christ, are able . . . repent, to believe, to turn to God, and attain to eternal life; so on the ot hand, they are able themselves to re the Holy Spirit, to depart from God, a to perish for ever."[1]

As a result of contacts in Holland th members of Smyth's congregation v returned to England under the leaders of Thomas Helwys and John Murton establish the first Baptist church English soil held Arminian views a were later known as General Baptists name which derived from their belief t the Atonement of Christ was for all m and not limited to the elect.

In 1611, before their return England, Thomas Helwys published Declaration of Faith of English Peo Remaining at Amsterdam in Holland," confession of faith put forth in the na of his church.[2] In it he asserted t Adam's sin was imputed unto all m that in his fallen state man has disposition unto evil and no disposition will unto any good, and that man m receive grace or reject it. "Election a reprobation," he added, "rests upon response of men to Christ—believ shall be saved and unbelievers shall damned, for God would have all men be saved; nor is He the author of a man's condemnation." Helwys sta that men are justified only by righteousness of Christ, received faith; nevertheless, they may fall aw from God's grace and should presume that they will always have gra unless they continue to the end.

Although this confession prepared Helwys is directed against certain vie of the Mennonites with whom Smyth a a faction of his congregation w seeking affiliation, its agreement w Arminian doctrines is clearly evide This is all the more significant in light the fact that this document may righ be called the first English Bap Confession of Faith.

General Baptist churches located the Midland counties (north of Lond issued a confession of faith in 16 which is entitled "The Faith and Pract of Thirty Congregations, Gathe According to the Primitive Pattern." importance is to be seen in the fact tha is the first General Baptist statem representing the views of more than o church. Seven Particular Bapt

hurches in the vicinity of London had issued a confession in 1644. This was a period of much confusion when Baptists felt the need to clarify and defend their views which were under attack from both the Church of England as well as from groups like the Quakers and Seekers. The confession of 1651 is only mildly Arminian, affirming in Article 17 "That Jesus Christ through (or by) the grace of God suffered death for all mankind, or every man; Hebrews 2:9." There is no denial of predestination; on the other hand, there is much emphasis on the divine initiative in the salvation of those who believe.

The most important of the confessions of the 17th century prepared by General Baptists was presented to King Charles II in 1660, at the time of his restoration to the English throne. By now General Baptists had sufficiently clarified their theological position that they were able to state it for the benefit of English royalty in hopes of allaying the fears and prejudices against Baptists and other Non-Conformists that had arisen during the revolution against Charles I during the 1640's.

In the Confession of 1660, General Baptists declared in Article VI "That God is not willing that any should perish but that all should come to repentance, 2 Peter 3:9 . . . So that no man shall eternally suffer in Hell . . . for want of a Christ that died for them, . . . Unbelief therefore being the cause why the just and righteous God will condemn the children of men, it follows against all contradiction that all men at one time or other are put into such a capacity as that (though the grace of God) they may be eternally saved, . . ." This Confession was recognized as the standard as early as 1663 when it was adopted by the General Assembly of General Baptists with slight revisions. In 1678, Thomas Grantham edited it, adding explanatory supplements, and this edition was approved by the General Assembly in 1691. A further revision was made by Joseph Hooke, messenger in Lincolnshire, at the request of the General Assembly. It was approved by the assembly several times in the early years of the eighteenth century and was afterwards used in colonial America.[3]

It is among these English General Baptists that the origins of the Free Will Baptist Church are to be found. Their standard Confession of 1660 with its Arminian articles was used by General Baptists who came to America and settled in Carolina. This same Confession, in its revised form, became the doctrinal standard of Original Free Will Baptists in the early 19th century.

Meanwhile Arminian views gained acceptance in certain circles of the Church of England in the 17th century. William Laud, who was appointed archbishop of Canterbury under Charles I, was a vigorous opponent of Calvinism and of the growing influence of the Puritan movement in England. His high-handed manner in dealing with Puritan-minded clergy won him many enemies and caused thousands of Puritans to leave England for settlement in New England. In order to curb the Calvinist interpretations of the Thirty-Nine Articles of the Church of England, Charles I, on the advice of Laud, caused a declaration to be prefixed to these articles which stated that no man shall "put his own sense" on any article, "but shall take it in the literal and grammatical sense."[4] The departure of many Puritans for the new world during the reign of Charles I and the failure of Parliament and the clergy to make permanent changes in the Anglican Church during the turbulent period from 1640 to 1660, resulted in the Anglican Church favoring a milder form of Calvinist theology than those churches which adopted the Westminister Confession or a slight revision of this Reformed Confession, such as was adopted by the Congregationalists of New England, the Presbyterians of Scotland and America, and the Particular Baptists in both England and the American colonies.

In the 18th century, John Wesley was one of the most ardent defenders of Arminian tenets. Because his views differed from those of the Calvinist, George Whitfield, there was a heated exchange of letters between them in 1740-41, centering on the Calvinist-Arminian controversy. They later decided not to make the issue a test of fellowship, but neither of them would abandon his position. In his sermon on "Free Grace," preached at Bristol in 1739, Wesley offers a clear and convincing statement that divine grace is made available for all, while arguing that the doctrine of predestination is not a doctrine of God, for it makes preaching to save souls void, tends to destroy holiness, and tends to destroy the happiness of Christianity.[5]

It should be pointed out that Wesley's Arminian views were not based on an optimism about human nature. The same may be said for other Arminians who belong to the tradition of Evangelical Protestantism. Wesley shared with others of his day a belief in original sin and in man's inability to gain righteousness through works with the aim of pleasing God. He was as insistent as the Calvinists that salvation is a divine work and that men can do nothing to become worthy of God's grace. His belief in the general atonement, like other Arminians before him, was grounded in his conviction concerning the boundless grace of God, not in any belief that man is capable in himself of doing what God requires of him.

While the names of John Wesley and George Whitfield are associated with the Evangelical Awakening in the 18th century in England and America, this same period witnessed the impact of the "Enlightenment" or "Age of Reason" on the churches. In England and in Eastern Massachusetts a few able men began to attack certain orthodox doctrines, including Calvinist views, such as predestination, limited atonement, and original sin. Even the doctrine of the Trinity came under attack and Unitarian views were advocated in some circles. The simplicity of Christian faith was emphasized and morality was considered the chief end of religion. Man's freedom and goodness were posited, along with a greater optimism about human destiny and progress toward a better world.

Not all of these ideas were represented by a single individual. There was a wide spectrum of beliefs, ranging from the most liberal to what was considered moderate orthodoxy. Even Jonathan Edwards, a leader of the "Awakening" in New England, made extensive use of rational premises in his defense of orthodox Calvinism against such authors as John Taylor of Norwich, England. On the other hand, Taylor, a Unitarian, appealed to Scripture in support of his arguments against the doctrine of original sin. Churchmen of all persuasions recognized the authority of the Scriptures and buttressed their arguments with citations from both the Old and New Testaments.

Since Calvinism was the prevailing

(Continued on Page 6)

(Continued on Page 6)

theology in the American colonies, any departure from it was likely to be termed "Arminianism." Those who sought to modify the traditional doctrines of total depravity, limited atonement, and unconditional election, or who attached significance to man's role in his salvation were likely to be lumped together and branded as "Arminian" by the orthodox. Thus, one of the most common uses of this term in 18th century New England was in reference to the proponents of "reasonable Christianity," men representing different shades of theological opinion who applied the categories of reason to the interpretation of the Scriptures. On the other hand, some of those who were called Arminians were simply evangelical Christians who rejected certain Calvinist doctrines, such as limited atonement. To this group belonged the early Methodists, the General Baptists, and the Free Will Baptists.

When men like Jonathan Edwards and others before him in the Reformed tradition urged that man does not have free will, they were opposing the view that man can will any good thing. They were especially concerned to deny that man was capable of an active part in his salvation. Even the idea that man could turn to God apart from God's enabling grace was abhorrent to them. Such a view seemed consistent with their doctrines of unconditional election, man's total depravity, and limited atonement. Many Arminians, such as Wesley, also shared the view that men cannot come to God apart from God's prevenient grace; yet, they believed that Christ died for all and that all who hear the gospel may be saved. Their Arminian views are thus linked not to an optimism about man's ability to do what God required and thereby be justified, but to the abundance of divine grace which is sufficient for all men to be saved.

In a pamphlet entitled, "What Is an Arminian?" Wesley noted the bad connotation which this name had received among many churchmen of his day. Listing the errors with which those usually termed "Arminians" were charged by their opponents, he pleaded "Not guilty" to the allegation that Arminians deny original sin and justification by faith. He acknowledged as true the allegations that Arminians deny absolute predestination and irresistible grace and affirm that a believer may fall from grace.[6] Wesley's method of describing an Arminian was to distinguish him from a Calvinist; however, he appealed to his followers not to use the word **Calvinist** as a term of reproach and likewise called upon Calvinist spokesmen not to use the word **Arminian** in this manner.[7]

[1]W. L. Lumpkin, **Baptist Confessions of Faith**, Philadelphia: Judson Press, 1956, pp. 100, 101.

[2]Ibid., pp. 117-123.

[3]Ibid., p. 223.

[4]Quoted in Williston Walker, **A History of the Christian Church**, 1st ed., New York: Charles Scribner's Sons, 1950, p. 468.

[5]For the text of this sermon see Virgilius Ferm, ed., **Classics of Protestantism**, New York: Philosophical Library, 1959, pp. 166-179.

[6]Harry Emerson Fosdick, **Great Voices of the Reformation**, New York: Random House, Inc., 1952, pp. 514-517.

[7]Ibid., p. 517.

(Continued Next Issue)

IN PATHS OF SERVICE

by Hazel Casey
Goldsboro, North Carolina

As I stand amid the pressing duties and obligations that claim my time and energy in the physical realm, I am reminded of the things that I should be doing in the spiritual realm also.

As a born-again believer and a faithful Free Will Baptist, I would like to give some thought just now to the question—"Am I doing all I can to further the cause of Christ in my home, community, on my job, and wherever I am?"

As Christians we believe fully in God's infinite love. We love, yet, do we put this love into action in our daily living?

Are we channeling our love to the lonely, sick, shut-ins, retarded, poor, widows, alcoholics, and those in prison? Some of us can find all kinds of excuses for not serving in these paths of service. Some might say, "I am too involved with the total church program to go out into the world and help to comfort the broken-hearted, to help bring some kind of joy into the hearts and lives of those who have been forgotten in this mad race to conquer, and to succeed in the world that we are living in each day."

Yes, we teach a Sunday school class, and we serve on a committee in the auxiliary, or as a deacon, or superintendent of the Sunday sch Also, we are serving as a choir mem or as the secretary in our class. We for the total church program, and push missions, the Children's Ho superannuation, Cragmont, and college. Yet, we say that we ca become too involved in the outreac our community—to love the unlovable accept the unacceptable, or to show love of God and the acceptance of pe as He would have us do.

Let us go back to the life of our L and examine it more closely for a minutes. We find that His whole life dedicated to teaching these princi and to the practicing of them daily. Th why can't we, who profess to following the Master, show more and concern for our fellowman in daily walk of life?

Thousands of people are lying hospital beds, on beds in nurs homes, and in rest homes. They waiting for that one moment when we take the time to go and visit and say am interested in you," and to leav glimpse of hope and a seed of faith help to conquer the despair in the hur heart. Will you take a few minutes few hours to help change the outloo these people who live in a "forgott world?

Our jails are full of people who h gotten on the wrong path and need h and guidance to get headed in the r direction if they are to succeed in rehabilitation of their lives. Do you re care about them? The alcoholic who l in the next block needs someone cares to help him fight the battle tow kicking the habit and total abstiner The young people in your commu need help and guidance to give up dr and to find new interest in life if they to walk down the pathway to a normal again. Are you willing to help? Are afraid to become involved? Their cries help may be heard above the roar of cars on a city street, or the sound of music. They are calling out to us, Christians, to help them. Do you h them?

Is the price too high to pay to h these? Yes, it will cost something—your time, your conce your interest, your prayers, and may a little of the money that God has bles you with. You know, it cost our Lor serve others—**it cost Him His life!** H

ve iven anything, when we think about rh He gave?

ay we take an inventory of our lives od y and see wherein we fail to follow in he Master's footsteps in these paths of ice.

d help us that we, as Christians, na fully awake to the potential talents ha ie within us, and begin to do the work that He has left for us to do. I fully believe that God is the answer to all our problems; and the sooner that we, as Christians, begin to believe this and begin to exercise the privilege of serving Him in all areas of our lives, the sooner we will see some results from our efforts. Then we will be anxious to go even deeper with Him into the paths of service that He would have us to go.

INFORMATION FOR 1977 YEARBOOK

the event some church clerks failed to eceive the following letter and form to be completed, please fill in the in- formation requested, clip, and mail the for to the Press. (This applies only to thse who did not receive the form by ma.)

Dea Church Clerk:

ince publishing the YEARBOOK FOR ORIGINAL FREE WILL BAPTISTS OF NORTH CAROLINA for the first time in 196, we are eager to have the 1977 Yearbook processed as soon as possible aft the last conference convenes. Therefore, we are requesting that our churches furnish the information for the "Church Directory" section of the Yearbook now, so that we can assemble an have this information ready.

Will you please fill in the requested information as completely as possible, or pass it on to the proper person who can furnish the information? It is **important** that we receive this information immediately.

The information on "location" should include the post office address (route and city), direction and distance (north, south, east, or west), highway or county road number, and the county.

Example: Route 1, Ayden; 4 miles south of Ayden, on county road 1000, Pitt County.

For churches located in town, the address of the church will be sufficient.

Your cooperation in furnishing this information is greatly appreciated.

Respectfully,
Walter Reynolds
Manager

REPORT FOR YEAR ENDING JUNE 30, 1976

Name of Church _____ Conference _____

Location _____

_____

Pastor's Name _____ Phone _____

Address _____ Zip _____

Clerk's Name _____ Phone _____

Address _____ Zip _____

Treasurer's Name _____ Phone _____

Address _____ Zip _____

S. S. Superintendent's Name _____ Phone _____

Address _____ Zip _____

F.W.L. Director's Name _____ Phone _____

Address _____ Zip _____

W.M.A. President's Name _____ Phone _____

Address _____ Zip _____

Layman's League President's Name _____ Phone _____

Address _____ Zip _____

Others _____ Phone _____

Address _____ Zip _____

SHE WALKS IN A SHADOW

by
Danny H. Blackman
Benson, North Carolina

ALMOST everyone has heard the old saying, "Behind every good man there is a woman." Have you ever stopped to consider the implications of that saying? Think of two people walking on a bright sunny day, one behind the other. The one in front casts a shadow in which the other person must walk. Would you, for a few moments, venture to walk in the steps of the woman who "walks in a shadow"?

First, she walks with measured steps. Many people tend to cast a mold of what they think her life should be like—the clothes she should wear, the type of friends she should have, and the very manner in which she should walk in that shadow. When men and women marry their lives begin to become interwoven. That the husband's life necessitates conformity on the part of the wife is a fact of life. But to what degree must she conform? And to what must she conform?

Women have played major roles in such areas of life as the home, government, religion, community improvement, art, literature, and education. She who walks in a shadow can do so while maintaining the Christian tradition of womanhood. Yet, at the same time she can and should be creative, inspirational, intelligent, and uniquely her own self.

Second, she walks in a shadow as a person. Since our Lord created this world and the people in it, humanity has always expressed certain fundamental needs. These form the basis of a "universal culture pattern" and deserve to be enumerated.

1. The need to make a living.
2. The need for law and order.
3. The need for social organization.
4. The need for knowledge and learning.
5. The need for self-expression.
6. The need for religious expression.[1]

Wives are people, with very human needs, who deserve to express their need for self-expression. Self-expression need not violate the principles of human

(Continued on Page 16)

Auxiliaries IN Action

STONY HILL WA HONORS MEMBER



On Sunday, July 4, the Woman's Auxiliary of Stony Hill Free Will Baptist Church, Route 2, Middlesex, honored one of its members, Marie Strickland, with a life membership award pin and certificate.

Marie, who is very special to everyone that knows her, is a member of Stony Hill church. She is a person who loves the church, the auxiliary, children, and her Lord. She has always been willing to help wherever needed and has always been very special with teaching children and earning their respect.

Respectfully submitted,
Hilda Thorne

MARSH SWAMP WA PRESENTS LIFE MEMBERSHIP AWARD

Mrs. Elsie B. Hunt of the Marsh Swamp Free Will Baptist Church, Rock Ridge, was honored during the morning worship service Sunday, July 25, by the woman's auxiliary. She was presented by the auxiliary the life membership award pin and certificate, also a corsage in the auxiliary colors.

The president of the auxiliary, Virginia

NORTH CAROLINA FREE WILL BAPTIST WOMAN'S AUXILIARY CONVENTION

Treasurer's Report, End of First Quarter, July 31, 1976

Balance in Bank, April 30, 1976			$ 3,828.
Receipts			
General Fund:			
Contributions	$ 86.72		
Life Award Fees	25.00		
Promotion (CSF)	70.94		
Registration Fees	505.00		
Interest	25.29		
Per Capita Dues	57.00	769.95	
Denominational Enterprises		6,484.13	
Total Receipts			7,254.
Total for Which to Account			11,082.
Disbursements			
Convention Allocations and Expenses		$ 546.15	
Denominational Enterprises		6,484.13	
Total Disbursed			7,030.
Balance in Bank, July 31, 1976			$ 4,052.

Summary of Bank Account Balances

General Fund	$ 3,544.9
Interest	507.3
Total	$ 4,052.2
Branch Banking and Trust Co. (Checking)	$ 1,044.9
Atlantic Savings and Loan Association	3,007.3
Total	$ 4,052.

Denominational Enterprises Report

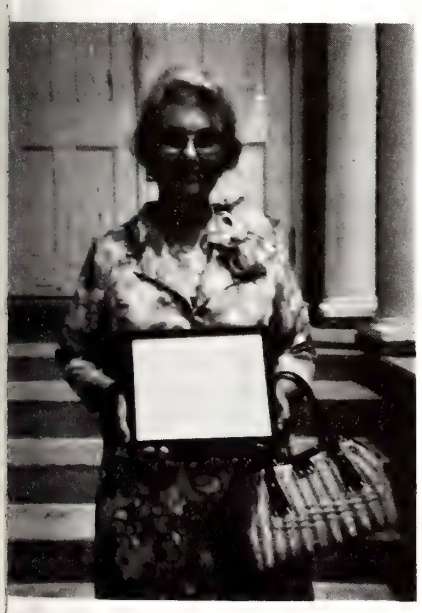
	Itemize	Received	Disbursed
Missions:	$	$ 993.03	$ 993.0
Church Extension (Home Missions)		126.92	126.9
Foreign (General)			
Designated:			
Mexico	165.00		
Wayne King	10.00		
Mattie Link	25.00		
Bibles for India	18.65	218.65	218.6
State Project (Equally Divided Among Mrs. Link, Mrs. Timmons, and Mrs. King)	704.61		
The Fred Bakers	125.00	829.61	829.6

Central Conference Missions		10.55	10.55
Mount Olive College:			
General Fund	46.47		
Alice Lupton Scholarship	45.00		
State Project (Lights)	592.23		
Eagles Nest	19.25		
Books	20.00	722.95	722.95
Free Will Baptist Children's Home:			
General Fund	258.42		
Clothing	237.50		
State Project (Recreation Equipment)	715.82		
Allowance	65.00		
Adopted Child	110.00		
Food for State Convention	135.00	1,521.74	1,521.74
Superannuation:			
General Fund	269.98		
Ministers and Widows Adopted	3.00	272.98	272.98
Cragmont Assembly:			
General Fund	58.25		
Building Fund	441.28	499.53	499.53
Retirement Homes, Inc.		229.71	229.71
Alma Phillips Loan Fund		10.00	10.00
Chip Vandemere		235.00	235.00
Debie Sasser		25.00	25.00
TSend a Child to Cragmont		50.00	50.00
LI Membership Fees (Mount Olive College)		100.00	100.00
Christian Service Fund:			
Missions	141.88		
Mount Olive College	141.88		
Children's Home	106.41		
Cragmont Assembly, Inc.	106.41		
Retirement Homes, Inc.	70.94		
Superannuation	70.94	638.46	638.46
Totals		$6,484.13	$6,484.13

*10 percent retained for promotional (see receipts $70.94).

Respectfully submitted,
Mrs. Raymond T. Sasser, Treasurer

Bunn, made the following remarks of rs. Hunt's service to the auxiliary, the urch, the community, Mount Olive llege, and the Children's Home:



''It has been a blessing and an inspiration to all of us to have known and worked with Mrs. Hunt. Her love of God shines in her life each day. Her mother and father were loyal and devoted members of Marsh Swamp church. Their love and faith in God are deeply rooted here.

''Mrs. Hunt became a member of the Marsh Swamp Woman's Auxiliary when she was a young girl. At that time the auxiliary was called Marsh Swamp Ladies Aid. During the years of her membership she has held many offices in the auxiliary; to name a few, study course chairman, vice-president, nominating committee chairman, benevolence chairman, missions chairman, and for many years, secretary-treasurer.

''She has always been a faithful Bible school teacher and worker. She always fills her car with children and is sure that they are happy and get home safely. She teaches them that God loves everyone and sent His Son to die for us that we might be forgiven of our sins.

''As a mother, Mrs. Hunt taught the Bible to her two children and has seen the promise of the Scriptures: 'Train up a child in the way he should go: and when he is old, he will not depart from it' (Proverbs 22:6). Her concern is always for others. When sickness occurs, she sends food and prays for healing. When a family loses a loved one, her kind words, her visits, and her concern helps lift the burden of grief so much. She serves the Lord by thinking of the needs of others in the church, the community, and the Children's Home. Her love for God and her love for others bring her happiness.

''Mrs. Hunt serves the Lord with gladness in the church in many positions, both great and small, with the same loyalty, concern, love, devotion, understanding, kindness, and patience. She is always willing to do whatever she can for the denomination and its missionaries. Her kindness is outstanding because it is shown through her contact with everyone she meets.''

Mrs. Ann Liles, vice-president of the auxiliary, pinned the corsage on Mrs. Hunt; and Mrs. Helen Boykin, secretary, pinned the life membership pin on her. All members of the auxiliary present gathered around Mrs. Hunt as the president presented the life membership certificate to her and read the following:

''Mrs. Elsie, in presenting this award to you we wish to express our love, our gratitude, our appreciation, and most of all our joy in knowing you. We thank the Lord for your life and for the wonderful service you have rendered to our auxiliary. Truly you are a blessing to each of us.

''We wish for you, Mrs. Elsie, many more years in the Lord's service here at Marsh Swamp church and the woman's auxiliary.''

The president then gave the prayer thought, after which Miss Cathy Howard sang one of Mrs. Hunt's favorite hymns, ''Fairest Lord Jesus.''

NEWS & NOTES

Albemarle Union, Sunday School And League Conventions

The Albemarle Union Meeting and Sunday School Convention will convene Saturday, August 28, with the Cape Colony Free Will Baptist Mission at Edenton. The Albemarle League Convention will meet Saturday evening, August 28, with the Mount Zion Free Will Baptist Church at Roper. The program for each is as follows:

Union Meeting
Saturday Morning

10:00—Devotions, the Rev. Robert May
10:10—Welcome, Mr. J. C. Freeman
—Response, the Rev. John Melancon
10:15—Moderator's Address, the Rev. Charles Overton
10:20—Roll Call of Ministers
—Recognition of Visiting Ministers
—Roll Call of Churches
10:45—Offering for Denominational Enterprises
—Announcements
11:04—Business Session:
Report of Children's Home, via Literature
Report of Mount Olive College, via Literature
Report of Missions, via Literature
Report of Press Foundation, via Literature
Report of Cragmont Assembly, via Literature
Reading of Minutes of Last Union
Report of Treasurer
Other Business
Announcement of Next Union
Minutes Read and Approved
11:35—Morning Worship:
—Hymn
—Special Music, Host Mission
—Message, the Rev. Johnnie Sexton
12:30—Benediction
—Adjournment and Lunch

Sunday School Convention
Saturday Afternoon

1:45—Devotions, the Rev. L. E. Ambrose
1:55—Welcome, Mr. Oscar Goodman, Host Superintendent
—Response, the Rev. Marvin Waters
2:00—President's Message, Mrs. Francis Spruill
2:05—Enrollment of Ministers
—Recognition of Visiting Ministers
—Roll Call of Churches and Delegates
—Bringing Reports and Receiving Blanks
—Announcements
—Offering for Children's Home
—Offertory Prayer
2:10—Suggestions and Information for the Betterment of Sunday Schools
2:30—Business Session:
Minutes of Last Convention Read
Treasurer's Report
New Business
Reports of Literature and Denominational Enterprises
Minutes Read and Approved
3:00—Afternoon Worship:
—Special Music, Host Sunday School
3:10—Benediction and Adjournment

League Convention
Saturday Evening

7:30—Devotions, Miss Kimberley Oliver
7:40—President's Message, Mr. Loyd Jones Jr.
—Appointment of Digest Committee
—Offering
—Roll Call of Leagues
—Sword Drill
—Hymn
—Recognition of Ministers
—Announcements
—Special Music, Host League
—League Program
—Minutes of Last Convention
—Business Period
—Report of Digest Committee
—Awarding of Banners a Picture
—Treasurer's Report
9:00—Adjournment
Pianist, Mr. Craig Oliver

Dilda's Grove to Host Fourth Central Union

The Fourth Union Meeting of t Central Conference will be hosted by t Dilda's Grove Free Will Baptist Churc Route 1, Fountain, Sunday, August 2 The program is as follows:

Morning Session

10:00—Sunday School
11:00—Hymn, "Stand Up, Stand Up f Jesus"
—Welcome, William Harris
—Response, Woodrow Wooten
11:15—President's Remarks
—Mount Olive College News
—Greetings for the Children Home
—Missions Report
11:30—Special Music, Aspen Gro Church
—Sermon, the Rev. Luther Bisse
—Appointment of Committees
12:15—Lunch

Afternoon Session

1:15—Hymn, "Heavenly Sunlight"
—Devotions, Tim Wooten
—Special Music, Friendsh Church
—Business Period
—Program, Local Church
2:15—Adjournment

Cape Fear Union Meets With Johnston Union Church

The Union Meeting of the Cape Fe Conference will convene with t Johnston Union Free Will Baptist Churc Route 1, Clayton, Saturday, August 2 The moderator, the Rev. C. M. Coat will be presiding. Special music will b rendered by the host church with t church pianist playing for the unio There will only be a morning sessio The program is as follows:

10:00—Hymn, Congregation
—Devotions, the Rev. Gene Britt
—Welcome, Mrs. Ruth Warrick,

—Response, J. C. Blinson
1:20—Enrollment of Officers and Ministers
—Recognition of Visitors
—Reading Minutes of Last Union
—Appointment of Committees
—Roll Call of Churches
—Report of Denominational Enterprises
—Miscellaneous Business
.15—Hymn, Congregation
—Special Music, Host Church
—Offering and Offertory prayer
—Message, the Rev. Leonard Woodall
2:00—Report of Treasurer
—Unfinished Business
—Benediction and Adjournment
—Lunch and Christian Fellowship

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ving Waters Church
nnounces Fall Revival



The Living Waters Free Will Baptist hurch near Pikeville announces revival ervices for the week of August 0—September 3, with the Rev. eWayne Eakes, pastor of the Little Rock ree Will Baptist Church of Lucama, as ie guest evangelist. Services will begin ach evening at 7:30 with the pastor, the ev. Larry Barbour, assisting Mr. Eakes. here will be special singing nightly and nursery will be provided.

The pastor and the church membership extend a cordial invitation to veryone to attend these services.

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irst Western Union to
onvene with Pleasant Hill

The following is the program of the First Union Meeting of the Western Conference which is to be held with the Pleasant Hill Free Will Baptist Church, Wayne County, Saturday morning, August 28. The Rev. William Dale is moderator and the Rev. C. F. Bowen clerk.

10:00—Devotional, Noble Crumpler
10:15—Welcome Address, Host Pastor
—Response, Lloyd Hargis
10:20—Business Session
11:00—News from Denominational Enterprises
11:20—Reports of Committees
11:30—Morning Worship:
Congregational Singing and Special Music
Offering for the Children's Home
Sermon, Rudy Owens; Alternate, DeWayne Eakes
12:30—Adjournment and Lunch

The following action taken regarding absentee ministers was made on November 29, 1970, and is as follows: ''Motion that the names of absentees who have been away over four quarters be dropped from the roll. The clerk was asked to send letters to these persons showing that by future attendance their names could be placed back on roll.''

New Pews and Carpet
For Mt. Zion Church

Through the efforts of everyone at Mount Zion Free Will Baptist Church, Wilson County, a worthwhile project has recently been completed. Sometime ago the church members decided to purchase new pews and carpet for the church sanctuary. After these had been selected, everyone went to work to help with the project. The nursery class sold doughnuts; the YFA held a car wash; the young adult Sunday school class helped by sponsoring a chicken stew supper; and several ladies of the church cooked meals to serve at different places of employment. Special contributions were also made to help complete this project. Finally the beautiful gold velvet upholstered pews and rust colored carpet were installed.

On the second Sunday in July (July 12) a dedication service was held dedicating the pews and carpet to the Lord. Also dedicated in this service were an altar set given in honor of one of the mothers of the church and a silver flower urn given to the church by two of its members.

This day was also a very special day for the pastor and his wife, the Rev. and Mrs. J. B. Godwin, having completed seven years as pastor of the church. Following the Sunday evening service a reception was held and Mr. and Mrs. Godwin were presented an engraved silver bread tray in appreciation of their seven years of faithful service to the church.

The church reporter states, ''Without God leading us none of this could have been done. Our thanks go out to everyone in the church for the part they had in helping this worthwhile project become a reality.''

Western District Youth
Fellowship Day

The Free Will Baptist Children's Home, Middlesex, will be host to a Western District Youth Fellowship Day, Saturday, August 28. The activities will begin at 3 p. m. with a session of games and fun for everyone. At 6 p. m. a picnic supper will be served on the campus of the Home; followed at 7 p. m. with singing featuring the ''Heaven Bound'' group from Kinston and the ''Vanguard Brothers'' from Mount Olive.

Each family attending is asked to bring enough food for his family and two other persons. Also bring plenty of tea. Cups, plates, napkins, forks, and ice will be furnished.

The success of this event depends on **you**!

Churches and Ministers Available

The Rev. Ralph Moden announces that he is available for revival and evangelistic work. Any church desiring his services may contact him by writing P. O. Box 811, Eagle Pass, Texas 78852.

The Faith Free Will Baptist Church, Bridge Street, Morehead City, is in need of a full-time pastor. Any minister, in good standing with his conference and is interested in serving this church, please contact Mr. Robert Coiley, 107 Noyes Avenue, Morehead City, North Carolina 28557; telephone, 726-2641

the Sunday School LESSON

St. Claire Bible Class

August 29

IN MISSION TOGETHER

Lesson Text: 1 Corinthians 1:10-17; 3:5-9

Memory Verse: John 10:16

I. INTRODUCTION

Over and over again during the public ministry of our Lord the burden of His prayer was that His people might become one. Paul and all who labored with him in the Early Church recognized that unity of aim and of purpose was essential if the church were to perform in a right and acceptable manner the mission assigned to it by its Lord.

The lesson for today deals with some of the divisive elements that were at work in the Early Church, and especially the church at Corinth. We will be able to trace the logic and the biblical authority of the arguments used by Paul to put a stop to those things that serve to break the unity and the fellowship of the church body.

The great need of the church of our day, both the local assembly and the church at large, is to get rid of those things that serve to separate and estrange and cultivate those things which serve to unite and strengthen; for no church or denomination of churches can make full use of its potential until it gets every phase and facet of its power and its strength working together in unison and in harmony.—**The Senior Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. The mission of the church has been hindered through the ages with problems. Some of these problems have come from without because of the society in which the church existed. Other problems have come within the church itself. In this lesson we study some of the problems that have come from within the church.

B. One of the big problems in the Corinthian Church was the dividing into factions over the men who had pastored the church. There is no indication in the Scripture that these ministers caused or abetted this division in any way. This sign of division over preachers is a sign of immaturity. It might have been one of the causes that this little church was without a pastor according to tradition for more than a year.

C. We have in this lesson a new word to describe some Christians —''carnal.'' This word comes from the word meaning body. It is used to describe those Christians who still followed the desires of the body. Paul called these Christians immature and carnal because they were acting as though they were still babes in Christ even though they had had a long time in which to grow.

D. The immature Christian is not always those who have just become Christians. These may be ''babes in Christ''; but this does not mean that they were always immature. The really immature Christians are those who have been saved a long time, but have not grown as they should have. Instead of growing they are ''yellowing'' on the vine, so to speak. What a tragedy!

E. Carnal Christians are immature and act like babies. Babies cannot take care of themselves. Carnal Christians cannot take care of themselves spiritually. Babes cannot take strong food, and Paul says that this is one of the reasons they are carnal. Babes are not able to take care of themselves, they require others to do it, and are not able to assume family responsibilities. How many carnal Christians do we have in our churches today judged by this definition of carnal Christians?

—**The Bible Teacher (F. W. B.)**

III. ADDITIONAL TRUTHS

A. Many congregations are rendered ineffective because of the selfishness and ambition of men to become party leaders. They have invested years in wrangling over inconsequential matters. A stubborn heart has forced many prolong conflict, and cliques have form around men. A convert brought into t fold soon learns that he must line up one side or the other. All this is of Sata and we are walking not according to t truth of the gospel when we engage such conduct. The purpose of o discussion today has been to help us humble ourselves under the mighty ha of God, forgive one another, and jo hands in a service much greater than of us together.

There is no glory to God from a grou of professed believers in Jesus who f out among themselves and cannot agr upon mere temporal policies. We a worthy only when we are willing surrender our way for His.

The weaver ants of South Asia have method of nest-building that is hard believe. A column of them lines up on th edge of a tree leaf, and each ant clings it with its hind legs while reaching f another leaf with its front limbs. Wit teamwork they bring the two leaf edg together. Meanwhile, another team them has lined up in readiness on th underside of the leaf. Each ant is holdin a live larva of his own breed that h proceeds to use as a squeeze-tub source of threads to fasten the two leave together. Successive leaves are wove together in this fashion until a nest ha been completed.

Many God-given tasks cannot b achieved by a Christian working alon God's plan is for all members of th church to work together, supplementin one another according to the abilitie each one can supply.

The modern church functions in i mission of world evangelism throug many agencies—individual Christian working together in a specialized wa Evangelistic associations, campu ministries, Bible colleges, missiona associations, publishing companie benevolent agencies, and others a instruments of the church to help it fulf Christ's commission to ''Go . . . into a the world, and preach the gospel to eve creature'' (Mark 16:15).

Each association supplies somethin to the total that the others do not. A must cooperate and receive the suppo of all others. Only as the members of th church work together will the gosp prevail in this world of wicke ness.—**Standard Lesson Commentary**

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: Could you please point out some Scriptures to make clear to my friends and me that Christ is to reign in a kingdom on this earth?

Answer: I can give those that satisfy me; that is, in a fact set forth in the Bible. "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jeremiah 23:5, 6); ". . . the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one" (Zechariah 14:9); ". . . behold, thou shalt conceive in thy womb, and bring forth a son,. and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:31-33); "That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:30). (Read Revelation 20:4-10.)

Jesus taught His followers to pray "Thy kingdom come. Thy will be done in earth, as it is in heaven. . . . And lead us not into temptation, but deliver us from evil; For thine is the kingdom, and the power, and the glory. for ever. Amen" (Matthew 6:10, 13). The requests of the petition will be fulfilled when He reigns as it is declared of Him to do in these verses quoted above.

". . . and they lived and reigned with Christ a thousand years" (Revelation 20:4). In this the 20th chapter of Revelation is the only place that I know in the Bible which gives one thousand years as being the exact time Jesus Christ our Lord, and the Jews' Messiah, will reign on this earth. It appears to teach that the reign on this present earth will cease then. Those who stand the test, even though they are not tempted during the millennium, are to be severely tested in that short period that Satan is loosed from the bottomless pit for that purpose. ". . . the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Revelation 20:5-10).

Fire from heaven destroys those who are deceived by Satan and his co-workers and the co-workers themselves with them. Satan himself is judged and with him all who have not been identified with Jesus Christ through the new birth. (See John 3:3-5, 36, 14-17; Romans 10:9-11; John 1:12; 7:17.) "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

The righteous, including the church, are caught up to be with Jesus in the air during what I understand to be a seven-year period where Christ judges everyone and gives rewards to each saint according to his faithfulness. This is called the judgment seat of Christ. And then there is to take place at sometime in this seven-year period of time in the air, the Marriage Supper of the Lamb.

We are not only set forth in the Bible as separate individual members of the spiritual body of Christ, but also as the bride of Christ, now more correctly stated as the espoused of Christ—the bride in waiting or betrothed. When the wedding takes place we will be to Christ what the Virgin Mary was to Joseph when he had obeyed the Holy Spirit who told him to take his wife to his home. He was only betrothed to her when she learned she was pregnant of the Holy Ghost (found to be with child). But when God spoke to him (Joseph), instructing him of the reason for her pregnancy, he obeyed the Spirit and took her to his own home.

Jesus meets us in the air when those of the righteous dead have been resurrected, and we that remain alive in these bodies are changed and all of us caught up together. Those from the West and those from the East will be in the presence of our fathers in faith —Abraham, Isaac, and Jacob.

We, the church, will sit with Him on His throne as He, Jesus, now sits with God the Father on His. When it comes to the church we are asked, "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" (1 Corinthians 6:2, 3). We sit with Christ if we are the overcomers. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Revelation 3:21).

The 1000-year reign of Christ on the earth is by some referred to as the millennium. Many of us who are evangelicals think of ourselves as being premillennialist, because we believe that Jesus Christ will come before the millennium—before the thousand years of peace. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea" (Isaiah 11:9). (Read and compare the whole 11th chapter of Isaiah with Revelation 20:4-10.)

(Continued Next Issue)

Family Devotions

SUNDAY, AUGUST 22
Scripture Reading—Matthew 25:34-36

DEADLY WEAPON

An old Christian man moved into a community where lived a notoriously disagreeable and contentious neighbor. When informed of the character of his neighbor the old man answered, "If he disturbs me, I will kill him."

His statement reached the ears of the villainous neighbor who in various ways tormented the new settler. But every offense was met with kindness until at last the contentious neighbor was overwhelmed. "I was told that he would kill me, but I did not know he would do it this way."—William P. King

PRAYER THOUGHT

Jesus said, "It is more blessed to give than to receive." Probably one of the best ways to conquer someone is through kindness.

MONDAY, AUGUST 23
Scripture Reading—1 Chronicles 16:27

GET A TRANSFER

If you are on the Gloomy Line,
Get a transfer.
If you're inclined to fret and pine,
Get a transfer.
Get off the track of Doubt and Gloom,
Get on a Sunshine Train, there's room,
Get a transfer.
If you are on the Worry Train,
Get a transfer.
You must not stay there and complain:
Get a transfer.
The Cheerful Cars are passing through,
And there is lots of room for you,
Get a transfer.

If you are on the Grouchy Track,
Get a transfer.
Just take a Happy Special back,
Get a transfer.
Jump on the train and pull the rope,
That lands you at the Station Hope,
Get a transfer.

—*Canadian Baptist*

PRAYER THOUGHT

If your life is not filled with joy and happiness, it is time for a transfer. We are told that it takes lots more effort to frown than to smile. Why not try it?

TUESDAY, AUGUST 24
Scripture Reading—Matthew 5:14, 16

CLEANING HOUSE

A little Zulu girl, who had given her heart to Christ, prayed thus:

"O Thou Great Chief, light a candle in my heart that I may see the rubbish, and sweep it out." And along with this little African girl's prayer should go the prayer of William Cowper, the poet:

The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee.

—*Homiletican Review*

PRAYER THOUGHT

If our light as Christians does not shine brightly we ourselves cannot hope to see the way. We will be like the old saying, "The blind leading the blind."

WEDNESDAY, AUGUST 25
Scripture Reading—1 Corinthians 2:1-4

"THANK GOD THAT YOU CAN DO THAT WAY"

Dr. Carl Armerding and his son, Hudson Taylor Armerding, were sitting in a meeting. As one of God's servants preached the wondrous gospel of the grace of God, tears filled the eyes of Dr. Armerding. Said he to his son, "Son, why does a man act like this?" Said the son, "Dad, thank God that you CAN act that way." God, save us from a "dry-eyed" religion!—W. B. K.

PRAYER THOUGHT

Do we have a religion that can be felt? If we do not put feeling into our religion we cannot hope to have some of it rub off on someone else.

THURSDAY, AUGUST 26
Scripture Reading—Genesis 28:16

ALONE WITH GOD

Softly fall the shades of evening,
Twilight spreads her mantle broad,
O'er my soul there comes a longing,
To be alone—alone with God.
To some quiet place retreating,
Forbidden is each earthly care,
Closed the door to all but Jesus
At the sacred hour of prayer.

Alone with God—could I but tell it,
As by faith my Lord I see,
And the joy of life eternally
In that Home prepared for me.
Alone with God—Ah, yea, I love it,
Naught on earth could sweeter be;
For my soul is lost in rapture,
When my Saviour speaks to me.

—Selected

PRAYER THOUGHT

Naught on earth could sweeter be than to be "alone with Jesus." In the secret of His presence your soul is lost in rapture as you commune with Him.

FRIDAY, AUGUST 27
Scripture Reading—Psalm 17:15

THE BLESSED FUTURE

The doctor did not think the dying daughter would hear when he said to the mother, "Poor child; she has seen her best days." But she heard him and said, "No, Doctor, I haven't seen my best days; my best days are still to come when I shall see the King in all His glory."—*The Man Nobody Missed*, by W. E. Biederwolf

PRAYER THOUGHT

Have you lived a life that at the resurrection your better days will be ahead of you? Christ died for us that at His second coming we might have life everlasting.

SATURDAY, AUGUST 28
Scripture Reading—1 Corinthians 6:14

REVEILLE!—NOT TAPS

A soldier said, "When I die do not sound taps over my grave, but reveille—the morning call, the summons to rise."—*Streams in the Desert*, by Mrs. Charles E. Cowman

PRAYER THOUGHT

No greater tribute can be made to anyone than to say that he is looking forward to the resurrection. Are we as the soldier mentioned above looking forward to the summons to rise?

(Devotions used by permission of *Knight's Master Book of New Illustrations*, Eerdmans Press.)

Mount Olive College

SIXTY-THREE FWB STUDENTS ACCEPTED BY COLLEGE FOR FALL

Sixty-three Free Will Baptist students ll enter Mount Olive College this fall as eshmen, representing 54 Free Will ptist churches in North Carolina and e in South Carolina.

From Christian Chapel is Miss Marla d, daughter of the Rev. and Mrs. rman Ard of Pink Hill; from Northeast Miss Jacquelin Barwick, daughter of r. James A. Barwick; and Mrs. Donna hitfield, wife of Michael E. Whitfield; m Elm Grove is Wesley Beddard, son Mr. and Mrs. J. T. Beddard Jr.; from ay's Chapel is Miss Karen Bowen, aughter of Mr. and Mrs. C. L. Bowen; d William Tripp, son of Mr. and Mrs. illiam F. Tripp.

From Marlboro is Miss Shelby adshaw, daughter of Mr. Clifton adshaw; from Sound Side is Miss annie Brickhouse, daughter of Mr. dmond Brickhouse; and Miss Monty iggs, daughter of the Rev. and Mrs. N. Wiggs (Kinston); from Everett's hapel is Tony Martin Bunn, son of Mr. d Mrs. James Bunn; from Mount abor, Creswell, is Jerry Calhoun, son of rs. Ina Calhoun; Miss Teresa Oliver, aughter of Mr. and Mrs. Stanley Oliver; d Craig Simmons, son of Mr. and Mrs. entress Simmons.

From Warden's Grove is Miss Teresa aroon, daughter of Mr. and Mrs. eginald Caroon; from Casey's Chapel is eorge Harvey Casey, son of Mr. and rs. Alex R. Casey; from Oak Grove, larkton, is John Cashwell, son of Mrs. elories Cashwell; from Oak Grove, ewton Grove, is Mrs. Willow Starr aughtry, wife of Travis Daughtry; and iss Pamela Page, daughter of Mrs. dna Carroll; from Oak Grove, Vance-oro, is Miss Vicki Marie Powell, aughter of Mrs. Bertie M. Powell.

From Yelverton's Grove is Jefferson aniel Daughtry, son of Mr. and Mrs. Rommie Daughtry; from Ayden is Miss Marisa Davenport, daughter of Mr. David Davenport; from Sidney is Miss Vanessa Daw, daughter of Mr. and Mrs. Frank Daw; from Beulaville is Miss Kimberly Anne Edwards, daughter of Mr. James R. Edwards; from Cabin is Leroy Faulkner, son of Mr. and Mrs. Albert Faulkner.

From Holly Springs, Newport, is Miss Mallory J. Garner, daughter of Mr. and Mrs. Nathan Garner; from Welcome Home is Miss Dianna Golden, daughter of Mr. and Mrs. Jasper Golden; and Miss Rebecca Nan Middlebrooks, daughter of Mrs. Alberta D. Middlebrooks; from Deep Run is Miss Susie Griffin, daughter of Mr. and Mrs. Odell Griffin; from Friendship, Middlesex, is Timothy Wade Guffey, son of Mr. and Mrs. Wade Guffey; from Memorial Chapel is Miss Brenda Kay Hill of the Free Will Baptist Children's Home.

From Winterville is Miss JoAnn Hines, daughter of Mr. and Mrs. Clyde Hines; from Hopewell is Mark Steven Hobbs, son of Mr. and Mrs. Shelton J. Hobbs; from Stoney Creek is James Preston Holland, son of Mr. and Mrs. Preston Holland; and Spencer Scott, son of Mr. and Mrs. Delbert Scott; from First, Kinston, is Teresa Lynne Holland, daughter of Mr. C. E. Holland; and Miss Judy Stroud, daughter of Mr. and Mrs. Horace K. Stroud.

From Mount Zion, Vandemere, is Russ Hudson, son of Mrs. Judy H. Thaanum; from Gray Branch is Miss Jackie Humphrey, daughter of Mr. and Mrs. John L. Humphrey; from Free Union is Terry Keech, son of Mr. and Mrs. Linwood G. Keech; from Bridgeton is Daniel Mitchell, son of Mr. and Mrs. John Mitchell; from Calvary is Miss Wanda Joy Morgan, daughter of Mrs. Emily Ruth Morgan; from Spring Branch is Miss Rebecca Jean Martin, daughter of Mr. and Mrs. Leroy Martin; from Daly's Chapel is Miss Lisa Potter, daughter of Mr. and Mrs. Milo Potter; from Whaley's Chapel is Miss Sarah Anne Quinn, daughter of Mr. Bobby Quinn; from Rains Cross Roads is Miss Mary Kay Radford, daughter of Mrs. Ann Radford; from Mount Olive is Miss Elizabeth Raper, daughter of Dr. and Mrs. W. B. Raper; from Saint Mary's, Kenly, is Miss Edith Ann Scott, daughter of Mr. and Mrs. Linwood Scott; from Living Waters is Douglas Seymour, son of Mr. and Mrs. Ralph Seymour; from Mount Zion, Richlands, is Larry Shepard, son of Mrs. Lorrell B. Shepard.

From Bethlehem, Warsaw, is Clifton Smith, son of Mr. and Mrs. Alton C. Smith; from Sherron Acres is Miss Susan Stott, daughter of Mr. Guy Vaden Stott; from Davis is Miss Sarah Styron, daughter of Mr. and Mrs. Reginald T. Styron; from Smithfield is Miss Debora Jean Thompson, daughter of Mr. James E. Thompson; from Little Rock is Kenneth Thompson, son of Mr. Lewis Thompson; from New Haven is Miss Anita Whitford, daughter of Mr. and Mrs. Harvey Whitford; from Macedonia is Miss Sharon Whitford, daughter of Mr. and Mrs. James Alton Whitford; from Shady Grove, Clinton, is Miss Trudy Wilson; from Grimsley is Pat Wood, son of Mr. and Mrs. Hyman Wood; from Snow Hill, Duplin County, is Michael Howard, son of Mr. and Mrs. Robert E. Howard; from Rooty Branch is Mrs. Marilyn Carter, wife of Reginald Carter; from New Haven is David Cauley, son of Mr. Maezell S. Cauley; from Bethel, Kinston, is Miss Barbara Humphrey, daughter of Mr. and Mrs. Roy Beard.

From Mount Ariel, Conway, South Carolina, is Joseph Benton, son of Mr. and Mrs. J. B. Benton Jr.

FALL SEMESTER PLANS UNDERWAY AT MOC

Applications for the fall semester are still being accepted at Mount Olive College according to Russell W. Duncan, director of admissions.

The number of new students confirmed for the fall semester is up significantly over last year.

"Students interested in dorm rooms should apply immediately," Duncan added, "to insure there will be a room available."

Students interested in obtaining an application may visit or call the ad-

(Continued on Page 16)

MOUNT OLIVE NEWS

(Continued from Page 15)

missions office at (919) 658-2502.

The Mount Olive faculty will meet for conferences beginning Thursday, August 19. Incoming resident students are scheduled to arrive on campus, Monday, August 23. Students who have not preregistered will register for classes on Wednesday, August 25, before classes begin on Thursday.

Over 140 classes will be offered in a wide range of liberal arts and business courses.

Night classes will be offered on Monday and Tuesday nights only, offering the courses listed below:

Monday Nights, 7-10 P. M.

Introduction to Old Testament taught by the Rev. Sheldon Howard.

American Government taught by Mr. Ken Dilda.

Ceramics taught by art staff.

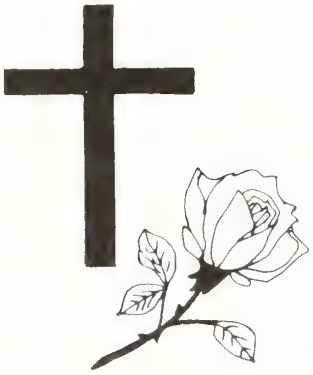
Tuesday Nights, 7-10 P. M.

Introduction to Data Processing taught by business staff.

English Composition taught by Mrs. Margaret Walker.

Preaching and Pastoral Care taught by the Rev. Frank Harrison.

Introduction to Psychology taught by Dr. Hilda Owens.



Special Moments

Dear Maggie,

I would like to tell how the Lord has helped me in times of sorrow and desperation through songs.

Twice in my married life I've faced sorrow through death of two of my children. First, my four-year old died in the hospital—a mysterious death. We never knew the cause; but from the time I was told he was dead until after the funeral a song was in my mind, over and over again. The song was "My Heavenly Father Watches Over Me." I could not grieve very much as I felt God's presence so strong. I knew He was there.

About 24 years later, a great tragedy happened. My daughter met a tragic death. No one but God knows the grief I faced, but God was there again with a song to help me through. The song was "When We All Get to Heaven."

I thank God that He has been there when I needed Him the most. I know He's a man of sorrows and is acquainted with grief and has compassion on His children.

Praise His holy name!

GW
Tarboro, N.C.

FEATURE

(Continued from Page 7)

behavior as set forth by Christ and record in the Holy Scriptures. Women can be wives, mothers, employees, and at the same time they can be individuals. Is it possible that those who walk in a shadow have in some ways been denied their need for self-expression? As the divorce rate in America climbs to an alarming rate, Christianity has an obligation to to preserve the God-given institution a wonderful experience of marriage. T need for self-expression can be met the women who walk in a shadow. It c be met within the institution of marriag if society will allow it.

Third, she walks in a shadow w steps of love. How inspiring it is to se mother on bended knees comforting h child who has a problem, or holding h husband's hand in his deepest mome of despair! Yes, women have a spec quality of radiating Christian love a concern, but we must not take granted those who walk in a shado They convey their love in so many way even while in a shadow, if we will ta time to see it.

She who walks in a shadow wal with measured steps; in most instanc measured and limited by society, not h herself. She walks in a shadow as person—a person who is entitled to ful her need for self-expression in Christian way. She walks in a shado with steps of love and she must not taken for granted. A more accurate w of recognizing the women in the lives good men would be, **"Beside every go man walks a good woman."**

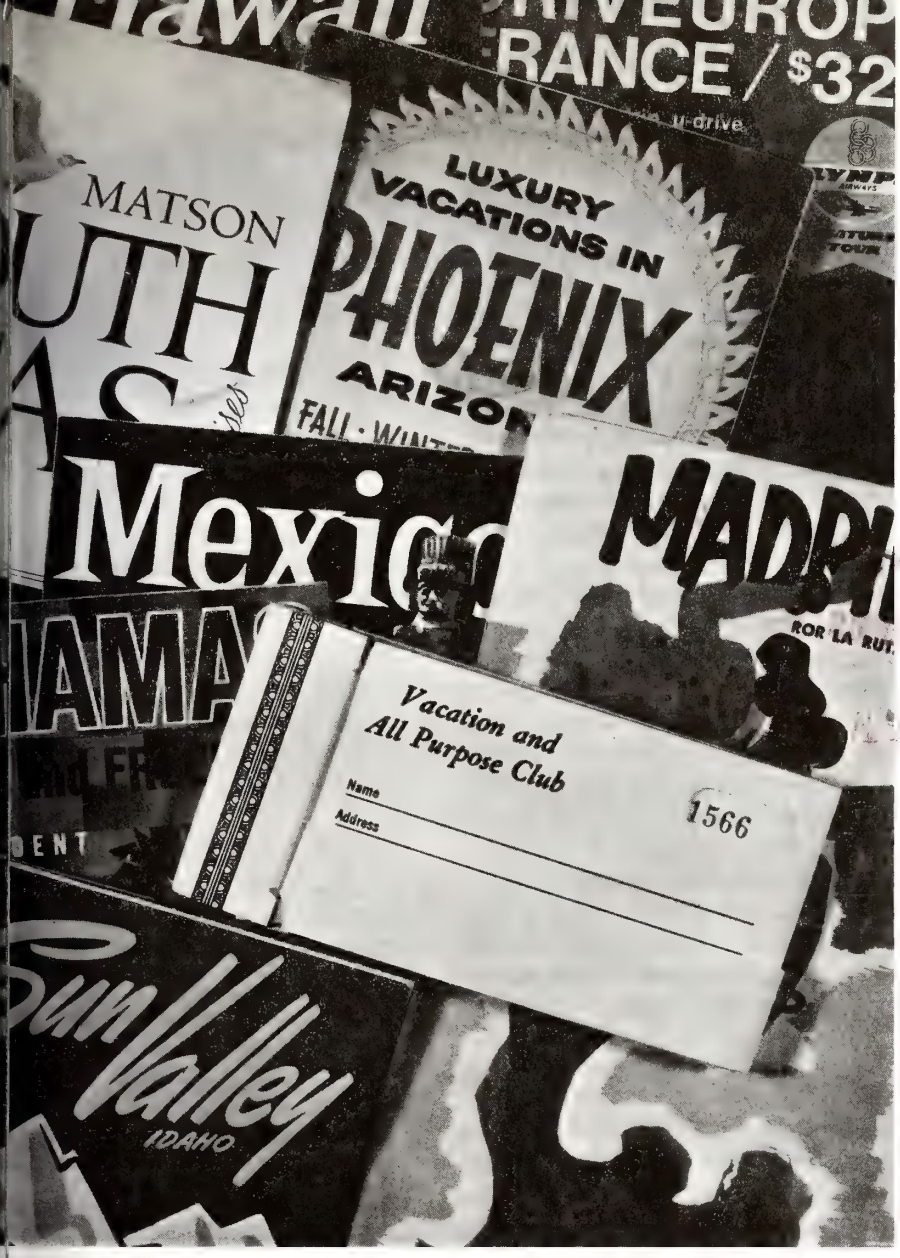
[1] **Civilization, Past and Present** (Illinois, 1971), 4.

Coming Events . . .

August 20, 21—Piedmont Conferenc Mount Olive Free Will Bapti Church, Kannapolis, North Carolina

September 15, 16—North Carolina Sta Convention, National Guard Armor Mount Olive, North Carolina

September 29—Central Distri Woman's Auxiliary Fall Conventio Edgewood Free Will Baptist Chur near Crisp, North Carolina, wi Dilda's Grove Free Will Bapti Church near Fountain Serving a Cohost



TAKING A HEAVENLY VACATION OR GOING HOME?

THE DECISION IS YOURS.

the free will baptist

AYDEN, NORTH CAROLINA,
WEDNESDAY, AUGUST 25, 1976

EDITORIAL

Going Home or Taking a Vacation?

They pack their clothes, camping equipment, snacks to be enjoyed along the way, and all the extra money they can spare; they don their most comfortable outfits, put on their sunglasses to ward off the glare of the sun (or sometimes for cosmetic purposes), make sure the trailers or boats are secured at the back of the car, get into their vehicles, unfold the roadmaps, lean back, and begin to embark on a leisurely trip. A vacation!

Those who have not already enjoyed the pleasure of a vacation trip will no doubt begin making plans for one soon, as summer is nearly over and most people choose this time of year for their "rest and recuperation" from the rigors of day-to-day living. Some "rough it" in the wild, defying both man and beast, pitching their homemade or professionally-made tents under the stars or in a remote wooded area near a stream or lake.

Others venture toward the mountains, to the fresh air of higher elevation, where they can hole up in a rustic mountain lodge built of stone or natural wood. Then others speed toward the beaches for the ocean water and sunshine and salt air, the good fishing, the swimming, and all-out "fun in the sun." A few travel to historical points of interest, gathering bits of information they hadn't had before, or adding to or affirming their previous knowledge, feasting their eyes on quaint and beautiful sights of antiquity or of the modern, present day. From Old Salem to Future World, from the nation's capital to Mexico, from a tiny hamlet in Eastern North Carolina to the metropolis of New York City—from here to yon they go.

Some persons of the so-called yachters' club or who have bank accounts full of money (and who have no pressing schedules to maintain) take leisurely cruises to the Bahamas, the Virgin Islands, or some of the lazy, relaxing south sea isles. Sometimes they tour for days and nights, attesting to the breath-taking splendor of the sun rising and setting on the water and the moon and stars reflecting on the quiet, blue-green waves.

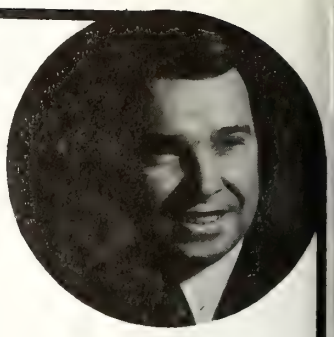
The jet-setters fly to Europe: France, Spain, England; or to Asia: Japan, Thailand, or Tibet; or to South America: Brazil, Venezuela, or Columbia; or to somewhere on the big continent of Africa; or "down under" to Australia. **Any place** but home is often a vacationland. The strange thing about traveling to the far reaches is the fact that when one returns to the security of familiar surroundings, he discovers with the song that **"There's no place like home."**

There's another song, the haunting refrain of which many persons probably remember having heard somewhere in their experience. The song tells of spending one's vacation in **Heaven** and admits the fact that a vacation there **should** be neverending. There is a danger associated with the message of the song, however (in our opinion), for no one should really consider the heavenly destination a **vacation spot.** It should be considered **"home."**

"When I spend my vacation in Heaven—all things will be wonderful there," the song propounds; and, yes, the affirmation is correct. Everything **will** be wonderful there; but as has been suggested earlier, a vacation is something one **returns from** and finds that he is usually more than happy to be back home—upon the return —from where he started. Now who on earth would want to venture to Heaven, only to have to return after a brief period of relaxation and recuperation? Certainly not this writer!

Of course no one knows what Heaven really is like. The purported gold streets and pearly gates and bejeweled walls may indeed be accurately described in the Book of Revelation. On the other hand, it is conceivable that when we get to Heaven our spiritual eyes will not see as do our physical ones and we shall not evaluate things in the same manner, so it is quite possible—a sure thing, even—that gold and precious stones will take a backseat to the glory of being in the Father's presence! If we find that we are more awestruck by the beauty of the place, it is doubtful that we have arrived in Heaven to begin with. Many places are beautiful before the fire takes over.

Our real point in this discussion is the fact that Heaven should not be considered a vacation place. It should be thought of as home. And how wonderful a feeling to know that one is going home!



Tommy Manning
Editor

the free will baptist

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THE CHURCH—A COMMUNITY

(Part 8)
by
Calvin R. Mercer
Wake Forest, North Carolina

WE are continuing our discussion of how small groups one way for churches to experience n of the personal sharing and ing which the people of God need to rience. This week we will talk about e of the things that might happen in small group.

may be called old-fashioned (and ed I have), but I for one am conned that God's Word should play a central and important part in the ch's life. I am just as convinced that Bible is not just truth to be unstood, it is reality to be lived.

he study of God's Word and aplition to everyday life should be a vital of any group. Some groups may ose to work through some type of es (there are many good Bible studies cal Christian bookstores) while other ps may want to get into the Bible f by studying a particular book or ected passages. Usually the group have one or more persons with the of teaching who will teach and lead ussions. Or the group could decide rehand what passage to study. n the members meet the passage ld be discussed with everyone icipating as the Spirit leads.

Worship should be a central part of Christian group and the next two les will be devoted to the subject of ship in the church.

lthough it is actually a part of ship perhaps we should point out that small group is the perfect place for istians to be honest and to share and eive help in a personal way. This is re much of the community life we e talked about can be experienced. needs and concerns are shared and stions about the Christian walk are ed, members of the group can help h other shed God's perspective.

o in the small group "we" is the ter of attention, not a meeting or a gram. People become priority, not rts or schedules. If the small group ctions as a true community the members will get more and more involved in each other's lives and will begin ministering to and relating to each other every day, not just on Sunday.

Problems

Some pastors might question the whole idea of small groups functioning within the context of the larger local church. They may say you cannot turn Christians loose all by themselves without a shepherd. They will quickly fall to heresy and wolves. To this objection we should point out several things.

First, do not forget that all the groups will meet together from time to time for solid biblical teaching and preaching. If the preacher of the Word is doing his job the group may even decide to study or discuss the sermon in their group meeting where they can apply the preached truth to their own situations.

Second, God has placed spiritual leaders in the church and these leaders should be ready and willing to counsel, meet with, and in any other way help the groups be established in the faith. The group should not hesitate from inviting the minister to its meetings if there is some disagreement over some point of doctrine. The pastor, if he has "given himself continually to prayer, and to the ministry of the Word," will be capable and willing to be and looked to as the spiritual leader of his flock (see Acts 6:4). The larger local church and the spiritual leadership of that church should provide covering and protection for the small group.

Finally, we should realize that we already have smaller groups meeting in most local churches in the form of the ladies auxiliaries, youth groups, and men's groups. This idea of more personal small group fellowship is not new. About the only difference is that the groups we have been talking about would not include just certain persons in the church but rather men, women, and young people, whoever wanted to be involved.

There are also other possible problems. Perhaps the major one is that not all Christians want to be in this type of ministry. That's fine. You cannot just stick 10 people together in a living room and expect good things to happen without there being honesty, openness, submission to the Holy Spirit, and a desire on the part of the ones involved to be where they are.

Perhaps too often we are held back from sharing our real selves because we are not what we think we are supposed to be. You may say I cannot share some things I do because a Christian is not supposed to do these things. We must realize that we are not a transformed people, rather we are being transformed. We are not perfect, we are striving to be perfect. We should not be afraid to own up to our mistakes and shortcomings, especially if we confess them and seek help from the group on how to live more godly.

Another question is, Who will lead the group? Perhaps most groups should be leaderless in the sense of one person taking control and doing all the teaching and leading. The whole point of small groups is to encourage mutual ministry. Some will have one or more persons who will do a minimum of preparing and teaching, but in a real sense, the Holy Spirit must lead the group.

Finally, you may ask, What if the group does not work out? What if it is a failure? I think it's safe to say that an unhealthy group should not continue. If things do not seem to be working out, and if the members sense the Lord saying, "Break it up," then do it. Of course the ideal thing is to be very sensitive to the Lord's leadership as He puts the group together in the beginning.

One final thing: Small groups are springing up everywhere—from the college campus and the military bases—to the United States Congress and rural neighborhoods. Many Christians are yearning for a more meaningful relationship with each other and are finding that in a small group setting. We often do not hear about these groups because they do not "make headlines." The things taking place in them happen in quiet but real ways in people's lives. But they are happening.

I say the established, organized local church in each neighborhood and city

(Continued on Page 15)

THE BACKGROUND OF ARMINIANISM IN THE REFORMED TRADITION

(Part Three)

by
Dr. Michael Pelt
Mount Olive, North Carolina

AS we noted earlier, the earliest Baptists who settled in North Carolina in the late 1600's and early 1700's were General Baptists, who held to the doctrines set forth in the confession of 1660, known also as the Standard Confession. Although we have no documentary evidence of the use of this confession as early as the colonial period, the writings of early nineteenth century Calvinist Baptists provide ample evidence that these early North Carolina Baptists embraced Arminian Baptist teachings. Referring to the churches of the Kehukee Association, Burkitt and Read stated that "the most of these churches, before they were united in an association, were General Baptist, and held with the Arminian tenets. We believe they were the descendants of English General Baptists, because we find from some original papers, that their confession of faith was subscribed by certain elders and deacons and brethren, in behalf of themselves and others, to whom they belonged, both in London, and several counties in England, and was presented to King Charles the second.[8]

This is an obvious reference to the Standard Confession of 1660. Moreover, the fact that Paul Palmer attended a yearly meeting which included two churches in Virginia, known to have been established by General Baptists from England, makes it certain that the churches organized by Palmer were established on General Baptist principles. This helps to account for the fact that in the 1750's Calvinistic Baptists from South Carolina and from the Philadelphia Baptist Association found the Baptist churches in Eastern North Carolina to be irregular in their practice of baptizing persons without what they termed an "experience of grace." Thus, a handful of Calvinistic Baptists, with strong support from the Philadelphia Association, succeeded in persuading most of the General Baptist churches of Eastern North Carolina to disband and reorganize, admitting to membership only those who could testify to an "experience" prior to baptism. The few churches which did not submit to such reorganization were mainly those under the pastoral leadership of Joseph and William Parker.

Although the General Baptist movement in North Carolina was almost wiped out by the prevailing Calvinistic theology of colonial America, the surviving remnants managed to rally under the leadership of men like Jesse Heath and James Roach, who were asked by their brethren to examine and reprint the "former Confession of Faith" which had been set forth by "the former Elders and Deacons" (a reference to the Confession of 1660). In 1812 the Free Will Baptist Conference, meeting at A. Jones' (Little Creek) Meeting House, adopted the former articles as revised by Elders Heath and Roach, along with the rules of discipline for the government of the churches. A comparison of the 1812 Former Articles with the Confession of 1660 reveals that Elders Heath and Roach had based their articles on the General Baptist Confession of 1660, or, more probably, an edited version of that document. They were careful to retain those articles which have a distinctive Arminian flavor; nevertheless, their interpretation of Article X on the perseverance of the saints does not allow for the possibility of falling away. It reads: "We believe that the Saints shall persevere in grace, and never finally fall away. John X, 27, 28, and 29." When compared to Article XVIII in the Confession of 1660, it appears that in one point the Arminian tenets in that document had been altered by early Free Will Baptists in the direction of the Calvinist position. The article on election, which is almost the same in both documents, lends itself to a modified Calvinist interpretation of that doctrine, such as can be found in the New Hampshire Baptist Confession of Faith. It is significant that the Bethel Conference of Free Will Baptists in its annual meeting in 1831, held at Probability Church, Duplin County, resolved "that the Tenth and Eleventh Articles of Confession of Faith be discontinued."[9] No explanation is given for this action, but the language of these articles in the Confession of 1812 must have given offense to the majority because of the implied Calvinist interpretation found in the wording of these articles.

Although Free Will Baptists have since been affected by doctrinal influence from other traditions, it can hardly be said that Calvinism has since had any appreciable impact on the denomination, except in the form of a continued reaction to the decidedly Calvinistic reformation of General Baptists of North Carolina in the latter half of the eighteenth century.

Meanwhile, in other denominations of America in which the Reformed or Puritan influence was strong the influence of the evangelical revivals of the 18th and 19th centuries, with their emphasis on "means" for the conversion of sinners, resulted in a definite shift toward an Arminian position. As early as 1791, John Leland, a Baptist minister who came from Massachusetts to Virginia, wrote:

"I conclude that the **eternal purposes** of God, and the **freedom of the human will,** are both truths; and it is a matter of fact, that the preaching that has been blessed of God, and most profitable to men, is **the doctrine of sovereign grace in the salvation of souls,** mixed with **a little of what is called Arminianism.** These two propositions can be tolerably well reconciled together, but the misfortune is, that men often spend too much time in explaining away one or

the other, or in fixing the lock-link to join the others together; and by such means, have but little time in a sermon to insist on those two great things which God blesses.''[10]

The fact that the Baptists had so readily adopted the methods of the revivalists during the **Great Awakening** of the 18th century and had continued to increase their membership even during the Revolutionary War and afterwards, meant that some of their preachers were willing to soften their Calvinism in the interest of winning more converts.

It was about this time that Benjamin Randall, who had been brought up as a Congregationalist on the strict Calvinism of New England, began to serve as pastor of a Baptist church and soon discovered that his message was not in agreement with the Calvinist doctrines of his fellow New Hampshire Baptists. It was then that the church at New Durham decided to stand with their pastor in support of his Arminian views, and the Free Will Baptist movement in the North had begun. By the end of the century that movement had put down roots in Northern New England and was beginning to make an impact on the entire area.

In 1830, the Baptist Convention of New Hampshire appointed a committee to prepare and present at the next annual meeting a statement of faith and practice that would be agreeable and consistent with the views of the Baptist churches in that state. The theological views of these Calvinistic Baptists had in fact been modified under the influence of the rapidly growing Free Will Baptist denomination in that area, together with the impact of revivalism with its emphasis on using ''means'' or techniques in order to make larger numbers of converts. The Free Will Baptist message had been welcomed with enthusiasm on the frontier in New England and its warm evangelism produced a revolt against the rigid theological system of some Calvinistic Baptists.[11]

It was not until 1833 that the statement of faith was presented to the board of the convention and approved, after which it was published and recommended to the churches for adoption. It became known as the New Hampshire Confession and has rivaled in importance among Baptists the earlier Calvinistic Philadelphia Confession. Compared to the latter it is a very moderate statement of Calvinist doctrines.

Arminian views had also been adopted by other religious bodies, such as the Disciples of Christ, because of their enthusiastic acceptance of the techniques used in revivals. Even the traditional Calvinism of the Congregationalists and the Presbyterians was diluted by the new theological stance taken by the revivalists. Whereas the strict Calvinist doctrine held that man had no power to turn from sin or to turn to God in repentance and faith, the revivalists taking their lead from Nathaniel W. Taylor, appointed professor of theology at Yale Divinity School in 1822, placed more emphasis on the role of man in his salvation. In his famous sermon, ''Advice to the Clergy,'' Taylor described sin as ''man's own act, consisting in a free choice of some object rather than God as his chief good.'' The ''circumstances'' of man's nature makes it certain that he will sin, but he has ''power to the contrary.'' Taylor was attempting to provide a more acceptable version of the doctrine of native depravity, but he and his followers were not able to satisfy the orthodox Calvinists among Congregationalists and Presbyterians. This effort to moderate the most objectional features of Calvinism was carried forward by a man who was regarded by many as a champion of orthodoxy, Lyman Beecher, who was one of the most successful of revivalists in New England in the first quarter of the 19th century. However, when he went West to become the president of the new Lane Seminary in Cincinnati, he found himself facing charges of heresy in the presbytery of Cincinnati. The charges were related to his attempts to soften some of the harsher features of Calvinism. Although he was later exonerated, he had to spend precious time and energy preparing his defense before the presbytery and the synod. By the mid-1900's Robert Baird was testifying that it was necessary in all progressive churches ''to preach to sinners as if they believed them to be possessed of all the powers of moral agency, capable of turning to God, and on this account, and no other, inexcusable for not doing so.''[12]

[8]Lemuel Burkitt and Jesse Read, **A Concise History of the Kehukee Baptist Association from Its Original Rise to the Present Time,** Halifax, N. C., 1803.

[9]Harrison and Barfield, **History of Free Will Baptists of North Carolina,** vol. 1, p. 169.

[10]From a letter by John Leland quoted in S. E. Ahlstrom, **A Religious History of the American People,** New Haven: Yale University Press, 1972, p. 322.

[11]Lumpkin, **op. cit.,** p. 360.

[12]W. S. Hudson, **American Protestantism,** pp. 71-74, 99-104.

Churches and Ministers Available

The Rev. Ralph Moden announces that he is available for revival and evangelistic work. Any church desiring his services may contact him by writing P. O. Box 811, Eagle Pass, Texas 78852.

The Faith Free Will Baptist Church, Bridge Street, Morehead City, is in need of a full-time pastor. Any minister, in good standing with his conference and is interested in serving this church, please contact Mr. Robert Coiley, 107 Noyes Avenue, Morehead City, North Carolina 28557; telephone, 726-2641

The Rev. Jack Scarboro is available for full-time pastoral services or evangelistic work. Any church interested in his services may contact him by writing Route 1, Box 285, Elm City, North Carolina 27822; telephone (919) 236-4008.

DEATH ON THE HIGHWAY

by Ruth Langley Newsome

Lord of all safety,
be with us
as we travel.
He was so young
lying there.
So silent—
still—motionless.
Never again
to hear the
song of birds.
To feel the
refreshing rain.
See the
dappled shadows.
Smell the
perfume of the rose.
To say,
''I love you.''
May we be
ever aware
of Thy presence
as we journey
through life.
Amen.

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: Could you please point out some Scriptures to make clear to my friends and me that Christ is to reign in a kingdom on this earth?

(Continued from Last Issue)

Dr. Henry C. Thiessen author of a popular text book, **Lectures in Systematic Theology,** has the following to say on pages 506-513:

"The word Millennium comes from the Latin **mille** and **annus**, meaning a thousand years. The doctrine of the Millennium is often spoken of as **Chiliasm** (fr. **chilioi,** a thousand). It holds that Christ will reign over an earthly kingdom for a thousand years. It implies that Christ will come back before the Millennium. This is known as the doctrine of Premillennialism. Those who hold that Christ will come back **after** a period of universal peace and righteousness, hold the doctrine of Postmillennialism. Those who deny that there will be a Millennium hold what is known as the doctrine of Amillennialism. The word 'millennium'' does not occur in the Bible, but the thousand years are mentioned six times in Revelation 20:2-7.

"1. **Human Expectation.** Strange as it may seem, the expectation of a golden age upon the earth was 'common among heathen nations,' according to Prof. Worman of Drew Theological Seminary, citing his proof from Hesiod, Ovid, Virgil and Eusebius.

"2. **The Belief of the Early Church.** More distinctly was such a hope entertained by the Christian Church of the past. We repeat what Fisher says of the period from 100-313:

"The belief in a millennial kingdom on earth to follow the second advent of Christ, was widely diffused. . . . This millennial or chiliastic belief is found in Justin, Irenaeus, and Tertullian. The Alexandrians opposed it. They contributed to the overthrow of the tenet, which was also hastened by the unpopularity of Montanism, in which it was a prominent article of belief.

"We might add the Didache (ca. 120) as another witness to early premillennial belief. A. A. Hodge admits that this view 'prevailed generally throughout the Church from A. D. 150-250.' . . . When Constantine came to the throne, the Church soon settled in the belief that the millennial reign, formerly expected to begin with the return of Christ, was really begun with the first coming of Christ, and was especially a realized fact in the triumph of the Church over the pagan state.

"3. **The Teaching of Scripture.** But man's hope and expectation has value only insofar as it is based on Scripture. In this instance we have ample warrant for such a belief, a 'day' is to come (Romans 13:12).

"(1) The Day of the Lord. This is the day of the Lord, referred to in 2 Thessalonians 2:2, and in many O. T. passages (Joel 2:11; Amos 5:18; Zeph. 1:14-16; 2:2; 3:8; Mal. 4:2). It is also referred to as 'that day' (Isa. 10:20; 27:1, etc.). At His first advent Christ came as the 'dayspring' or 'sun-rising' from on high (Luke 1:78). While He was in the world, He was the light of the world (John 9:5).

"(2) The Promised Kingdom. Furthermore, the God of heaven will set up a kingdom that is never to be destroyed (Dan. 2:44; 7:13, 14, 26, 27; Rev. 11:15). This is not the present spiritual kingdom, for it will be set up only when the ten-kingdom empire is in existence. It is evident that this 'kingdom' will not interpenetrate the kingdoms of this world, but replace them.

"(3) The Revealed Purpose of Christ. The revealed purpose of Christ in His coming back to earth is to set up His kingdom (Matt. 25:31ff.; Luke 19:12, 15; Rev. 19:11—20:6). . . . Jesus is now seated with His Father in His throne, but the time is coming when He will sit upon His own throne (Rev. 3:21; Matt. 19:28; 25:31). The disciples looked forward to the setting up of such a kingdom. Jesus refused to reveal to them the time of its setting up, but He never rebuked or corrected them for holding such a belief."

THE CHARACTER OF THE MILLENNIUM

"1. **As Regards Christ.** Christ will be personally present on earth and sit on the throne of His father David. He will reign over all the earth (Jer. 23:5, 6; Zech. 14:9; Isa. 11:3, 4; 2:3, 4; Psa. 72:6-11). Two things will characterize His kingdom: Universal peace (Isa. 2:4; Psa. 72:7) and universal righteousness (Isa. 11:4, 5; Jer. 23:5, 6). But before this universal peace will set in, there will first be world-wide war (Joel 3:9, 10). The rider on the white horse in Rev. 6:1-4 is not the same as the one in Rev. 19:11. The former is the prince of the revived Roman empire, and his rule of peace will be of short duration (1 Thes. 5:3). Righteousness will be maintained in the earth by the speedy judgment of sin (Zech. 14:17-19). Truly, He will rule with a rod of iron (Psa. 2:8, 9; Rev. 2:27; 19:15). Satan being removed from this earth, there will be comparative freedom from temptation.

"2. **As Regards the Church.** The Church will reign with Christ over the Gentile world (1 Cor. 6:2; Luke 19:16-19; Rev. 20:4, 6; 5:9, 10; 2 Tim. 2:12). The Church-State notion of early mediaeval and mediaeval times was premature, but it will yet find realization.

"3. **As Regards Israel.** Most of the teaching concerning this period affects Israel, especially insofar as the Old Testament is concerned. We note that Israel is to be regathered (Ezek. 37:1-4; Isa. 11:10-13; Jer. 16:14, 15; 23:5-8; 30:6-11; Matt. 24:20-33). The return of the Jews to Palestine at the present time is merely a forerunner of the ultimate regathering.

"4. **As Regards the Nations.** We have already seen that following the judgment of the nations, the sheep will enter the kingdom (Matt. 25:34-40). They will form the nucleus of the kingdom, together with restored and converted Israel. But it is evident that multitudes will be born during that age (Zech. 8:4-6; Jer. 30:20; Isa. 65:20; Mic. 4:1-5), and these will need to be evangelized. Israel will be the evangelists to these Gentiles (Acts

15:16, 17; Isa. 66:19 1.c; Zech. 8:13, 20-23). Finally we note that the Gentiles will go up to worship at Jerusalem, especially at the annual feast of Tabernacles (Isa. 2:2-4; Zech. 14:16-19). Then we will have a united people of God and a united worship.

"5. **As Regards Satan.** At the beginning of this period Satan will be bound and cast into the abyss for a thousand years (Rev. 20:1-3). No doubt, the evil spirits and demons will be incarcerated with him. For this time he will not deceive the nations, as he has been doing (**Ibid**). He will not only be made powerless by the binding with a chain, but also be removed from the scene of action.

"6. **As Regards Nature.** This is the time which Jesus calls, 'the regeneration' (Matt. 19; 28). It is creation's rebirth. Creation is now groaning and travailing in pain, but it will be delivered from the bondage of corruption when Christ returns (Rom. 8:19-22). Great topographical changes will take place (Zech. 14:4, 5, 8, 10; Isa. 35:1, 2; 55:13). The nature of ferocious animals will be changed (Isa. 11:5-9; 65:25; Ezek. 34:25; Isa. 35:9). Rain and soil fertility will be restored (Joel 2:22-27; Isa. 35:2, 6, 7; Ezek. 34:26, 27); crop failure will occur only for those who fail to come to worship at Jerusalem (Zech. 14:17-19). Human life will be prolonged, but there will be deaths during that period (Isa. 65:20). Sickness will decrease with the decrease of sin, but it will not be entirely removed. How difficult it would be to spiritualize all these predictions! Surely, they have a literal fulfillment.

"7. **As Regards Conditions in General.** The Scriptures represent this period as one of great joy and happiness. Physical healing will be granted to many (Isa. 35:5, 6); the ransomed of Jehovah will return and come with singing unto Zion; and everlasting joy will be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away (Isa. 35:10; 51:11). It will also be a time of great material prosperity and security (Mic. 4:2-5). This passage refers to Gentile conditions, not Jewish. It will be a time when 'the earth shall be full of the knowledge of Jehovah, as the waters cover the sea' (Isa. 11:9)."

"A Christian Home for Boys and Girls"

free will baptist children's home

MIDDLESEX, NORTH CAROLINA
SAM WEEKS, Superintendent

LETTER TO FREE WILL BAPTIST CHURCHES

Dear Friends:

On behalf of our Children's Home, I extend my deepest appreciation to you for your faithful support to this work over the past years. Each year your contributions have been generous but our expenses have increased because of inflation. Our largest increase in expenses has been the same as yours: fuel and food. Even though the past year has been a good one, we are quick to admit that it took all the money coming in to live on.

During 1974, we were in the midst of a sizable building program. The Albemarle I Cottage was renovated and the State Cottage was built to replace the old Albemarle II Cottage. The cost of this construction was $100,000, and we managed, by your help, to pay for half of it during 1974. At the present time we are carrying a $20,000 mortgage note which is due in October of this year. The work has been finished but the debt is ever present. We need your help and here's how!

Each year a special love offering is received for the Children's Home at the State Convention. This year our convention will be held at the National Guard Armory at Mount Olive on September 15 and 16. We are requesting as we did last year, that each church either **bring** or **send** a $200 gift to the convention for the Home. Last year only half of you complied with our request and we only received $10,000. Let's do more for the Lord this year and make our offering double last year's. If each church representing at the convention honors this request, then we'll have sufficient money to pay off this mortgage note.

In summary, I simply remind you that **your** Children's Home has a real **need** and **your church** can fulfill that need by giving a $200 love offering at the State Convention. With my trust being in God and my confidence being in your willingness to serve and share, I believe each of you will honor this request. Pray for each of us at the Home daily and come for a visit as often as possible. May God bless you and yours for helping us.

In His service,
Sam Weeks
Executive Director

NEW CHILDREN



Pictured from left to right: Michelle Smith, Melissa Smith, and Mickey Norman.

Michelle, age 6, Melissa, age 5, and Mickey, age 4, are brother and sisters. They came to us on July 19 from the Washington, North Carolina, area.

They are living in the Rodgers Cottage of which Mrs. Margaret Holland is housemother.

Mickey is already sponsored by the Kenly Free Will Baptist Church Woman's Auxiliary.

Friendship Free Will Baptist Church Woman's Auxiliary at Farmville is sponsoring Michelle and Melissa.

the Sunday School LESSON

St. Claire Bible Class

For September 5

JUSTIFICATION BY FAITH

Lesson Text: Galatians 2:15, 16; 3:1-14
Memory Verse: Galatians 2:16

I. INTRODUCTION

Did you ever have a serious disagreement with a friend and remained hostile toward him for a long time, and yet that friend wanted so much to be in harmony with you again? Perhaps he tried to reason with you but you would not listen; instead, you seemed to grow farther away from him. Then one day a mutual friend came to you and after much personal sacrifice of time on his own part, brought you to your estranged friend, showed you how to love one another again, and a happy reunion resulted.

This may not be an adequate illustration of it, but this is basically what happened to you when you were reconciled to God. He was the best friend you ever had, but you pulled away from Him when you sinned against Him. He was very sorry that you did this and did everything He could to bring you back to Him. He said, "Come now, let us reason together." But you would not. You continued in your sin.

Then one day Jesus came to you, and after great personal sacrifice, even of His life, He brought you back to the Father. Because of His grace, and your faith in Him, God was able to effect a reconciliation with you, and now you are happy in Him. Jesus did this for you and, in doing it, justified you before the Father. His blood covered your sins and God once more can look upon you with approval, but only because of Christ.

The lessons this quarter will deal with the matter of reconciliation, how it is brought about, the justification that is effected by it, and the happy results. **—The Bible Student (F. W. B.)**

II. HINTS THAT HELP

A. How easy it is to begin in the Spirit and then seek perfection through other means!

B. The conditions in the church at Galatia were very similar to those in some of the churches of our day.

C. Discuss why men continue to try to work out their own salvation instead of looking to Christ for redemption.

D. The power of faith and the abundance of God's grace can be ours.

E. It is a fact that men in all ages and under every dispensation have been justified by faith and not by law or works. **—The Bible Teacher (F. W. B.)**

III. ADDITIONAL TRUTHS

A. The Old Testament records one of the most startling attempts to reach God that man ever conceived. It was a monumental "works" effort.

All our works of law or works of self-righteousness to find our way to God receive the same condemnation.

As the men of that ancient age built the tower of Babel, the sincerity of their motives or purpose was not challenged. The record simply says they proposed to build a tower "whose top may reach unto heaven." Its purpose was to preserve their unity and prevent them from being scattered one from another. In spite of their seeming high motive and their obvious skill, God was not pleased. Their attempts at self-preservation were outside His will and did not express faith in His care for His creation.

Is it possible that we are erecting our own "towers of Babel" in a futile attempt to find God apart from the high road of faith? Take a moment to think of some modern religious efforts or secular pursuits by which men seek a righteousness of their own. God will destroy our "attempts to reach Heaven" outside of Christ as surely as He did the original constructors of the tower in the plain of Shinar.—Selected

B. A movie pictures Martin Luther finding in the Bible a statement that we are justified by faith. Impulsively he took a pen and wrote one more word: **sola**, alone. That one-word addition to the Scripture made a statement that is not absolutely true. Of course Martin Luther did not mean it in the absolute sense, and neither does anyone else. If it were taken absolutely, it would lead to conclusions that no Christian could accept. Consider the following:

"If we are saved by faith alone,
Then we are not saved by anything else.
If we are not saved by anything but faith,
Then we are not saved by grace."

The second statement is obviously false. We all know we are saved by grace. Paul says so plainly (Romans 3:24; Ephesians 2:5, 8; Titus 3:7). But if the second statement is entirely false, the first one cannot be entirely true. God's grace is not our faith; it is something else. It saves us, and so does our faith.

Faith and some of its companions can be pictured in this way. God's grace reaches down toward man. Man's faith reaches up toward God. The two find their meeting in the Cross of Christ, where He gave His life to atone for our sins and make our justification possible. We are justified by faith, as we have seen in this lesson. We are justified by grace, as Paul declares in the passages mentioned above. And we are justified by Christ's blood, as Paul states in Romans 5:8, 9.—Adapted from **Standard Lesson Commentary**

C. A teacher asked each member of her class of Junior girls to approach five unsaved souls during the week and see if they could be brought to Jesus. Margaret plunged into this difficult task with enthusiasm. At the next class meeting she was the only one who could report a success. She explained, "I asked five people and none of them wanted to come to Jesus. So I asked myself, and I answered, 'Yes, I would like to be a Christian.' " That day she was baptized. How may we rededicate ourselves, in the spirit of Margaret, to the task of bringing converts to Christ?—Selected



Mr. and Mrs. Douglas Skinner, Managers
Black Mountain, N. C.

CRAGMONT ASSEMBLY, INC.
TREASURER'S REPORT
JULY, 1976

Mrs. A. B. Chandler, treasurer for Cragmont Assembly, Inc., Black Mountain, reports as follows for the month of July, 1976:

Balance Brought Forward July 1, 1976		$ 2,615.41
Receipts		
Churches:		
Little Rock	$ 40.00	
First, Greenville	100.00	
Hugo	20.00	
Piney Grove, Kenly	30.00	
St. Mary's, New Bern	137.50	
Aspen Grove	64.56	
Palmer Memorial	46.20	
Stoney Creek	75.00	
Milbournie	23.00	
Spring Hill	100.00	
Sherron Acres	41.50	
Hull Road	300.00	
Unity	5.00	
Elm Grove	75.00	
Jackson Heights	48.55	
Holly Springs, Newport	300.00	
Trent	25.00	1,431.31
Sunday Schools:		
Reedy Branch	22.00	
Winterville	15.47	37.47
Winterville League	30.00	30.00
Auxiliaries:		
Wintergreen	25.00	
Friendship, Raleigh	10.00	
New Bethlehem	25.00	
Celia Hart Garris, Ayden	25.00	85.00
AFC Snow Hill	5.00	5.00
Bible Schools:		
First, Warsaw	20.00	
Whaley's Chapel	46.40	
St. Mary's, Kenly	71.12	
Friendship, Walstonburg	100.00	237.52
Eastern Conference Third Union	31.00	31.00
Sunday School Convention of the Second Union, Central Conference	150.00	150.00
N. C. Free Will Baptist Ministerial Association	76.00	76.00
First Citizen's Bank and Trust (Interest Accrued on Savings Accounts)	347.16	347.16
Total Receipts		2,430.46
Total for Which to Account		$ 5,045.87

Disbursements

Operational Expenses	$ 66.15	
First Citizens Bank (Transfer of Funds to Main Building Account)	610.03	
First Citizens Bank (Transfer of Funds to General Savings Account)	1,522.53	
Transfer of Interest Accrued to Savings Accounts)	347.16	
Total Disbursements		2,545.87
Balance on Hand August 1, 1976		$ 2,500.00

Earmarked Funds

General Savings	$14,246.66
Chapel Fund	3,381.67
Main Building Fund	15,131.50
General Fund	2,500.00
Total	$35,259.83

Coming Events . . .

September 15, 16—North Carolina State Convention, National Guard Armory, Mount Olive, North Carolina

September 23—Eastern District Woman's Auxiliary Convention, Camp Vandemere, Vandemere, North Carolina

September 29—Central District Woman's Auxiliary Fall Convention, Edgewood Free Will Baptist Church near Crisp, North Carolina, with Dilda's Grove Free Will Baptist Church near Fountain Serving as Cohost

October 6—Western District Woman's Auxiliary Convention, Pleasant Plain Free Will Baptist Church, Route 2, Selma, North Carolina

October 6—Albemarle Conference, Shiloh Free Will Baptist Church, Route 1, Pinetown, North Carolina

October 14—Western Conference, Sherron Acres Free Will Baptist Church, Durham, North Carolina

October 16—Pee Dee Association, Emerson Free Will Baptist Church, Columbus County, North Carolina

October 23—Piedmont District Woman's Auxiliary Convention, East Rockingham Free Will Baptist Church, Rockingham, North Carolina

NEWS & NOTES

Spring Branch Announces Spring Revival

Spring Branch Free Will Baptist Church near Walstonburg announces its spring revival for the week of September 6-10, with the Rev. N. D. Wiggs as the visiting evangelist. Services will begin each evening at eight o'clock with the pastor, the Rev. Royce Reynolds, assisting. Each service will feature special music along with good gospel preaching. The public is cordially invited to attend all these services.

Central District Youth Fellowship

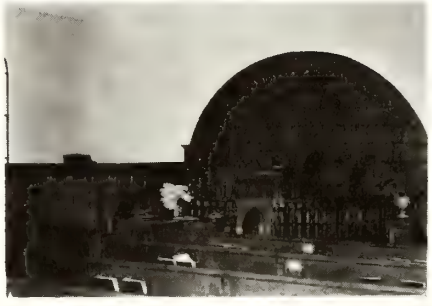
The Youth Fellowship of the Central Conference District will meet Saturday evening, September 11, with the Ayden Free Will Baptist Church. The fellowship will begin at 7:30 with all the youth of the district urged to attend. Visitors are also welcome.

Juniper Chapel to Host Fifth Eastern Union

The Fifth Eastern Union Meeting will convene with Juniper Chapel Free Will Baptist Church, Vanceboro, Saturday, August 28, with the Rev. Walter Sutton, moderator. There will only be a morning session. The program is as follows:

10:00—Hymn, "The Old Time Power"
10:05—Devotions, the Rev. Melvin Everington
10:15—Welcome, the Rev. Eddie Edwards
—Response, Mr. William Earl Holliday
10:20—Moderator's Remarks
10:30—Reading of Minutes
—Roll Call of Ministers
—Recognition of Visiting Ministers
—Receiving of Church Reports
—Offering for Children's Home
—Appointment of Committees
10:45—Reports of Denominational Enterprises
11:15—Business Session:
Old Business
New Business
Reports of Committees
Library Book
11:30—Memorial Service
—Hymn, " 'Tis So Sweet to Trust in Jesus"
—Special Music, Host Church
—Sermon, the Rev. Donald Venable
—Benediction
—Lunch and Fellowship

Newly Renovated Selma Church



The Church May 2, 1937

On May 2, 1937, the members of the Selma, North Carolina, Original Free Will Church held their opening consecration service with the Rev. J. H. Worley delivering the message.



On May 9, 1976, 39 years later, the members of the Selma church dedicated its newly renovated sanctuary to the glory of God. The pastor, the Rev. Ray Wells, delivered the dedication message. Mr. Wells stated, "The beauty of this new sanctuary was made possible by the hard work of you individuals, both inside and outside the church; but the spiritual beauty of the Selma church is made possible by the love and fellowship that lives and grows within the church."

Fifth Eastern District Sunday School Convention

The Fifth District Sunday School Convention of the Eastern Conference will convene Sunday, August 29, with the Juniper Chapel Free Will Baptist Church, Vanceboro. The convention will begin at 10 a. m. with the president, Mr. Charles Mason, presiding. The host Sunday school superintendent will give the welcome. The Rev. Albert Belangio from Arapahoe will teach the Sunday school lesson. The program for the convention will be presented by the New Haven Sunday school. Your presence is requested.

Activity Field Day at First Church, Greenville



The First Free Will Baptist Church, 2600 Charles Street, Greenville, held an activity field day, sponsored by the Sunday school, on Saturday, August 14. The activity director for the occasion was Mr. Tracy Warren. Activities were provided for the different age groups. These included a hula-hoop contest, standing broad jump, hopscotch, a bean-bag throwing contest, and an egg and water relay race. In the afternoon a softball game was held.

Lunch was served by the Sunday school and the woman's auxiliary to the 53 persons who took part in this activity ministry. The pastor, the Rev. Davie Brinson, states: "We just praise the Lord for the wonderful fellowship that can be received in a religious atmosphere."

Second Union SS Convention Union Meeting, Central to Meet

The Second Union Sunday School Convention and Second Union Meeting of the Central Conference will convene at 3 p. m., Sunday, August 29, at the Little Creek Free Will Baptist Church, Route 1, Ayden. All member churches and Sunday schools are urged to be in attendance.



SUNDAY, AUGUST 29
Scripture Reading—Psalm 27:1

LIGHT ON A LIFE RAFT

Jack Crow of the United States Navy has a remarkable testimony. "My ship was torpedoed. Four other men and myself were on a small life raft for over thirty-two hours. I had my white Testament. I had hardly read from it, but sure did read it on the raft, knowing I was unsaved and would be a lost sinner if death should overtake me. Three of the men made fun of me, but the other man said, 'Buddy, read out loud so I can hear.' Nightfall came, and one by one the three men who scoffed slipped from the life raft, out into a dark eternity, lost. We two prayed that if God would spare our lives, we would live for the Lord Jesus Christ. After what seemed an eternity, a light came out of the darkness, a great distance off. The light came closer. It rested upon us. I did not think of it as a searchlight from a United States destroyer, but as the Light of Jesus Christ shining upon a sinner. Then and there Jesus Christ came into my heart."—*Baptist Standard*

PRAYER THOUGHT

We are all prone to not see the need of the light of Jesus Christ until a crisis arises. Do not put off the acceptance of Jesus Christ as Saviour for we do not have the promise of another day of life.

MONDAY, AUGUST 30
Scripture Reading—Job 21:14, 15

AN INFIDEL'S FINAL "ASSURANCE"

Sir Francis Newport, the head of an English infidel club, said to those gathered around his dying bed, "You need not tell me there is no God for I know there is one, and that I am in His angry presence! You need not tell me there is no hell, for I already feel my soul slipping into its fires. Wretches, cease your idle talk about there being hope for me! I know I am lost forever."—*Sunday School Times*

PRAYER THOUGHT

". . . Sad, sad, that bitter wail," states an old familiar hymn. And sad it is to denounce Christ and then realize on your death bed that it is too late.

TUESDAY, AUGUST 31
Scripture Reading—Proverbs 23:20, 31, 32

"GOD LOVES YOU, BUT HE HATES YOUR BUSINESS!"

When in Chicago, we passed a saloon. The keeper was outside rolling a hogshead of beer along the street. We passed on by but the man with whom I was walking turned, went back and said, "My friend, God loves you. Did you know that"? The saloon-keeper said, "God loves me? Do you know who I am? I am the saloon-keeper. Does God love saloon-keepers?" "Yes," said my friend, "God loves saloon-keepers. He hates their business, but He loves them!"—Louis T. Talbot

PRAYER THOUGHT

Truly God loves everyone! Are you worthy of His love? Does your daily walk show to those around you that you truly love God?

WEDNESDAY, SEPTEMBER 1
Scripture Reading—Psalm 28:7

PRAISE THE LORD

Praise Him when the sun is shining,
When the winds of trouble blow,
When you see no silver lining
On the clouds that hang so low.

Praise Him when your load is heavy
And the day no comfort brings,
Then your burden God will carry,
Bear you as on eagles' wings.

God delights to have us praise Him,
And believe His holy Word;
And He knoweth them that trust Him,
For they always praise the Lord.

—Ida A. Guirey in *Sunday School Times*

PRAYER THOUGHT

We are all probably guilty at times of not giving praise to God when the way is "smooth sailing." But when the way gets rough we turn to God for help and then offer our thanks.

THURSDAY, SEPTEMBER 2
Scripture Reading—1 Corinthians 2:1-4

PAPA PRAYING, MAMA PACKING

A minister received a call from a large church at almost double his current salary. He replied that he would prayerfully consider the matter and give them his decision in a few days. A short time later the pastor's son was asked by an interested friend if his father had decided to accept the offer.

"I don't know," the child replied. "Papa is still praying, but Mama has our things all packed."—Selected

PRAYER THOUGHT

Are we as Christians willing to let God have His way in our lives? Or are we influenced in our choosing of life's vocation by the "jingle of money"?

FRIDAY, SEPTEMBER 3
Scripture Reading—Matthew 24:42-44

"LET US BE READY"

Will He come in the twilight
When the day is done,
And send, as His herald,
The setting sun?

Will He come at dawning,
When the world awakes,
And all the sweetness
Of the morning takes?

Will it be at noontime
When life runs high
With the sun's bright banner
In the midday sky?

Morning, noon, or evening—
When we do not know;
Let us then be ready
When he comes, to go.

—M. Rawley Lemley in *Herald of Holiness*

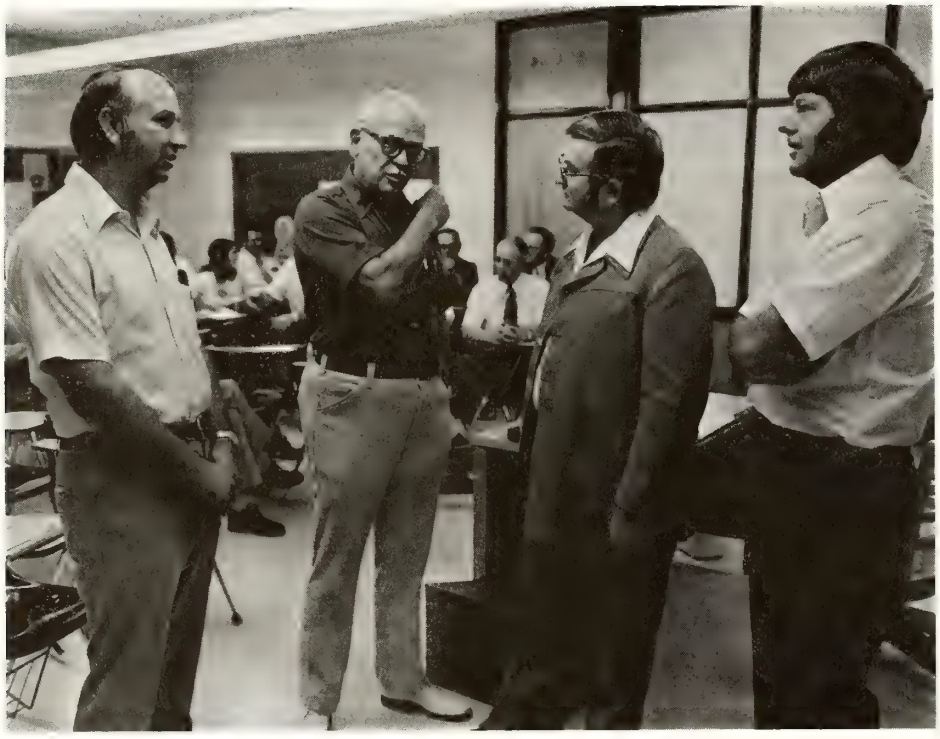
PRAYER THOUGHT

Be it morning, noon, or evening,
Neither day nor hour we know;
Only let us all be ready,
When He comes, with Him to go.

(Continued on Page 15)

Mount Olive College

MOC MINISTERS' INSTITUTE



Chaplain Frank Harrison (left) coordinator of the Ministers' Institute, held at Mount Olive College recent, stands with special guest and consultant, the Rev. Chester Pelt of Marianna, Florida (brother of Dr. Michael Pelt); Chaplain Dale Doverspike from Cherry Hospital in Goldsboro who spoke on the needs of the elderly; and Dr. Hervy B. Kornegay of Mount Olive, a local physican who spoke on marriage dysfunction in the doctor's office. The institute's theme centered on caring for the needs of the family with emphasis placed on marriage enrichment, divorced persons, and the elderly. Approximately 40 persons attended the two-day institute.

A NEW YEAR BEGINS AT MOUNT OLIVE COLLEGE

(Fall Semester 1976)

Fall Semester Enrollment

Although the fall semester is expected to show an increase in enrollment, there are still openings for the fall semester. Depending upon vacancies, the College will accept late applications through August 31. If you know students who have not yet made college plans, please have them contact the admissions office (phone 658-2502). Financial aid, based on need, is available.

Night and Special Classes

As a special service to ministers, Sunday school teachers and Christian laymen, Mount Olive College will offer a schedule of night classes as follows:

Monday

Introduction to Old Testament (Religion 201) taught by the Rev. Sheldon Howard. First class and registration August 30. Class will meet 7-9:50 p. m., in the Henderson Building (Room 115). Registration for this course will close September 7. The course is an introduction to the Old Testament and its meaning to the Christian faith in our time. Recommended for Sunday school teachers, laymen, and ministers.

Tuesday

Preaching and Pastoral Care (Religion 203) taught by the Rev. Frank R. Harrison. This course will include both the preparation and delivery of sermons with an emphasis on the nature and purpose of preaching as it relates to human needs. First class and registration August 31. Class will meet 7-9:50 p. m., in the Henderson Building (Room 115). Registration for this course will close September 7.

Introduction to Psychology (Psychology 201) taught by Dr. Hilda F. Owens. This course is an introduction to the study of human behavior, with special attention to the study of learning, physiology, motivation, and emotion. First class and registration August 31. Class will meet 7-9:50 p. m., in the Henderson Building (Room 113). Registration for this course will close September 7.

English Composition (English 101) taught by Mrs. Margaret Walker. This course is a study of the basic techniques of composition and grammer designed so that each student can concentrate his effort on those areas of his writing skills which need special attention. First class and registration August 31. Class will meet 7-9 p. m., in the Henderson Building (Room 111). Registration for this course will close September 7.

Tuesday and Thursday Afternoons

The Minister and His Work (Religion 105) taught by the Rev. Frank Harrison, Dr. Michael Pelt, and the Rev. Sheldon Howard. This course is designed to give the young minister a general introduction to the work of a pastor. Included is a study of pastoral care, worship, preaching, and Christian education in the local church. The class will meet on Tuesday and Thursday afternoons at 3 p. m., in the Henderson Building (Room 115). First class and registration will be August 31. Registration for the course will close September 7.

Academic Credit and Cost for Night Courses

Each course will carry three (3) semester hours of academic credit.

Those who do not wish college credit may audit these courses. The listed charge for each is $135 per course, but Free Will Baptist ministers and church workers may qualify for a grant of $125 which reduces the cost to the student to $10 per course, plus books.

Additional Courses

During the spring semester, which begins in January, additional courses will be offered including: **The Free Will Baptist Church: The History, Doctrine, Government, and Denominational Program.** Persons interested in this course and other courses which are not listed are encouraged to contact the College.

Information

Visit or call the admissions office, phone 658-2502.

1976 MOUNT OLIVE COLLEGE DINNERS

Plans for the 1976 Mount Olive College dinners are now being completed according to Harold Herring, director of development at the College.

Ten of the seventeen organizational meetings to plan the dinners have already been scheduled. The dinners which began in 1963 are held in October and November.

Each church is requested to appoint a Mount Olive College Committee to be sent to these meetings at which additional information will be provided and the date and place of each dinner decided.

The organizational meetings planned to date include:

Lenoir County: Tuesday, August 24, 7:30 p. m., First Free Will Baptist Church, Kinston

Craven County: Thursday, August 26, 8 p. m., Saint Mary's Church, New Bern

Wayne County: Tuesday, August 31, 8 p. m., First Free Will Baptist Church, Goldsboro

Nash County: Sunday, September 5, 3 p. m., Free Union Church, Spring Hope

Johnston-Wake Counties: Thursday, September 9, 7:30 p. m., First Free Will Baptist Church, Smithfield

Washington, Martin, Tyrrell, and Pasquotank Counties: Tuesday, September 14, 7:30 p. m., Mount Tabor Church, Creswell

Jones County: Friday, September 17, 7:30 p. m., Whaley's Chapel Church, Richlands

Carteret County: Saturday, September 18, 7:30 p. m., Crab Point Church, Morehead City

Beaufort County: Tuesday, September 21, 7:30 p. m., Free Union Church, Pinetown

Sampson, Harnett, and Cumberland Counties: Thursday, September 23, 8 p. m., Oak Grove Church, Newton Grove

Mr. Herring said, "The Lord has truly blessed Mount Olive College and our efforts with the dinners each year. These dinners are successful because everybody is involved doing their best so that the Christian work of our College might be sustained. We sincerely hope that every Free Will Baptist church will be represented at these organizational meetings."

"We will again this year distribute a book to each church represented at the meetings. They will receive **Heaven Help the Home** by Dr. Howard Hendricks. This book is on the recommended list for the state woman's auxiliary," Herring continued.

The remaining organizational meetings will be scheduled during the next few weeks.

FEATURE

(Continued from Page 3)

must wake up to this fact and seek, in light of biblical truth, to recognize these groups as of the Lord and to give them the leadership and support they need. If our established churches do not do this, I fear that more and more people will leave the institutional church for the more personal house fellowships.

Practically speaking, What is happening and what can happen in our churches with regard to small groups?

The Sunday school in many instances is the closest thing to what we have been talking about. Here is the opportunity for a small group of people to experience community. One problem is that too often a Sunday school class is hindered by having to meet within a rigid time frame and a small group should have no time limit. Some Sunday school classes meet not only on Sunday mornings but during the week in private homes and this is a possibility.

Other churches are experiencing some of the things we have discussed at their Sunday night service or at prayer meeting. When the attendance is off the smaller group has the opportunity for more personal sharing and can more easily submit to the specific leadership of the Holy Spirit. Some churches meet on Sunday morning together at the church building and then the members split up to meet in various homes on Sunday night for a more personal sharing time or perhaps to discuss how the sermon that morning might be applied to daily life.

If you feel the need for what we have discussed you might just ask two or three people in the church who feel the same way you do to begin meeting in a home. I would suggest you go to the spiritual leadership in your church, such as the pastor, and explain that you would like to meet with a few other members of the church for personal discussion and sharing of Scripture and needs. Many ministers will be glad to see such initiative and may even give you some valuable suggestions. It will be important to realize and make clear that the small group is only a part of the larger church and is fully dedicated to the upbuilding of the local church. You will still attend the larger meetings of your local church but the small group will give you an opportunity for more personal sharing and exhortation.

The possibilities are many and all that is required is for the pastor, leaders, and members to be willing to seek the leadership of the Holy Spirit in seeking to have a more vital, personal, active, life-giving fellowship.

(Continued Next Issue)

Family Fireside

(Continued from Page 11)

SATURDAY, SEPTEMBER 4
Scripture Reading—Psalm 138:7

REVIVAL

My love is cold, my faith is small,
My zeal is lacking, doubts appall,
My footsteps falter, oft I stray,
And weakness marks me for its prey.
God of Revival, hear my plea,
Empower, endue, revive e'en me.

—A. Gardner

PRAYER THOUGHT

Are we, as the church, ready for revival, or do we have such because it is the custom and other churches do likewise? Please remember that revival must begin within you!

(Devotions used by permission of *Knight's Master Book of New Illustrations*, Eerdmans Press.)

"Go ye into all the world, and preach the gospel"

mission work...

at home and abroad.

Joseph Ingram
Foreign Missions
Director-Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave.
Fayetteville, N. C 28305

A SUMMER MISSIONARY

The Vance Link family reports that they have been enjoying a summer missionary. Early in the spring they requested permission from the mission board to have two Christian girls spend five to six weeks with them to help them in their work.

Only one girl came. She is Sherry Sprouse, the daughter of the Rev. and Mrs. Lewis Sprouse of Freedom Free Will Baptist Mission, Lumberton. Sherry is a junior at Columbia Bible College and seems to have one purpose in life: living for her Lord!

During the month of June, Sherry has helped with some of the normal duties of the upkeep of the campus buildings and has been helpful in many ways, such as making flannelgraph boards for the new church and for the youth work in general.



The Links decided to try a new program this summer. So with Sherry's help they advertised classes for different age groups of children on different days and times. This was done for three weeks straight and the children were all picked up at one place in Quemado, rather than having to spend so much time picking up and delivering children.

Some of the mothers said that they especially liked this because their children had something to do each week, and to look forward to. Sherry and Jodi looked through crafts books to find items that the young people could make inexpensively. The children made puppets, paperweights, trash cans, and decorative bottles.



On Tuesday mornings Sherry and Jodi had a class for the children while the ladies attended a weekly Bible class at the Lighthouse Free Will Baptist Church.

On Thursday afternoons Sherry usually attended the Bible class at the Retama Rest Home in Eagle Pass where Mrs. Link and Mrs. Snyder teach in English and Spanish. Sherry relates well to children and at the rest home she was a big help in keeping Paul Link and Sonnie Snyder out of trouble.

The fact that Sherry is a careful driver also increased her usefulness. She went on errands and was able to work independently in Bible clubs, thus allowing for two clubs to be going on at the same time, in different areas (Mattie Link in one place and Sherry and Jodi in another). She has also been a big help to us in the office.

On Sunday mornings Sherry taught the children's church, at the Lighthouse church. She also conducted the devotions and opening of the children's division of the Sunday school. At times she taught the Sunday school lessons in place of a teacher on vacation. She sang in the church choir and never complained over all she was asked to do.



The most important responsibility of her summer work has been working with the teenagers in weekly night meetings. Young teens need happy, wholesome times together and have enjoyed the recreation and Bible devotions that Sherry has provided for them at the Bible Institute.

Thank God that many of the world's youth love the Lord and are accomplishing great things for Him!

Respectfully submitted,
Vance Link

ANOTHER MINISTER OUT OF HOME MISSIONS

Approximately thirteen years ago the Rev. Taylor Hill came out of the First Free Will Baptist Church of Goldsboro, and started a new work on Raeford Road in



Fayetteville. Out of this work have come five ordained ministers: Mr. Hill, the Revs. Jesse Caton, Charles Parrish, John Gilliland, and Alton Howard.

Also from this work came the Victory mission with the Rev. Joe Gerald, pastor; the Catalpa mission with the Rev. Alton Howard, pastor; and the Happiness mission with the Rev. Taylor Hill, pastor.

Recently from the Catalpa mission has come Brother Roger Heath answering the call to the ministry. Pictured on opposite page are Roger and his wife, Mary; also their three children: Glenda, Denise, and Tony.

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Hebrews 2:1).

THE DANGER OF PUTTING OUR CHURCH ON A LEASH

In the verse of Scripture used as a scriptural basis for the four articles I am now writing, you will notice two very strong words. Their combined use leaves no room for carelessness on our manner of living. The word **earnest** means to be with full and serious intent—no room for pretense or trifling. The earnest soul deals with what he has heard from the Word of God with gravity. Having come into a knowledge of the truth we are warned to **heed** earnestly what it teaches. If indeed we have heard what the Bible teaches about certain commandments, doctrines, and what our conduct toward them should be, we are warned to **earnestly heed** them.

Take, for example, the commandments which say, "Remember the sabbath day, to keep it holy" (Exodus 20:8). This was God's way of "tagging" His people. God wanted "Sabbath observance" to be a means of identification or distinction between His people, the Jews, and the rest of the people in the world. You may want to argue about the Jewish Sabbath and say that the Christian does not have to observe it in this manner. However, we must remember that the Lord's Day became a replacement of the Jewish Sabbath and the Lord has accepted the Lord's Day as a day of worship for the "Age of the Church" in the world. The disciples honored the Lord on the first day of the week and encouraged all Christians to use the first day of the week as a day of worship and praise of almighty God. We are to serve Him and obey His commandments concerning our keeping of the Sabbath Day holy. Jesus is the Lord of the Sabbath and this means the day of worship which honors Him. The Lord's Day is **our holy day** and the Christian is required to do or not to do on the Lord's Day what was required of the Jews to do or not to do on the Sabbath. There may be some exceptions, but Jesus recognized the need of these changes and honored them. The strictness of the law required that certain sins committed by the people required punishment by death; but since Jesus is Lord of His day, He forgives sinners and offers salvation to them. When and if it is accepted, the sinners are set free. We no longer stone people caught in the act of adultery or if they are caught working on Sunday. The same abuses which the Jews made of the Sabbath, if they are repeated by Christians today in connection with the Lord's Day, would bring the displeasure of God down upon those who are guilty.

If there is any doubt in your mind as to which day (the seventh day or the first day of the week) you should honor, I suggest that you study the Bible, pray and seek the leadership of the Holy Spirit, and you will find the honest truth about it. When you find the truth, the truth will set you free. Under no circumstance are you to continue to abuse the use of the holy day of worship.

The secret in obeying God's law concerns itself with the fact of the new birth. If you are a born-again Christian you will know for sure that you cannot abuse the use of the Lord's Day. Sinners are not expected to be like Christians. They take their weekends and go fishing, work, or do anything they wish. Not so with the Christian; they honor their Lord by serving Him, witnessing for Him, and worshiping Him in religious gatherings.

There are many weak Christians who use the church to have friends or to gain business or for any other advantage the church can be to them. But when it comes to really and sincerely serving the Lord, oftentimes they put the church on a leash and by that act they are saying, "You stay here, I'll come and get you when I want you." Just like a man says to his dog, "Down boy, you stay here on this leash and I will set you free when I please." The advantages in putting the church on a leash to the weak Christian are numerous. One advantage is that the so-called Christian is free to do what he wants and reasons that he has a perfect right to his own interpretation of the Scriptures. He does not realize that no man has this right. Only the Holy Spirit has the right to do this and He will interpret only for saved people. He will not reveal the sacred revelation to the ungodly.

BOOKSTORE AND PRESS FOUNDATION HOURS

The Ayden Bible Bookstore, 811 North Lee Street, Ayden, working hours are as follows:

8:30 A. M. - 5 P. M.—Monday Through Friday

9 A. M. - 5 P. M.—Saturdays

Free Will Baptist Press Foundation working hours are as follows:

7:30 - 4:30—Monday Through Friday

Life is a like mirror—we get the best results when we smile at it.—Selected

An old Spanish proverb says, "To return evil for good is devilish; to return good for good is human; but to return good for evil is Godlike."

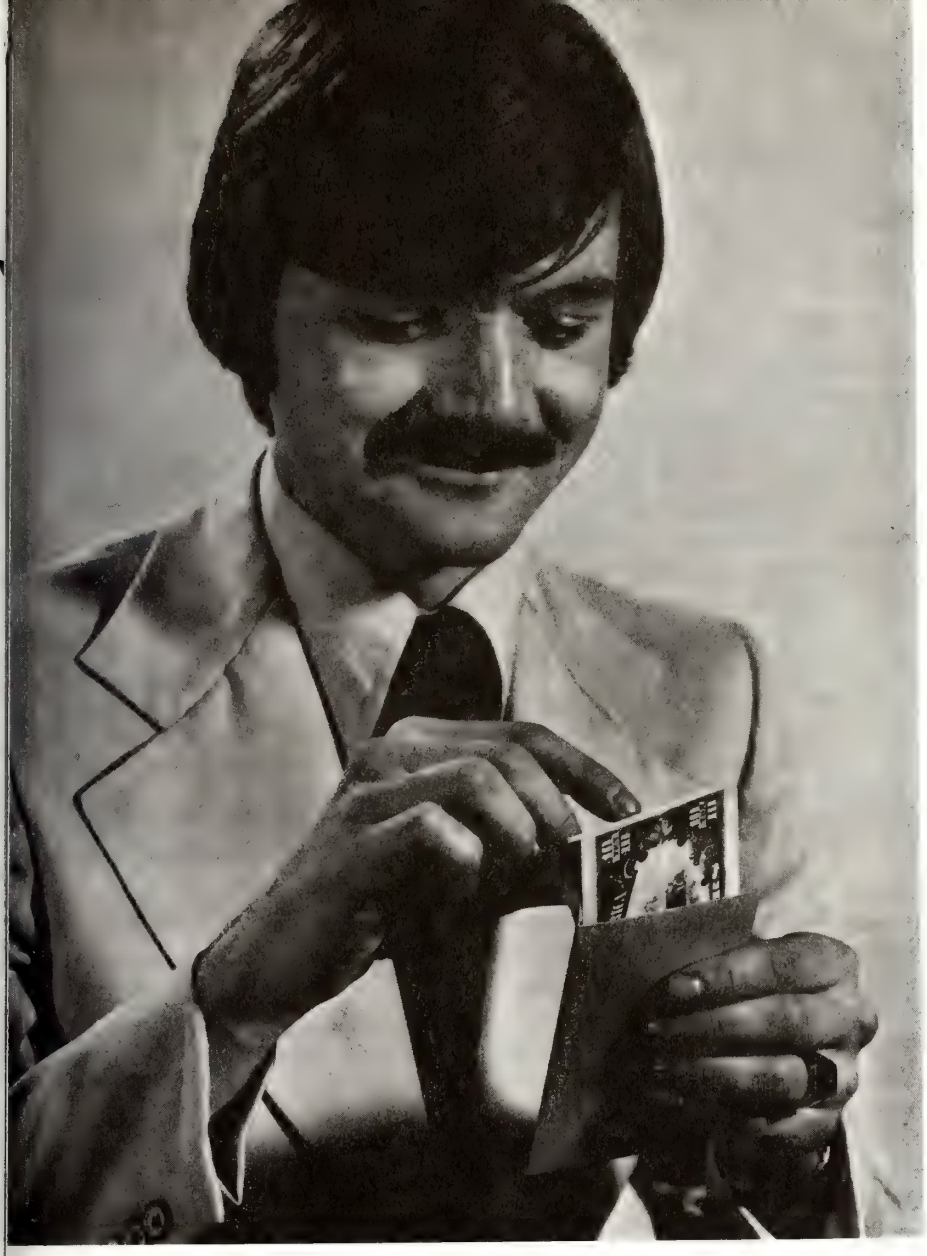


Have you purchased your 1976-77 Sunday school commentary yet? If not, we urge you to do so immediately as the commentaries begin with the fall quarter: September, October, November.

Below are some suggested helps for you in your teaching.

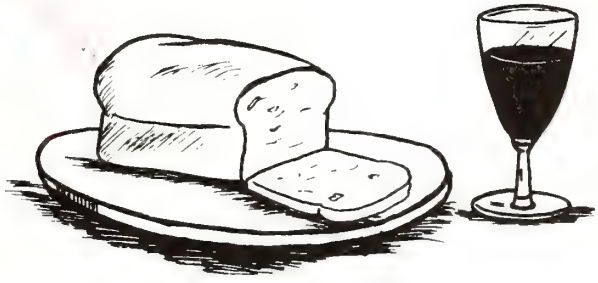
• • • Peloubet's Notes (Baker)	Kivar $4.95
• • • Higley Sunday School Commentary	Kivar $4.79
• • • Tarbell's Teacher's Guide	Cloth $4.95
• • • Broadman Comments	Kivar $3.95
• • • Rozell's Complete Lessons	Kivar $5.95
• • • The International Lesson Annual	Kivar $3.95
• • • Arnold's Commentary	Kivar $4.95
• • • Points for Emphasis (large type)	Kivar $2.25
• • • Points for Emphasis (small type)	Kivar $1.50

The above commentaries for the 1976-77 Sunday school year may be purchased at the Ayden Bible and Bookstore, 811 N. Lee Street, or any of its branch stores at Smithfield, New Bern, or Wilson.



Beware of the man—or woman—who, like the Pharisees, cleans the outside of the cup but drinks the dregs of corruption.

the free will baptist



AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 1, 1976

EDITORIAL

Cover Photo by Harold M. Lambert

Beware of the Man

Beware of the man—
Who has all the answers but hasn't a problem . . .
Who wants to remake everything but refuses a restructuring of himself . . .
Who walks through life proudly but doesn't run with humility . . .
Who rakes the whole yard of someone else's past but denies that his is as cluttered . . .

Beware of the man—
Who hits hard but injures easily . . .
Who speaks much but listens little . . .
Who wants everything but gives naught . . .
Who sees right but does wrong . . .

Beware of the man—
Who boasts of courage but is spineless in defeat . . .
Who promotes blamelessness but is much to blame . . .
Who speaks golden words but tarnishes the truth . . .
Who honors the rich but detests the poor . . .

Beware of the man—
Who teaches caretaking but never takes care . . .
Who reaches up but never bows down . . .
Who chastises freely but never admits to a mistake . . .
Who fords the raging river but avoids the quiet streams . . .

Beware of the man—
Who basks in the sunshine but hates all the rain . . .
Who hates liars but is bent on telling lies . . .
Who swears by authority but refuses to accept advice . . .
Who (in deference to Kipling) wishes to walk with kings but despises the common touch . . .

Beware of the man—
Who seeks the friendship of the prestigious but dissociates himself from the lowly . . .
Who is quick to make promises but not apt to fulfill . . .
Who dismisses all slights but is slow to forget . . .
Who harnesses action but is unable to bridle his tongue . . .

Beware of the man—
Who walks in the counsel of the evil but condemns another's erring . . .
Who stands with sinners but sits with Christians . . .
Who scorns without reason but never commends . . .
Who delights in himself but forgets about his Lord . . .

Beware of the man—
Who advocates separation but frolics with the ungodly . . .
Who preaches religion but makes little mention of Christ . . .
Who cries for fairness but deals in injustices . . .
Who pretends to be all things but proves he is **nothing** . . .

Beware of the man—or woman—who, like the Pharisees, cleans the outside of the cup but drinks the dregs of corruption.



Tommy Manning
Editor

the free will baptist

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THE CHURCH—WORSHIP

(Part 9)

by
Calvin R. Mercer
Wake Forest, North Carolina

ONE of the smartest tricks Satan has played on conservative, fundamental, Bible-believing Christians is to get us confused about what we should do when we come together and what we should do when we are in the world.

Satan knows how important worship is and he will do everything he can to keep us from it. One trick he has played (and I think successfully) is to get believers meeting for worship to think evangelism.

The world is the proper place for evangelism and when Christians meet we should worship, not evangelize. Too often we have come Sunday after Sunday to hear the simple plan of salvation and the gospel call. But Christians need worship, not evangelistic preaching.

How often have you walked out of a meeting with the refreshing feeling that you have truly worshiped the living God of the universe. This is the hardest subject I've attempted in this series, perhaps because it just might be the most important. It is hard also because I do not think I have had much real practice at worshiping God in a group.

I always had a conception of what worship was. It was what I did when I went to church on Sunday morning. Now I am beginning to see that worship, true worship, is much, much more than going somewhere and doing things.

The more I consider what it is the more I become convinced that to a large degree the people of God have lost worship. I think we are trying, perhaps subconsciously, to regain it. We try for harder preaching, more beautiful hymns, and newer choir robes. But this, my friend, does not make worship.

Sometimes we relate worship to statistics. If there were a lot of people at the meeting we say we had a good worship service. That's stupid! Numbers have absolutely nothing to do with quality of worship.

In past articles dealing with community we have talked about the church as a group of Christians who minister to each other and allow the Lord to minister to them. In the next two articles after this one I will talk about leadership in the church and how leaders minister to the body of Christ. But something is left out—God. We have left out God. Worship is, in a sense, ministering to God.

In my search the basic thing I have found is that worship must be God-centered. Our **Statement of Faith and Discipline** hits the nail on the head in what it says about God in Chapter II, that He is ". . . the only proper object of worship."

Luke 10:38-42 paints a striking picture of many churches today. Jesus came into a certain village and was received into a home where two sisters lived. With such an important guest in her house Martha was busy sweeping the floor, making a nice dinner, and seeing that everything looked good for the visitor. But Mary simply sat at Jesus' feet. This infuriated Martha. How could Mary just sit at the feet of Jesus! She should be up working and doing things and being busy. Martha asked Jesus to make Mary get up and help her. I can almost hear Jesus as He replied with a sad look in His eyes, "Martha, Martha, you are running around so worried about putting on a good show. One thing is so necessary and you have completely overlooked it. Mary has chosen what is good and I will not make her stop."

Is this true today? Are we so busy building buildings, inventing new programs, and running the machine that we forget at regular times to just stop and sit at Jesus' feet? Mary was worshiping her Lord; so should we.

The word worship in the Old Testament is a rich one meaning to serve, prostrate oneself, draw near, and seek the face of. The most common New Testament word means to prostrate oneself; in effect to lay down. The biblical emphasis on worship goes farther than the word's literal meaning. For Christians the worship, the drawing near, the seeking the face of, the prostrating oneself, are always directed Godward. Worship is to be God-centered or it is not Christian worship.

Several passages give us a hint as to what actually took place in an early worship service. They included fellowship, communion, prayer, praise, preaching, singing psalms, singing spiritual songs, making melody in the heart, giving thanks, teaching and admonishing one another, exhortation, and submitting to one another. These things are found in such passages as Acts 2:42-47; 20:7-12; Ephesians 5:19-21; Colossians 3:16; 1 Timothy 4:13; Hebrews 2:12; 10:25.

The Bible teaches no set and sacred form which is to be used in every worship service. From the above passages worship seems to be marked by simplicity, freedom, realness, naturalness, and leadership of the Spirit. It is simple in that we find no elaborate, rigidly structured form in early worship, real in that it is not something you do because you are expected to or because your parents did or for any other reason than the overflow of love to God and the desire to minister to Him; natural in that we should feel at ease in worship; and, Spirit-led in that we need freedom to be led by the Holy Spirit. He should not be bound by tradition, form, structure, or wordly ways. We must worship God in spirit as well as truth as Jesus told the Samaritan woman.

With this in mind we will discuss the content of worship.

Prayer: Sometimes our prayers are not characterized by simplicity, realness, and Spirit-led freedom. Often we repeat prayers, using the same phrases and content. If we talked to a person like we sometimes pray he would probably get bored after the first conversation. Perhaps God does too. Maybe He wants to hear prayers more directly related to our everyday lives. We all know what Jesus said about vain repetitions.

Some groups today practice what has been called "conversational prayer," which is simply praying as the group feels led by God. The prayers may be only one sentence or they may be longer. There may be periods of silence providing an opportunity for the group to meditate on the Lord until He prompts

(Continued on Page 7)

HOW DO YOU KNOW YOU ARE SAVED?

by
Mrs. Dera Strohm
Monroe, Louisiana

"IF I could only be sure," a dying soldier moaned to his pal by his side, "that when I leave this world, I would not go to hell, then I would not fear death." His voice was puzzled. "This torment of uncertainty hurts more than this physical pain."

This soldier was not alone in his doubts, for there are many people today who are puzzled, and who doubt that they are saved. God foreknew our fears, so words of assurance were written to **us that believe** on the name of the Son of God that we may **know** that we have eternal life.

A fear of death, and doubts of salvation are natural and common because we still live in the human body. Especially in later years, we are apprehensive of our approaching the end of physical life. The fact that we do not understand God's assurance policy does not alter His provisions for our eternal life.

Jesus explained the provisions and assurance to His disciples, who believed Him and loved Him, yet were not **sure** of their beliefs. We are also believers, but some of us are like the disciples—slow to believe all that Christ said.

Knowing for sure that we have eternal life in this day of uncertainties can give a Christian something to hold onto and anticipate for the future.

The story is told of Henry, a church member of many years. He thought that he was saved, but sometimes he was unsure. Years later, as he lay on his death bed, an angel appeared to him in a dream. "Come with me," she said as she grasped his hand.

She led him to a wall without a door, only a small peephole. "Look," she said, and pointed with her finger. He pressed his face against the opening and way below, saw a deep, dark abyss. Inside was a lake of fire. In this fire were many souls writhing and screaming in pain and horror.

He drew back and screamed in terror. "That one is me," he cried as he pointed, and recognized his own face among them. At that moment he awoke with the stark realization that he was not saved, but was lost!

Few of us would have such an unusual opportunity to solve our doubts in this manner, but there are tests that we could give ourselves by which we could strengthen our faith and dissolve our uncertainties. Christ himself gave us these by which to measure ourselves in Matthew. He said, "Ye shall know them by their fruits. . . . (7:16). By these things we can know ourselves also.

Though we desire these fruits, and though we believe, often because of certain walls or obstructions that we allow to be built in our lives, full confidence and trust is blotted out. Just as there was a wall in the soldier's dream that prevented him from seeing himself in hell, there are also walls in our lives that prevent our salvation assurance.

These walls are **ignorance of God's Word, sin in our lives, misplaced trust,** and **disobedience.**

The **ignorance of God's Word** is a very common wall to salvation assurance. Often, after we are saved, we neglect to read or study the Bible. Then we wander back into the ways of the world, ignorant of God's Word and of His will for our life.

In the days of Jeremiah, God's people were ignorant of His will and His Word, too. They were wise to do evil, but did not know that they should learn mor about God, the Author of their salvation Man's learning alone, without God' knowledge, can lead to doubt an confusion about spiritual matters.

We can remove this wall of ignoranc by getting acquainted with God's Word the Bible. Of course we can read or stud our Bible at home, but better than this we can attend the church of our choic where we can hear the Word preache and taught. When we **know** His truth this truth will free us from doubt. We car search the Scriptures for in them we know we have eternal life.

Sin in our lives may also become a hindrance or a wall to full assurance of salvation. These sins can sneak up without warning, encircle our lives as an octopus does its victims, and before we know it we are entangled by desires of sin. All sinful desires may not be shown externally; such as, evils of murder, adultery, etc. But could there be an evil living in our hearts known only to ourselves and to God? This can blot out a clear image of His complete truths of salvation.

"My sin hurts no one but me," John boasted. He was a respected Christian who practiced adultery for years. Later, he admitted to the Lord and to himself, "This secret habit had blinded me in my relationship to God, blocked out my salvation assurance, and the closeness of God. Then, after confessing his sin to God, the light of truth revealed his certainty of eternal life.

Christ said that the soul that sinned would die. He also said that because He lived, we would live also if we believed Him. Beyond death we receive mortality because Christ has conquered and transformed our enemy (sin in our lives and death) into eternal life. Then we can say with Paul, ". . . I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him . . ." (2 Timothy 1:12).

First John 2:16 tells us that ". . . all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." These things come from Satan and the world.

But what if worldly sins are not our hindrance or wall to assurance? Could it be one of **misplaced trust?** We are not saved by our faith and trust **alone,** but by our faith and trust in God! It is so easy

and natural to trust in man. But when we rely on friends or build other temporal foundations, we are tempted to leave God out. He is the only one that can give us this security that we so badly need.

Our nation also needs and longs for security, but frequently our trust is based on federal reserves, on armies, and on man-made power. Yet today, as in Bible times, without God in battle, humanity is lost and doomed with this type of trust.

We trust elevators to take us through buildings; we trust buses, cars, and planes for transportation. But cars can wreck, planes will crash, and friends will let us down. God's prophet tells us not to place our trust in any brother, but trust God completely!

James Truett was a good Christian man but he trusted in himself and his friends for all his needs. "Why should I bother God when I have all I want or need?" he asked confidently. "I have friends, I own my own business, and I am happy." But suddenly, one day tragedy struck! His business failed, his money disappeared, and so did his friends! Then his self-assurance weakened and he faced the folly of misplaced trust. He faced eternity without knowing for sure if he were saved or not because he had trusted his own righteousness and trusted in others. Christ said that our righteousness is as filthy rags.

Let's look at others who misplaced their trust. The Germans put their trust in Hitler, yet they were destroyed. Look at Peter! He went for a walk on the water. Then he let his surroundings attract his attention from Jesus to the turbulent waters and wind around him. Suddenly, fear and doubt possessed him and he began to sink. "Lord save me," he cried fearfully.

"O thou of little faith," Jesus rebuked him, "Why did you doubt?" (See Matthew 14:25-32.) Why should we too doubt and walk through this life with faltering faith when we can change our thoughts from ourselves to God and security?

After we destroy these walls that prevent salvation assurance, we need positive proof, not just the negative outlook, but something solid to stand on.

We can stand on **faith in action** which is a concrete, dependable test. An inactive faith, or a faith which is never expressed or exercised, leaves room for doubt. If your arm is held in an unusual position for a long period of time it will become useless and inactive. Just so, though your arm is still there, due to lack of exercise, it is useless. Faith is also useless when we fail to exercise it by action and service for God.

When we admit our sins and commit our services to God, not only will we be sure of salvation but we will desire and enjoy things of spiritual nature. We will enjoy the fellowship of other Christians in God's church or wherever we meet them. Our interest will center on spiritual affairs instead of worldly wants. We will visit the sick, share each other's burdens, and witness to the lost. By these actions we can **know** that we are eternally saved!

Action and service for God will dominate our lives if we have truly been reconciled, redeemed, and trust in God. Faith and righteous deeds are inseparable.

With true faith in our hearts, then we will obey God. **Obedience** is another positive proof of saving faith, and we will obey God as the Lord of life. He that believes on Christ has eternal life, but he that does not obey shall not see life (see John 3:36).

Abraham's obedience proved his faith. "Take your son and offer him up for a sacrifice to me," God told him. (See Genesis 22:2.) This was **after** God had promised Abraham many things through this very son. He did not question God's former promise of a future generation through this only son; he just blindly obeyed.

After Jim became a Christian he was called by God to preach the gospel. He gave obedience to his wife who did not wish him to preach, and for 20 years he disobeyed the call. His spiritual life was empty; he suffered financial reverses and physical illness. Then his wife died. Many years afterwards he discovered that he did not even know for sure if he were saved. The call to obedience came no more, and he was too late.

We also neglect to obey when we fail to heed God's words: "Forsake not the assembling of yourselves together." (See Hebrews 10:25.)

Obedience and belief are so closely bound that we can be sure that where there is no obedience to God, there is no true faith! "Know ye not," Paul said, "that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or obedience unto righteousness?" (Romans 6:16).

With this active, obedient faith we can also add another worthy proof—**love for our fellow man.** We are not saved **because** we love the brethren, but we love the brethren because we are saved. He that does not love his brother in Christ abides in death.

Because Ruth loved Naomi so much, she abandoned her own home, her beloved relatives, her religion, and went to dwell with Naomi in a strange land. Jonathan loved David so greatly that he risked his life to protect David from his angry father. He gave him his sword and the clothes from his back that he might escape.

How far does our love reach? There are many others in need of our love: the aged, the sick, the grief stricken, the lonely, and the afflicted. These all need our expression of love and sympathy in the form of visits, of food, of clothing, and other kindnesses.

When we fail to share our time and worldly goods with those in need, when we have no pity in our hearts, we may well doubt our salvation! ". . . whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17); "He that loveth not knoweth not God; for God is love" (1 John 4:8).

God's own Word gives a perfect proof of salvation! In this day, God's predictions have been fulfilled in detail which no man could have done accidentally. Foretold warnings are brought to pass by men who were ignorant of God's prophecy.

God declared through His Prophet Amos that He would send a famine in the land, not of bread, nor a thirst for water, but of hearing the words of the Lord. At this moment there is a hunger and thirst in China, in Poland, in North Vietnam, and other lands for God's Word.

Also, many years ago, God predicted the destruction of millions of Jews in gas chambers. This happened after World War II. Jerusalem was destroyed as God had said. The return of the Jews to Palestine in 1945 was presaged by His Word. Mankind grows weaker and wiser, (as God predicted) and **no one has ever proven God a liar!**

Add these up and test yourself. The

(Continued on Page 14)

Auxiliaries IN Action

CRAGMONT WOMAN'S AUXILIARY CONFERENCE

(August 9-14, 1976)



"Continuing in the Faith" was the theme for the 1976 Cragmont Woman's Auxiliary Conference, with "Have Faith in God" as the theme song.

There were 128 women who attended. We boarded three buses from various designated places Monday morning, August 9, arriving at Cragmont Assembly about 4:30 p. m.

The Rev. and Mrs. Douglas Skinner and their staff greeted us and graciously helped us with our luggage to our assigned sleeping places (for some, "dozing" places).

The evening meal was served at six o'clock, thus began a trek to the dining hall for some of the best food ever. (Imagine, a salad bar at Cragmont!)

The managers and their staff did everything possible to make our stay most enjoyable.

Our codirectors were Mrs. Lillie Mae Sasser and Mrs. Dola Dudley. As always, they planned our program and our trips with prayer for spiritual blessings and pure enjoyment in mind for those in attendance.

The Monday evening devotional by Mrs. Dudley was the 121st Psalm, traditionally read the first night of the conference.

The overall subject for morning devotions for the week was "Government Obligations." On Tuesday morning Mrs. James Joyner from the Kenly church brought a message on the subtitle, "Christian Allegiance." Wednesday morning Miss Sara Willoughby of the Hickory Chapel church near Ahoskie spoke on "Authoritative Respect." Mrs. Olive McGowan of the Black Jack church near Greenville spoke Thursday morning of "God's Expectation." She also paid tribute to Mrs. Queenie Clark, deceased, who had attended our Cragmont Conferences for many years. Mrs. Kenneth Carter from Dawson's Grove church near Scotland Neck, closed the morning devotions on Friday with the subject "Christ's Acclamation." Truly these Christian women set the mood each morning for the wonderful fellowship and expectancy for spiritual blessings in the worship services in the tabernacle.

Each day at 9:45 a. m., we assembled in the tabernacle for "Rejoicing in Our Faith Through Music." Mrs. William (Alma) Dale, director, and Mrs. Fred (Nina Grace) Register, pianist, were just the greatest! They taught us new songs and led us in old favorites. We had a choir each service that really put their hearts into every chorus and hymn sung (someone suggested that we have an album made). Anyone who said that the acoustics in the tabernacle were not good just have not heard the Woman's Conference choir.

We had special music by Mrs. Dale; Mrs. Matthew (Carol) Prescott; a trio from Vanceboro (Velma Morris, Vera Morris, and Ruby Wilson); Mrs. Robert Phillips; also a quartet and the Prescott Family from Grantsboro.

The morning worship speakers were given the subject, "The Four 'alls' in the Great Commission."

Mrs. Sterling (Rachel) Duncan, president of the State Woman's Auxiliary Convention, brought a message on Tuesday entitled, "All Power." Mrs. Duncan is from the Beaverdam church near Chadbourn.

Mrs. A. B. (Minnie) Chandler, treasurer of Cragmont Assembly and program-prayer chairman of the State Woman's Auxiliary Convention, was the speaker for Wednesday morning on the subject, "All Things (Stewardship)." She is from the Oriental church.

Mrs. Almond (Ruth) Warrick, corresponding secretary of the State Woman's Auxiliary Convention, spoke Thursday on "Always (Christian Reward)." She is from the Johnston Union church near Clayton.

The Rev. Joe Ingram, director of foreign missions, brought a sermon on "All Nations," on Friday. He read a letter he had received that morning from the Rev. Wayne King, missionary to the Philippines. It was a thrill to hear that souls were being reached and won to the Lord and that we could share in this ministry. Brother King asked for a boat or "bonka" in the letter to go to islands

unaccessible any other way. Needless to say, we were challenged to fill the need.

Mrs. Bob (Jean) Ackiss, secretary to Dr. Raper, president of Mount Olive College, and a member of Spring Hill church, presented our Bible study on the subject, "Continue Ye in the Word," at the evening worship services on Tuesday, Wednesday, and Thursday. She based her remarks on the Book of First Thessalonians. On Wednesday evening a processional offering was taken for "Stewardship" which had been designated for the construction of the new building. The Revs. Willis Wilson and Harry Grubbs came up and showed us tentative plans for the first floor which will be constructed on the sight of the main building. We were told that the building would be two-storied with 54 beds (also many other things that will be released later by the Cragmont board). Our women responded with some over $3,000 at this conference. With the three previous conferences' offerings, Mrs. Sasser assured us that we would be able to present the Cragmont board with $10,000 to be applied to the cost of the new building.

Mrs. N. B. (Alice) Barrow, editor of the yearbook of programs, "Devotion," conducted a memorial service Friday afternoon for the members of the conference deceased the past year. "Beyond the Sunset" was sung by Geraldine Summerlin and Irene Morris. A bouquet of pink roses was made as members of the conference were designated to honor the homegoing of Mrs. Queenie Clark, Mrs. Cora Lee Spivey, Mrs. Betty Copeland, Mrs. Mozelle Bennett, Mrs. Lola Hinton, Mrs. Blanche Snell, and one for those unknown to the conference.

The Friday night service is always the highlight of the conference and is dedicated to missions. The Rev. Joe Ingram brought the message on the "Miracles of Feeding the Multitude." It was a very challenging sermon and we were delighted and humbly grateful that the mission offering that night amounted to $1,326. Brother Ingram closed the service with an altar call for any need in our lives or rededication of the task before us. Many accepted the challenge. The warmth of the service and the fellowship will long be remembered.

Perhaps you are thinking that all of our time was spent in assembly. I write about these first because of the preeminence of the spiritual blessings we desire when we go to Cragmont; but our directors had also planned some other things women like to do.

We went to the Asheville Mall Shopping Center Tuesday afternoon. Wednesday afternoon some of us were found at the fabric shops, and some shopping and eating ice cream in Black Mountain.

On Thursday, one bus went to Gatlinburg, Tennessee, to the Christus Gardens. Two buses went to the Westgate Shopping Center in Asheville. Friday afternoon several ladies explored Cragmont. Some went up the mountain and were caught in a thundercloud.

We arose early Saturday morning, had a short devotional and breakfast, bid old and newly made friends good-bye, and boarded the bus for home. Surely, we had a little glimpse of Heaven last week at Cragmont!

Respectfully submitted,
Ruth L. Warrick

THE CHURCH—WORSHIP

(Continued from Page 3)

someone else to pray. Granted this type of prayer works better in the small groups we talked about in the last article, but the point is that prayer should be talking to God and nothing less.

How about **praise?** Too often our prayers are filled with petitions and requests—in short pretty much self-centered. But we need at times just to praise God. What is wrong with telling God you love Him and appreciate Him?

Singing can be a tremendous way to worship. Many Bible passages have been set to music and a trend now is to sing Scripture. This is probably a healthly trend since the Bible speaks of singing psalms and spiritual songs. Your group might want to order **Psalter—Scriptures Set to Music** (5th edition) from Bethany Missionary Association at 2209 East 6th Street, Long Beach, California 90814. This songbook contains almost 100 passages of Scripture set to piano and guitar music.

Eating and **drinking** at the Lord's table is certainly important although I fear it has for many become a dead ritual—something to be done every quarter. It is much more than that. We need to take more seriously the Lord's Supper and washing our brothers' feet and the tremendous meaning it has.

We could talk about various other things which can be involved in worship but the list is useless unless we keep in mind that you cannot just put together three or four songs, a prayer time, a testimony period, and presto—have worship. It does not work that way. The content of worship is important but so is one's attitude and the degree to which the service is led by the Spirit rather than by man. Worship must be God-led just as it is God-centered. We must hear what God is saying to the group and heed His leadership rather than worry about what comes next or how this looks.

A final thing is the importance of **unity** in worship. Such phrases as one mind and one soul, all of one accord, all things common, and one heart and mind occur often in the Book of Acts. We must be unified or we cannot truly worship in Spirit. God is one and we must reflect that as we approach Him.

So worship is much more than songs, prayer and preaching—it is unity, the Holy Spirit, proper attitude, and most of all, it is God-centered. I hope the spirit of truth will guide us to a more real worship of our Lord. If our services are structured so that they do not promote worship, may we have the courage to change the structure and do away with any tradition which hinders our worshiping God in spirit and in truth.

May God help us not to be impressed at the size of the crowd, the pretty flowers, or the pastor's sermon, but rather that we met God and worshiped Him.

CORRECTION PLEASE

In the August 25 issue of "The Free Will Baptist," in the News and Notes session, the article concerning the Central District Youth Fellowship to be held in the Ayden Free Will Baptist Church, please note a change in the date from September 11 to September 18. This change is being made due to previously scheduled activities in the town of Ayden for the weekend of September 11.

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Hebrews 2:1).

THE DANGER OF PUTTING YOUR BIBLE ON A LEASH

The reason for putting the Bible on a leash is that you may use it and also limit it to whatever use you want from it. The people who put the church on a leash want social fellowship or sympathy, financial assistance or popularity, or some other advantage which pleases them. Many times people use the church for entertainment. If the preacher entertains them or if the youth programs take them to places where entertainment is likely, that is what they want. The church often provides you with these advantages. However, when the church really needs help, you put a leash on it and forget it for a season. You are using the church to satisfy your own desires. A person who lives this way cannot and will not be used of the church, especially if the church demands blood, sweat, and tears.

The born-again Christian is one who allows the Lord to become his Master. If the Lord does become your master, He will in turn become Lord of your life. When this happens, the Lord, through the church, can use you as a witness—One who will faithfully attend all the services of the church, will pay the tithe, make offerings unto the Lord, and will learn the value of real sacrifice. He will give of his time, physical power, and mental know-how. The mission of the church through its evangelistic, benevolent, and missionary endeavors will be met with enthusiasm and support.

In the same sense as you put the church on a leash, you can also put the Bible on a leash. To do this simply means that you will limit the Bible in what it teaches. The Bible is on a leash when you tie it up and put its teachings aside. You will not accept what it teaches if it has to bear upon some of your pet sins. People excuse themselves on the question of divorce, fornication, and adultery. They will not let the Bible speak but allow human indulgences and man-made laws to intervene. This makes it easier for them to live with their conscience.

Then there is the question of what the Bible teaches about proper dress. The sinners and the ungodly have no real scrupulous or conscientious concern for what the Bible teaches. The Bible condemns improper dress and it is an abomination in the sight of God for men and women to deliberately evade these commandments. God is not pleased with the sin of dress that invites the physical and unlawful actions of those of the opposite sex. It seems that with every generation there is a relaxing of what the Bible teaches by a deeper participation in sex crimes. This so-called "New Morality" by which many people are living is a disgrace and an abomination in the sight of God. All who are guilty will pay for their sins. You may ". . . be sure your sin will find you out" (Numbers 32:23). God will not forget and He will bring everyone into judgment. This judgment will take all sinners into the eternal lake of fire, where there is weeping and gnashing of teeth forever.

There are many things the Bible teaches, but weak and careless Christians will not expose themselves to its teachings. The teaching ministry of the church, like the midweek prayer meeting and Bible study on Wednesday night, is not well attended. Even the "faithful ones" who do attend, spend very little time reading the Bible and comparing Scripture with Scripture. It is very difficult to organize a Bible class to teach the many precepts, doctrines, and prophecies of the Bible. The Bible is laid aside on Wednesday night, or the time of the class, and you do not learn the deep truths from God's Word. Many students who take religion (or Bible) in college complain about its being so difficult to learn and to understand. Most of them do not grasp its teachings. One reason is that they are not in dead earnest about the advantages of the knowledge. Another reason is that they are hoping to chalk up some more points or please their parents who are financing their schooling.

Second Timothy 2:15 is a good verse to learn now: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Coming Events . . .

September 15—State Mission Rally, National Guard Armory, Mount Olive, North Carolina, Wednesday Evening Session of the North Carolina State Convention

September 15, 16—North Carolina State Convention, National Guard Armory, Mount Olive, North Carolina

September 18—Youth Fellowship of the Central District, Ayden, North Carolina, Free Will Baptist Church, 7:30 P. M.

September 23—Eastern District Woman's Auxiliary Convention, Camp Vandemere, Vandemere, North Carolina

September 29—Central District Woman's Auxiliary Fall Convention, Edgewood Free Will Baptist Church near Crisp, North Carolina, with Dilda's Grove Free Will Baptist Church near Fountain Serving as Cohost

October 6—Western District Woman's Auxiliary Convention, Pleasant Plain Free Will Baptist Church, Route 2, Selma, North Carolina

October 6—Albemarle Conference, Shiloh Free Will Baptist Church, Route 1, Pinetown, North Carolina

October 14—Western Conference, Sherron Acres Free Will Baptist Church, Durham, North Carolina

October 16—Pee Dee Association, Emerson Free Will Baptist Church, Columbus County, North Carolina

October 23—Piedmont District Woman's Auxiliary Convention, East Rockingham Free Will Baptist Church, Rockingham, North Carolina



SUNDAY, SEPTEMBER 5
Scripture Reading—Matthew 24:34-36

HE BELONGED TO SOME ONE

A businessman crossed the ferry to New York every day. One day he spoke kindly to a little bootblack who was shining his shoes. After that he noticed that the boy never saw him without wistfully approaching him. The boy would pick up his bundles and brush off his clothing, without expecting any reward. The man was so deeply impressed that one day he asked the boy what inspired him. "Why, Sir," he replied, "the first time you met me you call me, 'My boy'; until then I had thought I was nobody's boy. I'll do anything for you." So Christ made us know that we are not orphans in a storm, but children of a Father who knows and loves us.—*Presbyterian*

PRAYER THOUGHT

A kind word or deed may sometime be the means of saving a soul. It takes a lot more effort to grin than to smile. Make this your slogan: "Smile, God loves you!"

MONDAY, SEPTEMBER 6
Scripture Reading—Matthew 5:16

BURNED OUT BULB

We read in a town newspaper: Mrs. C. E. McLeroy is mighty proud of her refrigerator. The inside light bulb, which goes on when the door is opened, just burned out. But it had been in constant use since Mrs. McLeroy bought the appliance fourteen years ago. "I think that's pretty good service from a little old light bulb," she said.

Would that all Christians everywhere would be as that bulb in letting their light shine before man—in loving light rather than darkness because their deeds are righteous.

PRAYER THOUGHT

Regardless of the life you live, your light will shine and influence someone's life. May we as Christians live such lives that our light may be a path to some lost soul.

TUESDAY, SEPTEMBER 7
Scripture Reading—Jeremiah 23:23, 24

THREE PERSONS PRESENT

A friend asked Lord Moynihan, a former president of the Royal College of Surgeons and one of the greatest surgeons of all times, "How can you operate before groups of distinguished fellow surgeons?"

Lord Moynihan smiled and replied, "There are just three persons present when I operate—the patient and myself."

"Who is the third?" questioned the friend. "You only mentioned two."

Reverently the great surgeon replied, "God."

PRAYER THOUGHT

Is the unseen guest (God) living in your presence? Do you feel His presence in time of need? If not, I beg of you to let Him come into your life and abide there.

WEDNESDAY, SEPTEMBER 8
Scripture Reading—Psalm 148:12, 13

WHAT THINK YE OF THE CHRIST?

Youth: Too happy to think—time yet.
Manhood: Too busy to think—more gold.
Prime: Too anxious to think—worry.
Declining Years: Too aged to think—old hearts harder get.
Dying Bed: Too ill to think—the spirit has flown.
Death: 'Tis too late to think—the spirit past.
Eternity: Forever to think—God's mercy past. Into hell I am righteously cast, forever to weep my doom.

—Copied

PRAYER THOUGHT

Whatever your life span, it is time to ask yourself, "What do I think of Christ?" You are never too young or too old to accept Christ as your Saviour. Please do not enter into eternity knowing that God's mercy is past.

THURSDAY, SEPTEMBER 9
Scripture Reading—Psalm 146:5

THE ROOT OF ALL HAPPINESS

I believe the root of all happiness on this earth lies in the realization of a spiritual life with a consciousness of something wider than materialism; in the capacity to live in a world that makes you unselfish because you are not overanxious about your personal place; that makes you tolerant because you realize your own comic fallibilities; that give you tranquility without complacency because you believe in something so much larger than yourself.—Sir Hugh Walpole

PRAYER THOUGHT

Do you have real happiness? Do you have the peace of mind and soul that assures you of eternal life? If not, please seek God and accept Him as your Saviour and true happiness will be yours.

FRIDAY, SEPTEMBER 10
Scripture Reading—Isaiah 53:5

WHO WORKS THE CURE?

A great professor said at the dedication of a new operating amphitheater: "Every patient entering here should bring us the faith and hope that the God of grace and compassion can and will heal him of his sufferings. Every operator who takes knife in hand should feel a full sense of responsibility; and if he has the joy of receiving thanks of a recovered patient, he can use the words of the famous Huguenot physician addressed to a king: 'I have treated thee: God has cured thee.' "
—King's Business

PRAYER THOUGHT

Thank God for our great doctors! But more than that, thank God for Christian doctors who know that without God's presence and guidance their work as physicians would be nothing.

SATURDAY, SEPTEMBER 11
Scripture Reading—Romans 12:14, 17, 19, 21

(Continued on Page 15)

NEWS & NOTES

Homecoming and Sing at Sweet Gum Grove Church

The annual homecoming service of the Sweet Gum Grove Free Will Baptist Church, Route 1, Stokes, will be held Sunday, September 5. The day's services will begin with Sunday school at 10 a. m., followed with the worship service at 11 a. m. The pastor, the Rev. Frank Brinson, will bring the homecoming message. Lunch will be served on the church grounds at the noon hour.

An afternoon service of singing will begin at 1:30 p. m., featuring special singing by the Haddock Family of Greenville and the Memorial Chapel Quartet from the Children's Home in Middlesex. Everyone is invited to worship with the church on this occasion and enjoy the worship and Christian fellowship.

Floyd Cherry to Conduct May's Chapel Revival



The Rev. Floyd B. Cherry of Pine Level will be the guest evangelist for revival services at May's Chapel Free Will Baptist Church near Dudley, beginning Monday evening, September 6, and continuing through Saturday evening, September 11. Services will begin each evening at 7:30 with the pastor, the Rev. Billy R. Jordan, assisting Mr. Cherry.

The church and its pastor extend to each of you a warm invitation to attend these services.

West Clinton Church Announces Fall Revival

The West Clinton Free Will Baptist Church, Pierce Street, Clinton, announces its fall revival for the week of September 13-17. The guest speaker will be the Rev. Robert (Bobby) Jones. Services will begin each evening at 7:30. Everyone is cordially invited to attend.

Piedmont District Youth Rally

The Piedmont District Youth Rally will be held at the Gethsemane Free Will Baptist Church, Waterworks Road, Wilson, Saturday, September 11. Lunch will be served at twelve noon, with the rally beginning at one o'clock.

Mrs. George Greene, Piedmont District youth chairman, states: "We extend a cordial invitation to all the youth of the district to attend; visitors are also welcome."

Central Layman's League Quarterly Meeting

The Layman's League Fellowship of the Central Conference will hold its quarterly meeting Monday evening, September 6, with the Gum Swamp Free Will Baptist Church near Greenville (Belvoir). All laymen of the district are urged to attend regardless of whether you have an active league in your church or not.

Fred Wainright, secretary-treasurer, states: "The fellowship needs your support and wants you to be a part of our league. Please have your church represented."

Highland Pines Church to Observe Annual Homecoming

The Highland Pines Free Will Baptist Church of Hamlet will observe its annual homecoming on Sunday, September 5. The homecoming message will be delivered by the Rev. Fred A. Rivenbark of Durham. Following the message, a picnic lunch will be served on the church grounds.

In the afternoon a program of singing has been planned featuring the Thompson Family Singers of Henderson. The pastor, the Rev. Fred Johnson, and the church membership invite the public to attend and enjoy a day of Christian worship and fellowship.

N. C. State Convention To Meet September 15, 16

The Sixty-Fourth Annual Session of the North Carolina State Convention of Original Free Will Baptists will convene at the National Guard Armory, Mount Olive, North Carolina, beginning with registration at 8:30 on Wednesday morning, September 15. The scheduled program is as follows:

WEDNESDAY, SEPTEMBER 15

Morning Session

8:30—Registration of Ministers and Delegates
9:30—Convention Called to Order, Mr. Gary Barefoot, Secretary
—Congregational Singing, Mr. Matthew Prescott, Leader
—Scripture and Prayer, the Rev. Bruce Dudley
9:50—Welcome, Mr. Harold Herring
—Response, the Rev. David W. Hansley
9:55—Partial Report of Credentials Committee
—Recognition of Visitors
—Appointment of Committees
10:05—President's Message, the Rev. Robert May
10:20—Report of Foreign Missions
10:40—Report of Free Will Baptist Children's Home
11:00—Morning Worship:
"Miracles," Hickory Chapel Church, Ahoskie
Congregational Singing
Morning Offering
Solo, Mr. George Harrison
Introductory Sermon, Dr. W. Burkette Raper
12:00—Noon Recess

Afternoon Session

1:00—Congregational Singing
—Scripture and Prayer, the Rev. Charlie Overton
1:15—Report of Free Will Baptist Press Foundation, Inc.

1:30—Report of General Conference
1:40—Business Session:
Report of Executive Committee
Report of Commission on Scouting
Report of State Woman's Auxiliary Convention
Report of North Carolina Ministerial Association
2:30—"Miracles"
—Business Session Continued:
Report of State Sunday School Convention
Report of Board of Home Missions and Church Extension
Report of Superannuation Board
Report of Camp Vandemere
Report of Chaplain's Commission
Report of Cragmont Assembly
Miscellaneous Business

Evening Session

7:30—Missionary Rally, National Guard Armory, Mount Olive

THURSDAY, SEPTEMBER 16

Morning Session

9:30—Congregational Singing
—Scripture and Prayer, the Rev. Charles Renfrow
9:45—Business Session:
Final Report of Credentials Committee
Report of Layman's League Board
Report of the Historical Commission
Report of Christian Action League, the Rev. D. P. McFarland
10:25—Miscellaneous Business
10:40—Report of Mount Olive College
11:00—Morning Worship:
Vanguard Brothers
Congregational Singing
Offering
Sermon, the Rev. Floyd B. Cherry
12:00—Noon Recess

Afternoon Session

1:00—Congregational Singing
—Scripture and Prayer, the Rev. L. B. Woodall
—Vanguard Brothers
1:25—Report of Obituary Committee
—Report of Temperance Committee
—Report of Resolutions Committee
—Report of Nominating Committee
—Report of Treasurer, Mrs. Frank L. Walston
—Adjournment and Benediction

Song leader for the convention will be Mr. Matthew Prescott with Mrs. Robert May and Mr. Tommy Manning serving as organists. Pianists will be students from Mount Olive College.

Homecoming and Revival At Jackson Heights Church

The annual homecoming celebration will be observed at the Jackson Heights Free Will Baptist Church, Kinston, on Sunday, September 5. The day's services will begin with Sunday school at 9:45. The morning message will be brought by the pastor, the Rev. Everett Harper; and a picnic lunch will be spread on the church grounds at the noon hour. A songfest will follow at 1:30 p. m., featuring the Heaven Bound.



Revival at Jackson Heights will begin Monday night, September 6, at 7:30 p. m., and will continue through Friday night, September 10, with the Rev. Harry A. Jones, pastor of the Hugo church near Grifton serving as guest evangelist. Mr. Jones will be assisted in the services by Mr. Harper.

A cordial invitation is extended to the public.

A TRAGIC DEATH BED

A young woman, dying, said to her father, "Father, why did you not tell me there was such a place?" 'What place?' "A hell!" He said, 'Jenny, there is no such place. God is merciful. There will be no future suffering!' She said, "I know better! My feet are slipping into it at this moment. I am lost. Why did you not tell me there was such a place? "**—Sunday School Times**

CHILDREN'S HOME

HELP WANTED

The Children's Home is seeking a couple who is interested in working at the Home. Some of the qualifications are as follows: (1) Be dedicated Christians; (2) prefer ages to be between twenty-five and fifty; (3) possess a strong concern and love for children; (4) have a desire to work hard and long hours; (5) prefer that the man possess some carpentry and/or automotive mechanical abilities.

Persons interested in making application should call Sam Weeks at 235-4079 or write to P. O. Box 249, Middlesex, North Carolina 27557.

YARD SALE/AUCTION

On Saturday, October 2, St. Mary's Free Will Baptist Church, Kenly, and Calvary Free Will Baptist Church, Wilson, will sponsor an auction sale at the Free Will Baptist Children's Home, Middlesex. The sale will commence at 9:30 a. m., and will last throughout the day. All proceeds from the auction will be given to the Children's Home.

There will be a wide variety of goods available and surely there will be **something** for **everyone**; so, be sure to come to the Home on that day. Lunch will be served at the Home at 12 noon, and, weather permitting, it will be outside. In the event of a rainy day, the auction sale will be postponed until Saturday, October 9.

If any church or individuals have usable items which they would like to contribute for the sale, then they can be brought to the Home anytime during the week prior to the auction.

Let's all back this project and make it a huge success so that the Children's Home will receive a large gift.

BOOKSTORES AND PRESS CLOSED

The Ayden Bible and Bookstore and Press Foundation, 811 North Lee Street, Ayden, along with the branch bookstores at Smithfield, New Bern, and Wilson, will be closed Monday, September 6, in observance of Labor Day. They will all be opened Tuesday, September 7, at the regular hours.

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: As a young Christian can I distinguish between those who are real Christians and those who profess to be Christians but are not by their conduct?

Answer: Jesus could, and He said and taught us to apply simple tests in doing this. He said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them" (Matthew 7:15-20).

If they exercise leadership ability like the chief priest and scribes of Jesus' day and do things unworthy of their office and profession, one is to follow Christ instead of them. Jesus said that we should obey the law. We are to obey the teachings of the Bible, and not act as did the priests and scribes of Jesus' day, who often were hypocritical. Note: "Then spake Jesus to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not" (Matthew 23:1-3).

There are those who pretend to be preaching the gospel in this our day, but whose belief and intent with reference to it are warped. We are to remember in such times of question that even the devil in his encounter with Christ quoted enough Scripture to pervert the thought. The Bible reminds us that there will be an increase in the number of such teachers as this age draws near its end. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away" (2 Timothy 3:1-5).

May we here refer back to Matthew 7, In Verse 15 we are told of false teachers which, of course, refer to those calling themselves preachers, prophets, witnesses, and priests; for the hypocrites of Jesus' day, as do those of our day, referred to themselves as all of those. When such as these quote or refer to a statement in the Bible we obey that, but do not do something contrary to Jesus' teaching in following them in their folly. You say that this takes a full knowledge of the Bible. Not so! It requires really a minute knowledge. However, we must pay special attention to this advice: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). Compare this with the two verses that follow: "But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus" (2 Timothy 2:16, 17). Also compare the principles found in the following: "But his delight is in the law of the LORD; and in his law doth he meditate day and night" (Psalm 1:2); "Thy word have I hid in mine heart, that I might not sin against thee. . . . Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:11, 105).

The true and obedient Christian is consumed in Christ. He has the mind of Christ; therefore, he is obedient to Christ and the Holy Spirit whom Christ sent as another Comforter and Teacher. He is a Teacher capable of making the Christian understand the teaching of the Word as long as he himself is obedient to what he knows of the teaching. (See John 13:17; 14:6, 23, 24, 26; 15:4-9, 26, 27; 16:7-11; 17:11, 17-26. Now turn to Romans, read Chapter 8 and compare with these Scriptures in John.) "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Romans 8:26, 27); "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:6-8); "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (James 4:7).

The true Christian walks in the light as Christ is in the light (see 1 John 1:7-10), and this light comes to us in the form of God's Word revealing Jesus as God's Son. He is always growing in the **grace and knowledge of Jesus** because by feeding on the Bread of Life he is assured of the Holy Spirit in this growth. No Christian who is obedient fails to pray without ceasing, nor to meditate on God's Word day and night. In this way he makes practical, in correct application to himself, God's words in John that says, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17).

It takes the will and the determination prescribed in the Bible to gain that which God offers in His Word. One lacking in this dedication that God's Word requires of a Christian, lacks in the same degree coming up to the Word's requirement upon those calling themselves Christians. The Word holds up perfection in conduct for the professed Christian, but at the same time divine forgiveness when restitution, contrition, and confession are made by those who sin.

Here is what George H. Sandison says in answering a similar question in his book, **1000 Difficult Bible Questions Answered:**

"A true Christian will endeavor to live and act in accordance with Christian principles. He will do nothing that 'may

(Continued on Page 14)

the Sunday School LESSON

St. Claire Bible Class

For September 12

HEIRS OF GOD'S GRACE

Lesson Text: Galatians 3:23-29; 4:1-7
Memory Verse: Galatians 3:26

I. INTRODUCTION

An heir is one who receives certain properties willed to him at the death of another, usually a parent or a close relative. He does not work for it or earn it in the usual sense of the word. The giving of it is a form of grace. It cannot be bought but may be received through the prompting of love.

When Clara Barton was engaged in Red Cross work in Cuba, during the Spanish-American War, Theodore Roosevelt came to her offering to purchase some supplies for his soldiers. His request was refused. He wanted them so badly that he offered to pay for them out of his own money. Still refused, he asked why. "How can I get these supplies?" he asked.

"Just ask for them, Colonel," said the officer in charge of the Red Cross headquarters. This he did and received them readily. The point is he got them through grace, and not through purchase.

As Christians, we are heirs of the grace of God; but we did not purchase it, for it was freely given to us when we asked God for it through Christ. Because of His love for us we are heirs of all that He has, heaven included. We are also joint heirs with His Son, our elder Brother, of all the blessings God can give.—**The Advanced Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. "Fulness of time" means God's purposes will be achieved in history, though He works patiently (nearly two thousand years separate Christ from the promises to Abraham). He works in a similar fashion today.

B. Sons of God are heirs of His promises. Since the sons of God are led by the spirit of God, their lives will show the fruit of the Spirit (see Galatians 5:22-25).

C. Since one cannot be saved by his good works, he has no ground for boasting.

D. The law served as a schoolmaster to bring the children of Israel to Christ.

E. The Old Testament law resembled a jail to the Jews by showing them their sins without showing them a way to escape sin or its penalty.

F. After faith came, the people no longer needed a schoolmaster to lead them around.

G. "By faith in Christ Jesus" (v. 26). But Verse 27 clearly shows that one does not become a child of God by faith alone. (See also John 1:12; 3:3-7.)

—Selected

III. ADDITIONAL TRUTHS

A. At a youth camp I heard a campfire testimony that has stayed with me. One of the campers told of the resentment he had had over the fact that he was an adopted son. No amount of assurance of his parents' love dented his growing irritation that he had not been born into his family. He had even tried to discover who his natural parents were but was unsuccessful. He had become sullen, unruly, and a dropout, blaming all his problems on his adoption.

While on one of his regular runaway episodes from his home, he had been touched by the gospel and had accepted Christ as Saviour and Lord. One thing that had helped his decision was the promise that by the new birth he could be part of the family of God.

His life did change, and more scriptural information brought him back to his parents' home as he discovered that God also adopted him as a son. His words were, "If God adopted me to make me a son and His heir, my parents were really loving me when they said my adoption into their family made me heir of all they were and possessed."

God wants to change your status from slave to son. He does it by adoption.—W. P.

B. The lesson title calls us "Heirs of God's Grace." The word "grace" does not appear in the printed text, and yet the title is fitting for two reasons. First, it is by God's grace that we become His children and His heirs. Sinners that we are, we do not deserve the least of His blessings. Yet He extends to us His favor. Second, God's grace is one of the things we inherit. It is a present possession, a treasure always with us. It not only wiped out the sins we committed before we became Christians; it is great enough to wipe out our daily wrongs and shortcomings. Because of it we have a living hope of endless life in that city where they have no need of sun. Oh, wonderful, marvelous, infinite grace! This indeed is the "grace that is greater than all our sin!"

It is trite to say that every privilege carries a responsibility with it, but it is true. It is tiresome to be reminded of our responsibilities, but they will not go away because we ignore them. Every child of an honorable family ought to be honorable. Are you satisfied with yourself today?

Are you satisfied with the image you present to others? Are you careful to give a full day's work for a day's pay, or a full dollar's worth of value for each dollar you get? Is your word as good as your bond? Do people know they can depend on you? Are your friendships firm and happy? Are you slow to speak evil and quick to speak good of a neighbor?

Are you satisfied with your service to Christ and the church?—**Standard Lesson Commentary**

C. Every blessing you need is treasured up in Christ. Young or old, rich or poor, may now obtain the blessings of forgiveness, justification, and eternal life "without money and without price," without groans and sighs, "Good works," or religious observances. —Alexander Marshall

"Go ye into all the world, and preach the gospel"

mission work...

at home and abroad.

Joseph Ingram
Foreign Missions
Director-Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave.
Fayetteville, N. C. 28305

DON'T FORGET HOME MISSIONS

The Home Missions Department of our church is in trouble—money wise. What has happened to the vision of all of our Free Will Baptists? God has blessed us greatly in the past years with the establishment of many new missions. These people are looking to us and wondering if we are going to let them down.

Brother Taylor Hill has done a wonderful work in this field, without any salary. He has given of his very self, going out on a limb many times to further the cause of Home Missions. His record speaks for itself. He is so devoted to the cause; however, without our help financially, he cannot do the work that must be done in this field.

Surely, we all can go down a little deeper into our pockets and give a gift, from the heart, for this program at this time. Please pray about this, and then do as God leads you to do.

God bless you!

Respectfully submitted,
Hazel Casey
Goldsboro, N.C.

HOME MISSIONS BAPTIZED THIRTY-FIVE CANDIDATES



On Sunday, August 22, three home mission points in Fayetteville and Hope Mills baptized thirty-five people at a joint baptismal service. Thirty-four were candidates from the Catalpa and Victor missions and one from the Happiness mission.

It was said by many who were present that this was one of the most beautiful sights they had ever witnessed in their lifetime.

HOME MISSIONS PRESENTATION

Recently the Rev. Taylor Hill, director-treasurer of the North Carolina State Convention Home Missions Department, made a presentatation for the cause of home missions at the Cabin Free Will Baptist Church near Beulaville. Also on hand for this occasion was a group from the Sandy Plain Free Will Baptist Church also near Beulaville. After the presentation, a generous contribution was made by the two churches in support of home missions.



Pictured above are those who took part in the presentation (back row, left to right): Nathan Hinkle, Craig Mercer, and Dean Kennedy. (Front row, left to right): the Revs. W. L. Littleton and Taylor Hill.

Respectfully submitted,
Taylor Hill
Director-Treasurer

QUESTIONS & ANSWERS

(Continued from Page 12)

cause his brother to stumble or offend'; he will avoid even 'the appearance of evil'; he will not stifle the voice of conscience or compromise with sin; he will cultivate temperance in his own person and will help others to do likewise. He will engage in no business that involves the impoverishment of moral or physical degradation of his brother man.''

HOW DO YOU KNOW...

(Continued from Page 5)

total for Christians will equal peace with God, and lasting proof of eternal life! The Holy Spirit witnesses to us that we are the children of God. We can **know** that we have passed from death unto life for we will have the spiritual marks of love and hope in our hearts.

A scientist once said, ''Nothing in this world is ever lost, but only undergoes a change in form.'' Just so, the Christian life and death is only a change from an earthly body to a spiritual body that will live forever. In a moment, at the last trumpet sound, the dead shall be raised incorruptible. This mortal shall put on immortality in the last day.

When we remove the walls and identify ourselves with these positive proofs, we can **know** for sure that we are saved. Remove the **ignorance of God's Word, the sin in our lives, the misplaced trust,** and **the disobedience.** Replace these with **faith in action, obedience, love for our fellowman, and God's Word.** Then God gives us this understanding of our everlasting life in Heaven (see 1 John 5:20).

Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Jack Scarboro is available for full-time pastoral services or evangelistic work. Any church interested in his services may contact him by writing Route 1, Box 285, Elm City, North Carolina 27822; telephone (919) 236-4008.



Special Moments

Dear Readers,

God's dedicated column is six months old!

During this time I know "Special Moments" has touched your hearts and lives as it has touched mine. Each week the article has given special insight into how God works among His people. The sincerity of each contribution has touched someone in a special way. Each experience has been so precious, leaving one moved by the same warmth and glow that only an experience with God leaves in one's life.

There's an enormous wealth of God's work in the hearts of His people. We're a storehouse of blessings, large and small. I believe that "Special Moments" pleases our Lord, serves His people; and it should continue until every person who wants to share a special experience has had the opportunity to do so.

If you agree, now is the time for you to write your special moment. The column can only continue if responses are received from the readers. If you have already written, I invite you to do so again. You can help the column grow by mentioning it to your church groups, your friends, your relatives, and then invite them to share a Christian experience with others.

Whenever you share your love and faith in Jesus, you always receive a blessing.

Maggie

Address your article to: "Special Moments" in care of the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513.

FORGIVENESS

by
Hazel Casey
Goldsboro, North Carolina

IN the day and age in which we are living, there is much talk of the word "Forgiveness." Now let's analyze this word and see what it means.

Webster defines the word as "To cease to feel resentment against; to give up a claim on account of; to grant remission of an offense, debt, fine, or penalty; to pardon."

In our daily living there are many opportunities for us to use this type of forgiveness. We have so many complaints about what others have done to us, and how hard it is to accept and to forgive without revenge. Now this word revenge is hard for us to put out of our minds at a time when we feel that we have been treated so badly. Again I like to think of the words of the Master who said, ". . . Vengeance is mine; I will repay, saith the LORD" (Romans 12:19). Yet, we human beings, in our finite minds, try and let revenge enter into our lives, and take some of the joy of salvation away! We find that revenge often enters our mind as soon as the act is done against us, and we become bitter in our thoughts and minds. This type of thinking places a stumbling block in the way of letting our light shine out into the world. It is only a natural order of life for us; yet, we block the moving of God's spirit! Sure, we have been wronged, and maybe we should be shocked and amazed; but the real test of our faith comes when we can give the whole thing to God and let Him work it out for us. Sometimes this takes a lot of time and a lot of praying; but finally, victory is recognized as we submit our very lives to Him.

Our Lord was mistreated. He was rejected of men, despised by many, and was not even accepted in His own hometown. As if that were not enough, He was tried in a mock trial, found guilty, and crucified on a cruel cross for us. He was actually spit upon and humiliated. Yet, as He hung upon the Cross, He did not seek revenge, but instead cried out, ". . . Father, forgive them; for they know not what they do. . . . " (Luke 23:34).

This is an example of divine forgiveness, demonstrated to the world and put into action for us to see throughout all the ages to come.

Why cannot we, as Christians in this day and time, demonstrate this type of Christlike forgiveness in our daily lives? He is our example; He is our model; therefore, let us seek to follow His example in our day-to-day relationships with our fellowman.

FAMILY DEVOTIONS

(Continued from Page 9)

BETTER THAN HAVING REVENGE

"A little boy, being asked what forgiveness is, gave the beautiful answer: 'It is the odor that flowers breathe when they are trampled upon.' Philip the Good, when some of his courtiers would have persuaded him to punish a prelate who had used him ill, declined, saying, 'It is a fine thing to have revenge in one's power; but it is a finer thing not to use it.' " —Baptist Leader

PRAYER THOUGHT

If we have revenge in our hearts, we cannot have forgiveness. If we have ought against anyone, how can we ask God for forgiveness? Remember, God forgave us and gave His Son to die in our stead.

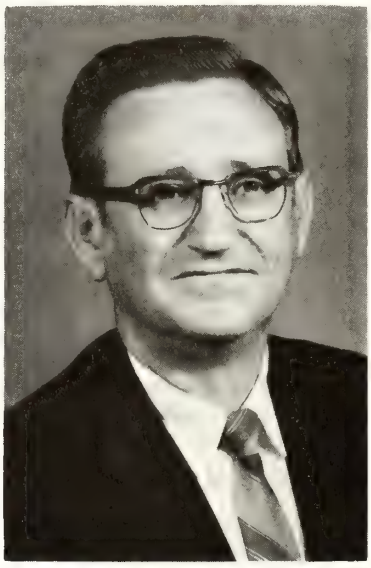
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PLAN NOW TO ATTEND THE STATE

MISSION RALLY

Theme: "One Body in Christ"

(Romans 12:5)



The Rev. J. B. Starnes
Speaker

When: Wednesday Night, September 15

Where: National Guard Armory, Mount Olive, N. C.

AN INSPIRING RALLY IS EXPECTED!

BRING A GENEROUS OFFERING FOR BOTH HOME AND FOREIGN MISSIONS!



Matthew 24:42 advises us to "Watch therefore: for ye know not what hour your Lord doth come." Just "how far" are we to take that advice?

the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 8, 1976

EDITORIAL

Cover Photo by Camerique

The Injunction "Watch Ye" Taken Too Far!

Even at the expense of losing their children and their jobs, twenty-five adults refused to leave a small brick house where they awaited the Second Coming of Christ. This particular vigil was kept for several weeks, according to reports, in a little town in the midwest; and the members of the "watching" group defied all efforts of local officials to break up what some townsfolk called a "foolish and absurd meeting."

While some area people considered the group prime material for a mental institution, others were a little more tolerant and afforded the vigil members the prerogative to practice this phase of their religion, disdaining to deny them their "rights." A few persons found a novelty in pointing out the house where "they were spending their time." Some others talked up the situation to the good pleasure of newspaper, radio, and television reporters, who, as is so often the case, capitalized on this "spectacular occurrence," expressing dismay that people in the twentieth century would take things so far.

When asked why they persisted in watching and waiting in a small house which afforded insufficient sanitary conditions and sleeping accommodations, a spokesman for the group of men and women explained that they were maintaining the vigil because they believed God wanted them to do so. And, when questioned in particular about the small dwelling in which they had chosen to hole up, the spokesman replied: " . . . this is where the Lord wants us."

Oddly enough, the watchers belong to no organized religious group. Though they did (and still do) attend church, they purportedly have no affiliation with any known denomination; and for the most part, those who kept the vigil are related by blood or marriage. Clannish indeed, they refused to "betray" themselves or their cause by talking at length about what they were doing. They explained simply (through their spokesman) that they were awaiting the Lord's return and the end of the world. Naturally upset by the fact that authorities took their children away and placed them in foster homes, the watchers nonetheless remained firm in their stand.

Interested observers became a little frightened by some of the activities of the group. Especially disconcerting had been their late-at-night religious rites, close akin to some of the behavioral patterns of the churches of Satan or witches' covens. A lady who lived near the house where the twenty-five-member group congregated reported that she saw the men and women dancing around in a circle and vocalizing in "blood-curdling screams." In accord with the spokesman, most people would agree that no one can quite understand such goings-on as being representative of Christian practices. When the Lord did not come at the expected time, those in watch shrugged off the disappointment as a "change of His mind."

Though we have not the right to condemn, we do claim the privilege of questioning. We do not doubt the sincerity of those who participated in the vigil, but we cannot help but wonder if they were not sincerely *wrong* in carrying on so. If they were witnesses, they seemed to be exemplifying something other than the type of Christianity to which we have become accustomed and which, to our satisfaction at least, has withstood the proverbial test of time and deluge of abuse. Hypnotic trances, frenzied gyrations, earsplitting screams, and around-the-clock watchings are not consistent with the majority of Christian faiths and practices.

To be sure, we are familiar with our Lord's injunction in Matthew 24:42, "Watch therefore: for ye know not what hour your Lord doth come." Still, we are behooved not so much to cease what we are doing and sit or stand idly waiting for Him to return, as we are behooved to *be ready,* to keep our lives in tune with His, and to remain faithful so that when He *does* come we shall be taken away with Him.

We should "watch," yes; but we are of the opinion that just as "all that glitters is not gold," neither is all that is done under the guise of Christianity really *Christian.* Therefore, it is our firm conviction that even watching for the Lord's return can be taken too far—especially if done in the manner of the twenty-five gatherers in that little midwestern town.

Oh—when did the watchers in question begin their vigil? A year ago. And we are informed that they are not "watched out" yet. Comment?



Tommy Manning
Editor

the free will baptist

SEPTEMBER 8, 1976

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Bundle Plan: Lots of 25 or more "Baptists" are sent to one individual who in turn distributes these. A 50 percent discount is offered under this plan.

The contents herein do not necessarily reflect the beliefs or policies of the editor or of **The Free Will Baptist.** The responsibility for each article is given the person whose name appears under the title or to the person submitting said article.

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THE CHURCH—LEADERSHIP

(Part 10)

by
Calvin R. Mercer
Wake Forest, North Carolina

IN the next two articles I want to deal with leadership in the local church. This week we will talk about leadership in general and next week we will talk about the more specific offices in the church.

Let's begin by describing the various kinds of church government that exist today. There is the autocratic form. The Roman Catholic Church is the major example of this. At the top of the structure is the pope with much authority and power and at the bottom is the local congregation with very little voice in church affairs. Many changes are taking place in the Catholic church today but basically they are autocratic—what you might call "top heavy."

Next to the autocratic form is the episcopal form as exampled by the Episcopalians and Methodists. Much authority is vested in a higher order, the bishops, and under them are the laity.

In the presbyterian form of government the elders of the local church have a lot of local authority although the congregation has more authority than in the other forms.

Finally there is the congregational government where each local church manages its own affairs and is independent from outside authority. The Southern Baptist denomination perhaps best represents this kind of government, which we might call "bottom heavy."

What do we make of this? Which one is in accordance with Scripture? That is a difficult question and one which has been argued by many. My own study leads me to believe that each of the forms above, especially the last three, contains elements found in the New Testament church. Yet, in a pure sense, none of the forms are correct for the only Leader and Head of any local church is God. We are on safer ground when we ask not what people lead the church but rather how does God lead.

With this in mind, that God is the Leader of the church and He does it through men, let us go on to consider the biblical concept of leadership. We know that the Early Church did have leaders through whom God supervised and cared for the church. The New Testament speaks of apostles, prophets, pastors, deacons, elders, etc. In the next article we are going to deal with these offices and see what the Word says about them, but for now we want to talk in more general terms.

First let's realize that the New Testament leaves room for great flexibility in organization and structure according to particular and varying needs of each local church. Yet certain things are clear.

The modern day distinction between laity and clergy, the one in the pew and the one in the pulpit, is unknown in the New Testament. Our conception today is that a young man is called to preach. He goes off to school to learn how to be a minister. Then he is ordained, and presto—he is a bona fide preacher and marked for life as such. Forever and ever he is different and separate and unlike the average layman. He is special, almost sacred, because he is an expert on religious matters and a professional Christian. No doubt this is an oversimplification of the problem, but if your idea of Christian leadership is anything like this, you need to rethink your position.

We cannot hire a professionally trained religious person to do the praying, preaching, witnessing, and worshiping for us. Leaders in the New Testament did just that—they led, they helped, they built up the body so the body could do the work of ministry.

We have already dealt with this from the viewpoint of the "layman." In our discussion on community we pointed out that each Christian is gifted and empowered; he is also called to do a work and he needs to be about it. The preacher cannot do the job of every Christian.

This idea arises in part, I think, from being influenced by the world. In the world we have a lawyer who handles our legal work, a doctor who cares for our physical problems, and a mechanic who is responsible for our cars. Somehow we have gotten the idea that our preacher should handle all spiritual matters. Needless to say it does not work that way.

CALLED

People singled out for leadership in the Early Church were called by God. Paul was a "called apostle" (see Romans 1:1, 5). Ephesians 4:11, 12 speaks of apostles, prophets, evangelists, and pastors-teachers, but it does not say they went to school to learn how to do the work; it says that God gave them to the church.

The point here is that every person in the church who is a leader has been called and equipped for the job. Likewise this means that every person trying to lead or do anything in the church for which he has not been called and equipped is in trouble. You should not teach a Sunday school class because there is no one else to do it. You should do it because you have the gift of teaching and desire to use that gift for the upbuilding of the body.

AUTHORITY

Leadership in the church is also characterized by authority. Because of Watergate and other such instances authority is a rotten word for many today. The problem is there is good authority and bad authority. Bad authority should be rejected but good authority is biblical and necessary in the church.

Good authority in Scripture is a leader who is called by God and is submitting to the ultimate authority of Jesus Christ over the church. All authority is derived from Christ and is exercised in His name and Spirit. In the final analysis it is not really the leader's authority, but the authority of Christ, His Word, and His Spirit. With good authority in the church, Christians should have less trouble submitting.

This naturally leads to the fact that leaders in the church, in order for their authority to be effective, must maintain a healthy relationship with God's Word and the Holy Spirit. Teaching God's Word and ruling are closely associated in the New

(Continued on Page 6)



SUNDAY, SEPTEMBER 12
Scripture Reading—John 13:15

THE FINGER OF GOD

Mr. H. C. Mason tells of the man who in prayer meeting prayed earnestly that God would with His finger touch a certain man. Suddenly he stopped his prayer. A brother asked him, "Why did you change your prayer?" He replied, "Because God said to me, 'You are my finger.' So now I must go and touch the man for God."—*Gospel Herald*

PRAYER THOUGHT

There is an old adage that goes something like this: "God has no hands but our hands." Truly, God has no one to carry on His work here on earth but His Christian followers.

MONDAY, SEPTEMBER 13
Scripture Reading—Romans 12:18

PRAYING TROUBLEMAKERS OUT OF CHURCH

In a church there was a family that caused endless trouble and confusion. What a diseased appendix is to the human body, that family was to the church. Hardheartedness seemed to characterize each member of the family.

In time, the family incurred the deadly hatred and enmity of another family of the church. After futile efforts with the two feuding families, the pastor and other Christians prayed that God would either remove them from the church or save them. God answered the cries of His children. Both families soon withdrew from the church.—Told by F. B. Meyer

PRAYER THOUGHT

Troublemakers (in or out of the church) should seek God's guidance and make peace with their fellowman. Fueding within the church, God will not tolerate.

TUESDAY, SEPTEMBER 14
Scripture Reading—Philippians 1:6, 9-11

A TASK

To be honest, to be kind—to earn a little and to spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not be embittered, to keep a few friends, but these without capitulation—above all, on the same grim condition, to keep friends with himself—here is a task for all that a man has of fortitude and delicacy.—Robert Louis Stevenson

PRAYER THOUGHT

No prayer thought could be more appropriate than the words of the beloved song, "My Task." Look this up and meditate upon the words.

WEDNESDAY, SEPTEMBER 15
Scripture Reading—John 11:11

IN THE MORNING

What is our death but a night's sleep? For as through sleep all weariness and faintness pass away and cease, and the powers of the spirit come back again, so that in the morning we arise fresh and strong and joyous; so at the last day we shall rise again as if we had only slept a night, and shall be fresh and strong.—Martin Luther

PRAYER THOUGHT

Death, though dreadful the thought, is only a deep sleep. Everyone will someday awake from this sleep and receive his award. Hopefully your reward will be a home in Heaven.

THURSDAY, SEPTEMBER 16
Scripture Reading—Matthew 28:19, 20

REACHING THE MOON—LOSING THE EARTH

Clay Cooper warned, "While we are striving for the moon, we could be losing the earth. Let us not deceive ourselves. Are we going to be guilty of spending billions to send a man to the moon and mites to send Christ's heart-transforming gospel to the millions on earth?"

PRAYER THOUGHT

Are we guilty of spending more money and time on physical things than spiritual things? Do we hope to spend eternity on the moon or in Heaven? Think about this!

FRIDAY, SEPTEMBER 17
Scripture Reading—John 3:16

PERISH THE THOUGHT

David Livingstone said, "I have suffered severe attacks of fever no fewer than twenty-seven times in the space of two and one-half years. These sicknesses, I beg you to observe, are not mentioned as if I considered them in the light of sacrifice. Perish the thought! I think the word *sacrifice* ought never to be mentioned in reference to anything we can do for Christ who, though He were rich, yet for our sake, He became poor."

PRAYER THOUGHT

Man cannot make any sacrifice that can compare with God's sacrifice of giving His Son to die that we might have eternal life. As David Livingstone said, "Perish the thought!"

SATURDAY, SEPTEMBER 18
Scripture Reading—Romans 4:4, 5, 16

CHEMICAL SALVATION

Professor B. F. Skinner of Harvard University said, "We are entering the age of the chemical control of human behavior. The motivational and emotional conditions of normal daily life will probably be maintained in any desired through the use of drugs."

Until man's "deceitful and desperately wicked" heart is changed by God's grace, he will continue in his sinful way.

PRAYER THOUGHT

Man, with all his wisdom, chemicals, and inventions, has not yet been able to change a wicked heart. Only God's grace can take away sin and assure you a home in Heaven.

(Devotions used by permission of *Knight's Master Book of New Illustrations*, Eerdmans Press.)

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: What can a Christian do to avoid ill criticism from those that dislike him and the way he carries out his Christian duties?

Answer: He cannot do anything. If he is consciously fulfilling in every way his Christian duty to himself, to God, and to his fellowman, then he must learn to bear with whatever unfair criticism worldly people offer. The world criticized Jesus. It will criticize His followers. His followers that lacked complete dedication criticized Him or disagreed openly with Him and we may expect nothing different.

When Jesus told His followers of His pending trial, conviction, death, burial, and resurrection, they disagreed. "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:21-24).

Peter and the other disciples wanted to have Jesus' presence with them evidently that they might be better established here on earth, enjoying the good things that fellowship with God and prosperity in Him might bring in this life. At that time, Jesus desired for them who followed Him the things that He desires for us who now follow Him (in terms of our present fellowship with God and all the pleasant and unpleasant things that go with it) as a means to that better and perfect life He has provided for us.

He talked about a world to lay down with the natural life and a cross to take up and bear with all its desires to forsake and follow Him. He also assured His followers that if they made the dedication to the task He had made, they would meet with the same unfriendliness from a lost world He was meeting with. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you. The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me" (John 15:19-21).

Another time Jesus said, "Go your ways: behold, I send you forth as lambs among wolves" (Luke 10:3). On another occasion Jesus said, "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" (Matthew 10:24, 25).

We are His representatives throughout this short life and it behooves us to get well enough acquainted with the Bible to rightly fill the place He has assigned us. We learn from the Apostle Paul's writings, "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:19-21).

Having been commissioned we have a mission. ". . . ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

While we carry this out in an unfriendly environment, the same hostility Christ encountered will be coming our way. Like with Christ, when Peter rebuked Him, some of our more unreasonable interferences will just as likely come from those who claim to admire and follow with us the purpose of God. Men, both friends and others, are fallible; only God is infallible and only as we are sure through a correct diligent use of His Word can we be certain that we are right as we execute His infallible orders.

George H. Sandison answers a similar question on Page 199 in his book, **1000 Difficult Bible Questions Answered,** as follows:

"Christians need not expect to escape unjust criticism at times. There are good, well-meaning people who take the narrow view, and would compel all Christians to be of one type—their type, of course—and to believe precisely what they believe and worship in all respects as they themselves worship. This is altogether wrong. You may remember what Jesus said to some of these faultfinding folk who desired him to rebuke an independent worker (see Mark 9:40). Our heavenly Father looks at the hearts of men and regards their inmost thoughts and desires as of far greater consequences than outward forms and ceremonies. Moses had trouble in his time with the formalists, and see how he answered them (see Numbers 11:26); and Paul, in the midst of his great apostolic missionary work, had occasion to rebuke some of his followers whose overzeal led them to criticize a few good people who did not choose to copy their methods, but struck out a path for themselves (see Philippians 1:15-18). If you go on energetically doing your best in a humble way, and asking divine guidance daily, you can afford to overlook the critics. Keep in constant touch with your church and get on friendly terms with your fellow members. Try hard to put aside all feeling against individuals, no matter what their attitude has been in the past. We think you might cultivate the social side of church membership to advantage. One who holds aloof certainly misses much in the way of Christian fellowship and sociability."

"A Christian Home for Boys and Girls"

free will baptist children's home



MIDDLESEX, NORTH CAROLINA
SAM WEEKS, Superintendent

RELIGIOUS CONTRIBUTIONS FOR JULY, 1976

Albemarle Conference

Free Union	$ 18.00
Mt. Tabor	66.46
Total	$ 84.46

Blue Ridge Association

Cedar Hill	$ 16.10

Cape Fear Conference

Goldsboro, First	$ 55.00
Johnston Union	200.00
Lee's Chapel	280.00
Mt. Olive	75.00
Palmer Memorial	160.30
Pleasant Grove	100.00
Robert's Grove	250.00
St. Mary's Grove	5.00
Victory Mission	40.60
Wooten's Chapel	60.00
Total	$1,225.90

Central Conference

Aspen Grove	$ 307.00
Ayden	220.00
Black Jack	319.80
Community	73.83
Edgewood	5.00
Elm Grove	125.00
Free Union	197.61
Friendship	53.19
Greenville, First	180.00
Grimsley	50.00
Howell Swamp	50.00
Hugo	100.00
LaGrange	60.00
Little Creek	55.00
Marlboro	25.00
Layman's League	96.66
Ormondsville	15.00
Otter's Creek	67.09
Peace	15.50
Pleasant Hill	25.00
Rose Hill	125.00
Saratoga	92.34
Spring Branch	100.00
Tarboro, First	352.17
Watery Branch	15.00
Williamston, First	17.71
Winterville	292.45
Total	$3,035.35

Eastern Conference

Antioch	$ 50.00
Bridgeton	5.00
Cabin	50.00
Core Creek	84.50
Davis	275.00
Deep Run	60.00
Folkstone	25.00
Friendship	24.48
Grant's Chapel	15.00
Hillsberry	39.78
Holly Springs	300.00
Jackson Heights	205.64
Juniper Chapel	200.00
Lanier's Chapel	10.00
Macedonia	190.00
Eula Jones	5.00
New Bethlehem	19.06
New Haven	27.68
Northeast	77.57
Oak Grove	5.00
Oriental	152.30
Rock of Zion	115.13
Russell's Creek	10.00
Sandy Plain	100.00
Sound View	110.00
Spring Hope	100.00
St. Mary's	300.00
Trent	25.00
Verona	44.61
Warden's Grove	500.00
White Hill	25.00
White Oak Grove	20.00
Total	$3,270.75

Pee Dee Association

Beaverdam	$ 25.00

Piedmont Conference

Durham, First	$ 25.00
Gethsemane	10.00
Total	$ 35.00

Western Conference

Barnes Hill	$ 10.00
Branch Chapel	75.48
Everett's Chapel	80.44
Free Union	120.00
Fremont	65.00
Friendship	30.00
Kenly	135.00
Marsh Swamp	30.00
Memorial Chapel	15.00
Milbournie	83.00
Mt. Zion (Wilson)	37.31
New Sandy Hill	50.00
Pine Level	40.00
Piney Grove	125.00
Pleasant Grove	10.00
Pleasant Plain	134.30
Rosebud	5.00
Selma	75.00
Sherron Acres	200.00
Stancil's Chapel	37.48
Stoney Creek	325.00
Union Chapel	32.50
Union Grove	150.35
Unity	10.00
Total	$1,875.86

Other States

Flint, Mich.	$ 60.00
Bim, W. Va.	20.00
Total	$ 80.00

Total Religious Contributions $9,548.42

MEMORIAL CONTRIBUTIONS FOR JULY, 1976

Memorial contributions for July, 1976 totaled $135.60, and were given as follows:

Victor Penny by the Board of Deacons, Providence Presbyterian Church, the Providence Presbyterian Church, Mr. and Mrs. Elton Tripp, Mr. and Mrs. Magnus Hoye, Mr. and Mrs. Graham Penny, Marie Sealey, and H. J. Wrigley.

Mrs. Bill Winstead by C. Johnson Moore.

Betty Bedford by Ella V. Rich.

THE CHURCH—LEADERSHIP

(Continued from Page 3)

Testament as can be seen in the qualifications for elders and deacons.

SERVING

Leaders must be servants of the body. Christ's humility provides the pattern for the Christian leader. Although all power and authority were given to Him, He was still a servant, the Son of Man who went about doing good.

Pride keeps many ministers from serving humbly and effectively. Authority and power can be corrupted and leaders in the church should be careful to be humble servants rather than ruling tyrants (see Matthew 23:1-12).

A serving leadership that constantly seeks to build up, nurture, and care for the local church is one which follows in the footsteps of the greatest of leaders.

Finally, leaders can rule and serve only if the people of God recognize their authority and submit to it. Leaders cannot force people to follow their leadership. They must seek to exercise good authority, be humble servants, and be sincere ministers of the Word and then trust God to evoke godly submission and cooperation from the flock.

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the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Hebrews 2:1).

THE DANGER OF PUTTING RELIGION ON A LEASH

The seriousness of observing religious rites, ceremonies, and practices may be measured from the inner sanctum of the heart. God looks upon the heart of an individual and measures his life from within. At one time God honored the sacrifices of animals upon the altar. When God's people obeyed from the heart and honestly performed at the altar in faith and in love for God, He was pleased. There was a sweet-smelling savor rising from the burnt offerings. Later, however, when the people became careless and lived loose, sinful lives and disobeyed God, He became disgusted with them and despised their sacrifices. ". . . to obey is better than sacrifice, and to hearken than the fat of rams" (1 Samuel 15:22).

Weak Christians are like Saul of old—they live with the idea that as long as they put a "reasonable" amount of money, time, and effort into the religious activities of the church, that is all they should be required to do. Saul had a feeling that those nice, fat cattle captured from the Amalekites, the enemies of God's people, would please the Lord more so than the thinner, less beautiful cattle of the herds of Israel. Christians are not to use the spoils of their enemies as a sacrifice. The real sacrifice comes from a hallowed heart of the child of God as a personal gift.

The honest to goodness earnings of an individual are what God wants from him. No gambling, no improper earnings through fraud and misrepresentation, or evil gains in any sense are to be offered as a sacrifice. Sinners have no right or memorial in God's house. His house, the church, is a sacred and religious body and we must honor it with the best we have to offer. We begin with the tithe; later it is the tithe plus an offering; still later the order is the tithe, an offering, and finally a sacrifice. God exacts the tithe from everybody, saint and sinner alike, but the offerings and sacrifices come only from His people. God is a good collector and He will get what belongs to Him. One way or another He will collect. Sometimes He has to collect by taking from us in the form of famines, disasters, accidents, death, or some other means. God can even take your health away from you so that you will have to pay and pay and pay for doctors, medicine, etc.

There is another way weak Christians put their religion on a leash. These people are among the many excuse makers and there are several classes of these. Some excuse themselves from worship and service in the church on the grounds that they work so hard during the week days that they have to rest on Sunday. Others say that Sunday is the only day they have to catch up with chores. They cut their grass, work in the garden, paint, do repairs, and clean house. Still others put their family in the car and head for the beach where they fish or do any thing they desire to do but worship God. No wonder God is sending natural disasters upon us. God governs and controls the weather and is responsible for storms, earthquakes, floods, and other like conditions. Some professors of faith go from their churches on Sunday, during the harvest season, to harvest their crops. They have no respect or regard for the sacredness of the Lord's Day of worship.

Religion is put on a leash when people allow themselves to lay aside the religious demands and commitments to indulge in the earthly activities and involvements. The Christian religion is the only religion which God honors and accepts. This is the religion that includes and honors the only begotten Son of God, Jesus Christ our Lord.

ATTENTION, Concerned Pastors!

by
The Rev. Delmas J. Brown
Dover, North Carolina

AS I write this, I am deeply concerned over what is taking place in this country. I have been waiting for someone else to write this article, but since no one else has, then it must be what the Lord wants me to do.

I'm referring to the Rev. Sun Myung Moon movement in this country. This is causing much concern. My people have asked me about it and I've shared all the information I had up until what I received today. So because of its importance, I feel I should share with other pastors and Christians what I know. I have already been confronted by one of his workers, also have several members of my church.

According to my information, Mr. Moon is from North Korea. There he is considered a failure, but in America his movement has caught on and is really growing. According to his followers: "Mr. Moon received from Jesus the **word** to go out and return to the Father the perfect family and redeem mankind physically." Senator Dole from Kansas has pledged himself to find out and expose all he can about this movement because of its effect upon the youth and taxes.

This movement works mostly with high school and college levels, winning them mostly because they were never founded in the faith. They are mostly from wealthy families but not entirely.

Mr. Moon is the founder of the Unification Church and already it has over $3 million worth of property in one location where his followers are taught. This movement received over $7 million dollars last year from its missionaries selling flowers, peanuts, and candles. It seems that this movement is more concerned with raising money than leading people to the Lord.

Mr. Moon, according to the (AP, September 22, 1974) stated: "God did not intend for Jesus to be crucified to atone for man's sin. It was all a ghastly mistake." But we believe Isaiah as he foretold of both His birth (Isaiah 9:1-7) and His crucifixion (Isaiah 53) hundreds of years before these events.

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Special Moments

Dear Maggie,

As I was going through a box of things this morning, I ran across something I would like to share with your readers. Working with young people for over ten years has given me many memories—some of them were good and others that I try not to think of too often. The good outweigh the bad and make working with our youth a reward rather than a task, most of the time. (I had to add most of the time to be honest.) Often I become so discouraged and then I run across a special memory as I did this morning.

Below are the words of a song written by Mike Andreoli, and I know he doesn't care if I share them with your readers. At the time Mike wrote this, he was a member of the Free Union Free Will Baptist Church, Albemarle Conference. Some of your younger readers might remember singing it at Cragmont.

"I'm not too young for Him; I'll tell you how I know;
Because for me He died one day on Calvary.
He took my sins away; He lives with me each day;
That's how I know that I'm not too young for Him.

"Some folks may try to say, my faith is childish play;
That I'm too young to understand God's loving words.
But I'm telling all that I have heard His call;
And so I know that I'm not too young for Him.

"God always leads the way, and though I often stray,
He reaches out, takes my hand, and guides me home.
This is my solemn cry; for Him I'd gladly die;
And my heart knows that I'm not too young for Him."

These words should have a special meaning for all who work with our youth and maybe it will inspire others to want to work with them.

Thank you for the opportunity to share this special moment.

CJK
New Bern, N. C.

Coming Events . . .

September 15—State Mission Rally, National Guard Armory, Mount Olive, North Carolina, Wednesday Evening Session of the North Carolina State Convention

September 15, 16—North Carolina State Convention, National Guard Armory, Mount Olive, North Carolina

September 18—Youth Fellowship of the Central District, Ayden, North Carolina, Free Will Baptist Church, 7:30 P. M.

September 23—Eastern District Woman's Auxiliary Convention, Camp Vandemere, Vandemere, North Carolina

September 29—Central District Woman's Auxiliary Fall Convention, Edgewood Free Will Baptist Church near Crisp, North Carolina, with Dilda's Grove Free Will Baptist Church near Fountain Serving as Cohost

October 6—Western District Woman's Auxiliary Convention, Pleasant Plain Free Will Baptist Church, Route 2, Selma, North Carolina

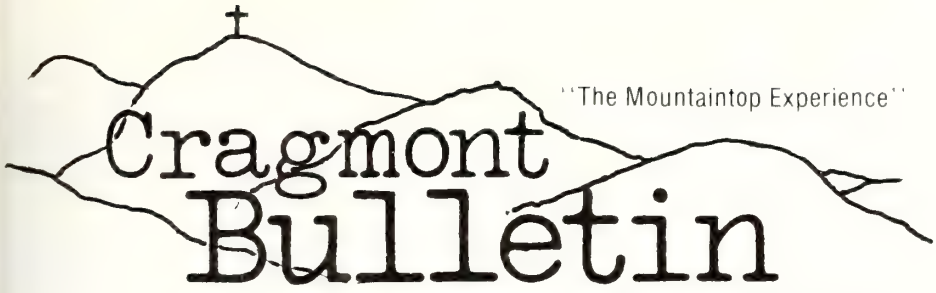
October 6—Albemarle Conference, Shiloh Free Will Baptist Church, Route 1, Pinetown, North Carolina

October 13—Cape Fear District Woman's Auxiliary Convention, St. Mary's Grove Free Will Baptist Church, Route 3, Benson, North Carolina

October 14—Western Conference, Sherron Acres Free Will Baptist Church, Durham, North Carolina

October 16—Pee Dee Association, Emerson Free Will Baptist Church, Columbus County, North Carolina

October 23—Piedmont District Woman's Auxiliary Convention, East Rockingham Free Will Baptist Church, Rockingham, North Carolina



Mr. and Mrs. Douglas Skinner, Managers
Black Mountain, N C

WOMAN'S CONFERENCE CONTRIBUTES $11,200 TO CRAGMONT!

At the Woman's Conference in 1972, a penny was given by Mrs. Mary Lou Jackson to each of the ladies attending the conference. Each was to take her "talent" home and use it in some way to make it grow for the purpose of renovating the Main Building at Cragmont. Since the majority of our people voted to build a new building instead, the ladies very graciously agreed to support the New Building. The first offering was taken in 1973 and the plan has continued through 1976. This year the Woman's Conference raised $3,026, bringing the total to $11,200. We appreciate this contribution very much.

The board had hoped to have $50,000 by September 1, with which to begin the New Building. At present (August 25) we have $35,362.22 in the combined Chapel, Main Building, and General Savings Funds. Thanks to the women of North Carolina this amount has been raised to $46,562.22. **We still need $3,437.78 to begin the New Building on schedule.**

By way of explanation, we were expecting the youth to contribute $2,000 to this goal. The State Youth Fellowship which met in April voted to allow the $2,000 which they had raised for a chapel to be used in the New Building. However, the State Youth Executive Committee decided that since the money had been raised for a chapel that this money would be held until after the New Building and chapel had been begun and then it is to be used directly in the chapel itself. Although the $2,000 will be given later, and we appreciate it very much, we cannot depend upon it as a part of our goal of $50,000.

If your church has not contributed to Cragmont this year (and many have not), now would be an ideal time to do so. We need the support and prayers of each church and each church organization to make Cragmont (and each area of our denominational work) what it should be.

If your church has already contributed to Cragmont, perhaps you may wish to do more, to "go a little farther," and to give extra in order that we may begin the New Building. The old one is in a very bad state of disrepair and **we must replace it** before it is condemned altogether and before some catastrophe occurs. It has served us well but in its present state, it **cannot** serve much longer.

Respectfully submitted,
Mrs. A. B. Chandler
Treasurer-Promotional Secretary

CRAGMONT NEWS

The conference season is over. It was a good year because souls were saved and many were drawn nearer to God. We finished up this phase of the season with the Young Peoples Bible Conference held August 2-7. This was directed by the Rev. J. B. Starnes. Although they had only 56 campers, they had a very enjoyable time. This was a nicely behaved set of young people.

During the next week, August 9-14, we hosted the Woman's Auxiliary Conference, directed by Mrs. Lillie Mae Sasser and Mrs. Dola Dudley. There were 132 campers, and what a time they had! Although the staff had to work harder, it was well worth the effort. What an adorable group of women! Our hats go off to these women for their $10,000 contribution toward our building fund. Their gift took a sizeable chunk from the balance we needed.

Family Week was a "great success" with **no** people in attendance. While we were disappointed with having no campers, we were busy enjoying a much-needed rest.

This past weekend we hosted a group from Wooten's Chapel church near Garner. There were 32 campers who seemed to have a blessed time. With their arrival on Saturday and their departure on Sunday, it seemed they were hardly here.

We have been busy taking down some unneeded pieces of furniture in preparation for the tearing down of the old "Main Building." It is a tedious job, yet it is quite interesting to go through this building packed with many memories.

Continue to pray for us and for the success of God's work at Cragmont.

In His service,
Rev. and Mrs. Douglas Skinner
Managers

ATTENTION, CONCERNED PASTORS!

(Continued from Page 7)

Without giving you a lot of quotes and reprints of articles that I have, I'd like to give my personal views. This movement is one of over 500 groups which have sprung up in the last several years in this country. I feel that it is a fulfillment of what Jesus said in Matthew 24:5-11, that false teachers and prophets would come and deceive many. And many which have been deceived **are the results** of a cold and indifferent **homelife** and **cold churches.** As ministers and parents **we need to teach** our children and **prepare our churches** against movements such as this. If we fail, **then God have mercy.**

This movement **is not** to be taken lightly—many have already fallen victim to it—over three million. And its workers are now working in North Carolina. How can you tell when you are confronted by them? They'll be selling something to raise money for the Unification Church. Paul said, "Be founded in the faith"; therefore not so easily tossed about. Know your Bible; it is your tool by which to know the false from the true workers of God.

Let's arm ourselves and put down this act of Satan. How? By exposing it!

NEWS & NOTES

The Collie Singers in Concert At Mount Zion Church, Roper



The Collie Singers from Nashville, North Carolina, will present a concert of gospel music at the Mount Zion Free Will Baptist Church, Roper, Saturday evening, September 25, beginning at 7:30. This is a group of dedicated Christians, singing praises unto the Lord. You will be spiritually blessed by their singing.

The Collie Singers have appeared in many churches throughout North Carolina, and have recently returned from a tour in Chatham, Ontario, Canada, where they were well received with their southern style of singing.

The pastor of the church and the church membership invite everyone to attend this gospel sing.

Friendship Church Observed Youth Sunday, August 29

The Friendship Free Will Baptist Church near Farmville (Greene County), observed Youth Sunday, Sunday, August 29. The services were directed by Johnny Lewis, with Susan Beamon serving as pianist for the church services.

Teresa Cobb, president of the young woman's auxiliary, presented the flowers in the sanctuary and dedicated them to all the Sunday school teachers for their faithful work. The younger children of the church sang a few songs under the leadership of Gladys Oakley and Verna Heath.

"The Lord Is My Shepherd" was sung by the youth choir, directed by Johnny Lewis. "Gifts" was the topic of the morning message presented by Jean Brock, a member of the young woman's auxiliary. Ushers for the service were Perry Beamon, Billy Craft, Jeff Heath, and Luther Walston. The benediction was prayed by Jeff Shirley.

The Rev. Walter Reynolds is pastor of the church.

Third Annual Gospel Sing

The third annual gospel sing sponsored by Pilgrim's Home Free Will Baptist Church, Route 2, Dover, will be held Sunday afternoon, September 12, from two o'clock until—

The sing will be held at the Wysefork Community Building on Route 2, Dover. Featured singers will be the Baker Family of Kinston, the Boswell Family of New Bern, the Taylor Family of Kinston, and the Pilgrim Quartet from Pilgrim's Home church. There will be no admission charge.

The sing will be held on the grounds of the community building, weather permitting. It is suggested that you bring your lawn chairs so you can sit back and enjoy the good gospel music. The public is invitied to attend.

Community Revival August 6, 7, and 8

Friday evening, August 6, a community revival began at the Trent Free Will Baptist Church of Merritt. This was the third year that this type of community revival has been held, involving the three churches in the community. The speaker for this first service was the Rev. James Howard, pastor of the Bethel Free Will Baptist Church of Whortonsville.

On Saturday evening, August 7, the services continued by moving on down the road to the Concord Christian Church. For this service the Rev. A. Graham Lane brought the message.

On Sunday night, August 8, despite hurricane "Belle," the services met with the Bethel Free Will Baptist Church. The Rev. Mike Scott, pastor of the Concord Christian Church, brought the message for this service.

These ministers are truly men of God and brought messages straight from the heart of God that stirred the hearts of all those who attended. Each night the choir of the host church brought special music, and the pastor of the church greeted everyone and extended a cordial welcome. One person rededicated his life during the revival.

The attendance each night was very good. Everyone experienced good fellowship, smiles, and just a good feeling that he was in God's presence.

These three churches by the side of the road, for those who went to worship, truly experienced a great revival.

On the fifth Sunday night in August, the Rev. Charles Richardson, pastor of the Trent church, preached and again brought the three churches together at the Trent church. Your prayers are

requested that these three churches by the side of the road will always be a soul-saving station for anyone who happens to be passing by. You are extended a cordial welcome to any of these churches anytime you feel so led.

Saint Mary's Church, Kenly To Observe Homecoming



Saint Mary's Free Will Baptist Church near Kenly will observe its annual homecoming on Sunday, September 12. The day's services will begin with Sunday school at 9:45 p. m. The "Redeemed," a very popular singing group from Winnabow, North Carolina, will be featured during both the Sunday school and morning worship hour. The Rev. Dwight D. Hawley, pastor of Zion Free Will Baptist Church of Blakely, Georgia, will deliver the homecoming message. Mr. Hawley is the son of the Rev. and Mrs. Leslie Hawley, the present parsonage family.

A special feature of the day's activities will be the dedication of the new fellowship building. The noon meal will be served in the newly dedicated building.

In the afternoon a memorial service will be held, followed by a program of singing. Several groups have been invited to participate, including groups from the local church.

The church extends a special invitation to former pastors, members, and friends to share this day of worship and fellowship.

OUR FINAL MEETING PLACE

by the Rev. J. Elmer Thompson

Throughout this life in this old sinful world
We have had our many, many meeting places.
While everyone is seeking and everything is in a whirl,
Someday we will meet Jesus in our final meeting place.

One Sunday evening on a country road we met for the first time.
I remember very well when I saw your smiling face
That someday you were going to be mine.
Now we are looking forward to our final meeting place.

Throughout the many years we have watched our children growing
While gathered around the dining table and sharing God's grace.
On each little face we could see God's blessing flowing,
Knowing how happy we would be when we reach our final meeting place.

Thoughout our lives we have had our ups and downs;
Truly this life has been a hard, tiresome race,
But our divine faith in God has always brought us around.
Oh, what a happy day when we reach our final meeting place!

(This poem was written in honor of the mother of my four wonderful children: Eunice B. Thompson.)

BAZAAR AT MOSELEY'S CREEK

The Woman's Auxiliary of Moseley's Creek Free Will Baptist Church, Route 1, Dover, is sponsoring a bazaar in the church fellowship building Saturday, September 11.

A ham supper at $2 per plate will be served from 5 to 8 p. m. This will be followed with an auction sale of crafts, gifts, and baked goods. The public is invited to attend.

WE BELIEVE:

1. That there is only one God who is infinitely perfect, the Creator, Preserver, and Righteous Governor of the Universe; that His eternal existence is in three persons: Father, Son, and Holy Spirit; that all three are equal, but distinct persons. They are the divine Trinity.

2. That Jesus Christ is the only begotten Son of God; that He was born of the Virgin Mary; that He died for man's redemption; that He ascended to heaven and is today at the right hand of the Father as our intercessor.

3. That both, the Scriptures of the Old and New Testaments, were given by inspiration of God, and that they only constitute the infallible rule of faith and practice.

4. That man was created innocent, but by disobedience fell into a state of sin and condemnation and stands guilty before God and separate from Him.

5. That it is the privilege of all men to be saved; that God desires the salvation of all; that the gospel invites everyone; that the Holy Spirit strives with all, and whosoever will may come and take of the water of life freely.

6. That the human will is free and self-controlled; that it is possible for a person who has been saved by divine grace to make shipwreck of his faith and become lost. The person (believer) who through grace perseveres unto the end of life has promise of eternal salvation.

7. That sanctification is initial at regeneration and continues progressively through the Christian experience, becoming final and complete in heaven.

8. That there are three gospel ordinances to be perpetuated under the gospel teaching: baptism by immersion, the Lord's Supper, and washing of the saints' feet.

9. That tithing is God's financial plan for supporting the work of the church here on earth.

10. That our Lord and Saviour, Jesus Christ, who ascended on high, and sits at the right hand of God, will come again; that there will be a resurrection of all men at the last day; that they which are saved will come forth to the resurrection of life, and they which are lost unto the resurrection of damnation; that the wicked will "go away into eternal punishment, but the righteous into eternal life." This is the final judgment.

the Sunday School LESSON

St. Claire Bible Class

For September 19

SET FREE!

Lesson Text: Galatians 4:8-11; 5:1-10
Memory Verse: Galatians 5:1

I. INTRODUCTION

Though Paul was faithful in expressing the fact that the freedom which Christians find in Christ is a very precious freedom, he is never negligent to let it be known that this freedom carries in its wake a proportionate responsibility to Jesus and the cause which He espoused, and therefore must find expression through loving service to Him through His church.

To perform this work in a satisfactory manner will require the making of right choices. Though there will be times when it is difficult to determine the way which we should follow or the work which we should perform, we have the presence of God's Spirit that we can look to for guidance. Since the choices which we make determine the type of work which we perform, it is incumbent upon us to make right choices.

As long as our actions are motivated by the spirit of love and a sincere desire to render right and acceptable service to our Lord as we are guided by the indwelling Spirit of God, we are not likely to make any serious mistakes of judgment. —**The Senior Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. There are ways by which we bring ourselves under law.

B. There is danger of allowing ritual and ceremony to replace genuine religious faith.

C. Jesus is the answer to all of our problems.

D. Discuss our freedom in Christ and all that it implies.

E. Emphasize the relationship of faith and love to each other in the Christian walk.

—**The Bible Teacher (F. W. B.)**

III. ADDITIONAL TRUTHS

A. We do not make terms with the Lord and say, "If you will save me, I won't do this, and I will do that," but we come throwing up our hands and saying, "Lord, I cannot do a thing to save myself; thou must do it in thine own free grace or I am eternally lost." We must not say, as we come to Christ, "Lord, I come with something in my hand," but rather, "Lord, I come to thee empty-handed; in my hand no price I bring, simply to thy cross I cling." When we do this and mean it, we have learned that it is all of grace and nothing of ourselves that brings salvation.—**The Advanced Quarterly (F. W. B.)**

B. Few Christians, perhaps none, now would make the whole law of the Jews the law of the church. However, the church has always had some members who would like to have all Christians bound by specific laws. One powerful denomination has long forbidden its priests to marry and commanded its people to abstain from meat on certain days despite the warning of 1 Timothy 4:1-3. Other people have said that no one can be saved without keeping the Sabbath, regardless of Colossians 2:16. A small denomination in its convention adopted a resolution that in effect expelled any member who made any use of the **Revised Standard Version** of the Bible. Many people now living can still remember church leaders who strongly advocated very definite rules against dancing, against card playing, against going to movies, and against other things they considered "worldly."

Rules such as these are not always forced on unwilling church members by domineering leaders. Often the members welcome or even demand specific laws of conduct. Given a list of things to do and things not to do, they need not think and make decisions. It is harder to study the Scriptures, and pray, and think, and so discern the mind of the Spirit. But to be led by the Spirit of God is a proper aim of every Christian.

On the other hand, the church has always had some members who have cared little whether they did right or not. We are saved by grace, they say. God's grace is greater than all our sin, so why bother to limit our sin? Do what you like, and trust God to forgive anything that is wrong. Paul sharply challenged such thinking (Romans 6:1, 2), yet respected leaders since his time have said that Christians ought to sin so that God's grace may forgive them and He may be glorified thereby.—**Standard Lesson Commentary**

C. If any being in all the universe is free, surely God is. He has all power. He can do anything He wants to do. Yet God never does wrong. He does right because He prefers to do right. This is the highest freedom.

The godly person is the freest person in the world. The laws of God and man are no burden to him. He is not compelled to obey them; he does right because he wants to. Even in those rare times when doing right brings trouble, it is the way of liberty. Paul in prison was freer than the corrupt officials who put him there, for Christ had redeemed him and they were still slaves of sin. Jesus said, ". . . If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free. . . . If the Son therefore shall make you free, ye shall be free indeed" (John 8:31-36). So Paul urges us, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Galatians 5:1).—Selected

D. "A factory foreman, concerned about the salvation of one of his workmen, could not get the man to show any faith in God. One day he sent the man a note saying, 'It is of uttermost importance that you return after work and meet me in my office at exactly 6 p. m. I do not want you here one minute before or one minute after. The fact that you come back after work at exactly six o'clock is important to your future.' At exactly six o'clock the man walked into the foreman's office and announced his presence. 'Why did you do as I asked?' the foreman inquired. The man replied, 'I believed it was important or you would not have sent me the note, and furthermore, I knew I could trust you.' 'Then,' asked the foreman, 'why will you not have the same faith in God and trust His message and His invitation and His salvation?' The workman was converted."—**Illustrating the Lesson, 1967**

Mount Olive College

1976 MOUNT OLIVE COLLEGE DINNERS



Harold Herring (left), director of development at Mount Olive College, examines the annual church dinner schedule with Wilbur Shirley of Wilbur's Barbeque of Goldsboro. Mr. Shirley catered 10 of the 17 county dinners last year, serving about 2,500 Free Will Baptists. Mr. Shirley is a member of the First Free Will Baptist Church in Goldsboro.

Mr. Herring states that 15 of the 17 organizational meetings to plan the dinners have already been scheduled. The dinners which began in 1963 are held in October and November each year.

Each church is requested to appoint a Mount Olive College Committee to be sent to these meetings at which additional information will be provided and the date and place of each dinner decided.

The remaining organizational meetings planned to date include the following:

Johnston-Wake Counties: Thursday, September 9, 7:30 p. m., First Free Will Baptist Church, Smithfield

Greene County: Sunday, September 12, 3 p. m., Hull Road Church near Snow Hill

Washington, Martin, Tyrrell, and Pasquotank Counties: Tuesday, September 14, 7:30 p. m., Mount Tabor Church, Creswell

Duplin County: Thursday, September 16, 7:30 p. m., Saracta Church near Kenansville

Jones County: Friday, September 17, 7:30 p. m., Whaley's Chapel Church, Richlands

Carteret County: Saturday, September 18, 7:30 p. m., Crab Point Church, Morehead City

Pamlico County: Sunday, September 19, 3 p. m., Mount Zion Church, Bayboro

Beaufort County: Tuesday, September 21, 7:30 p. m., Free Union Church, Pinetown

Sampson, Harnett, and Cumberland Counties: Thursday, September 23, 8 p. m., Oak Grove Church, Newton Grove

Wilson County: Tuesday, September 28, 7:30 p. m., Daniels Chapel Church near Wilson

Mr. Herring said, "The Lord has truly blessed Mount Olive College and our efforts with the dinners each year. These dinners are successful because everybody is involved doing their best so that the Christian work of our College might be sustained. We sincerely hope that every Free Will Baptist church will be represented at these organizational meetings."

"We will again this year distribute a book to each church represented at the meetings. They will receive **Heaven Help the Home** by Dr. Howard Hendricks. This book is on the recommended list for the state woman's auxiliary," Herring continued.

The remaining organizational meetings will be scheduled during the next few weeks.

PAUL PALMER ENDOWMENT FUND AT MOUNT OLIVE COLLEGE

W. Burkette Raper, President

Paul Palmer is credited with organizing the first Free Will Baptist church in America according to the most reliable historical information available. This church was organized in 1727 in Chowan County, and by virtue of his leadership in giving birth to what later came to be known as the Free Will Baptist Church, Palmer is generally recognized as the founder of the Original Free Will Baptist Denomination.

In recognition of the contribution of Palmer to our church, the North Carolina State Convention some twenty years ago established at Mount Olive College "The Paul Palmer Endowment Fund." The purpose of this fund is to provide a permanent source of support at Mount Olive College for the education of Christian leaders.

Each church is asked to contribute $10 annually to this fund. Contributions for this purpose should be sent with the church report to the North Carolina State Convention and clearly earmarked Paul Palmer Endowment Fund for Mount Olive College.

The money which goes into the Paul Palmer Endowment Fund is not spent, but rather it is invested, and each year the earnings come to the College as a memorial to the man who founded our church in America. Through this fund, we have an opportunity to prepare ministers and other Christian leaders who will advance those principles of biblical truth and Christian service for which Paul Palmer stood.

STATE CONVENTION PLANS UNDERWAY



The Rev. Robert May (center), president of the North Carolina State Convention of Original Free Will Baptists, recently met with Harold Herring (left), director of development, and Dr. W. Burkette Raper, president of the College, to discuss State Convention plans. The State Convention will be hosted by Mount Olive College September 15, 16 in Mount Olive. The activities will be held in the National Guard Armory. A Home Missions Rally will be held on Wednesday evening, September 15.

"Go ye into all the world, and preach the gospel"



mission work...

at home and abroad.

Joseph Ingram
Foreign Missions
Director-Treasurer
P O Box 979
Goldsboro, N. C. 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave
Fayetteville, N C 28305

YEARLY REPORT OF THE HOME MISSIONS DEPARTMENT

(July 1, 1975—June 30, 1976)

The Rev. Taylor Hill, secretary-treasurer of the North Carolina State Convention of Original Free Will Baptist Home Missions Department, reports as follows for the department from July 1, 1975—June 30, 1976:

Balance Brought Forward July 1, 1975		$ 1,862.88
Receipts		
Albemarle Conference	$ 2,988.91	
Cape Fear Conference	10,397.82	
Central Conference	18,738.16	
Eastern Conference	13,113.84	
Western Conference	12,745.92	
Pee Dee Association	1,637.32	
Piedmont Conference	1,049.81	
Woman's Auxiliary (Christian Service Fund)	332.29	
Individuals	2,710.89	
Total Receipts		63,714.96
Refunds to Missions		144.44
Payment on Loan		825.00
Total to Account For		66,547.28
Disbursements		
Missionaries	$51,516.30	
Director's Salary	800.00	
Director and Board Members' Travel Expenses	1,444.33	
Church Finance Association	2,969.16	
Legal and Audit Expenses	125.00	
Supplies and Printing	1,770.31	
Secretary and Office Expenses	1,895.00	
Utilities and Rent	2,157.78	
Miscellanesous Expenses	32.92	
Total Disbursements		62,710.80
Balance on Hand July 1, 1976		$ 3,836.48

NOTE OF THANKS

The Rev. and Mrs. E. C. Morris would like to take this means to offer thanks to all churches, ministers, friends, and relatives for the many prayers, cards, and gifts during Mr. Morris' recent stay in the hospital. They request your continued prayers and thoughtfulness that God's will may be done in their lives.

Respectfully submitted,
The Rev. and Mrs. E. C. Morris
Walstonburg
North Carolina 27888

SIXTY-FOURTH ANNUAL SESSION OF STATE CONVENTION

All Free Will Baptists are reminded that the 1976 annual session of the North Carolina State Convention will be held September 15 and 16, in Mount Olive, at the National Guard Armory. Registration will begin at 9 a. m. each morning. Churches may represent with one delegate for each one hundred members or fraction thereof; however, all interested in the work of the denomination are invited to attend. Lunch will be catered on the grounds each day.

Each church clerk has been mailed the annual church letter to be filled out and mailed to the convention's secretary, Gary Fenton Barefoot, 302 North Church Street, Mount Olive, North Carolina 28365, prior to the convention meeting. If by chance your church failed to receive a copy or has misplaced it, you may obtain another by contacting Mr. Barefoot at the address given above.

THE RIGHT ROAD

by
Mrs. Luther Tugwell

It is written in God's Holy Word,
That as we travel life's busy road
We have our choice—right or wrong—
The path we choose to bear the load.

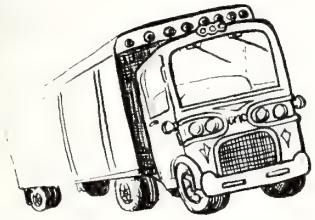
So walk closely, my friend
And be careful the road you take;
God will always be near,
If Him, you will not forsake.

Time is swiftly passing by,
So don't delay. Win or lose,
It is all up to you to decide
The road you will choose.

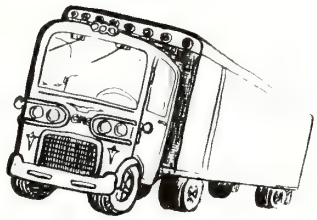
Churches and Ministers Available

The Rev. J. Elmer Thompson announces that he is available for full-time or half-time pastoral services. He is a member, in good standing, of the Cape Fear Conference. Any church within 50 miles of his home that is interested in his services may contact him by writing Route 2, Box 384-K, Smithfield, North Carolina 27577; or by calling 965-6274.

TRUCKLOAD SALE



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(While Supply Lasts)



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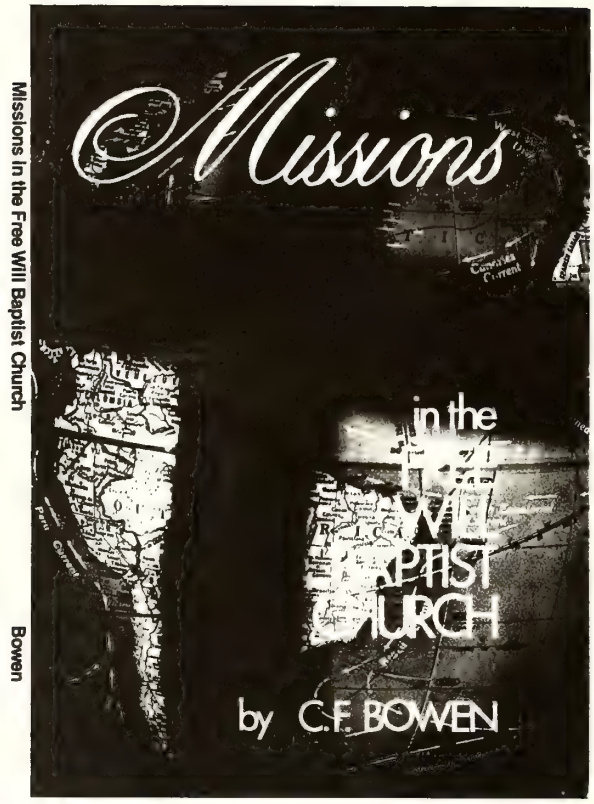
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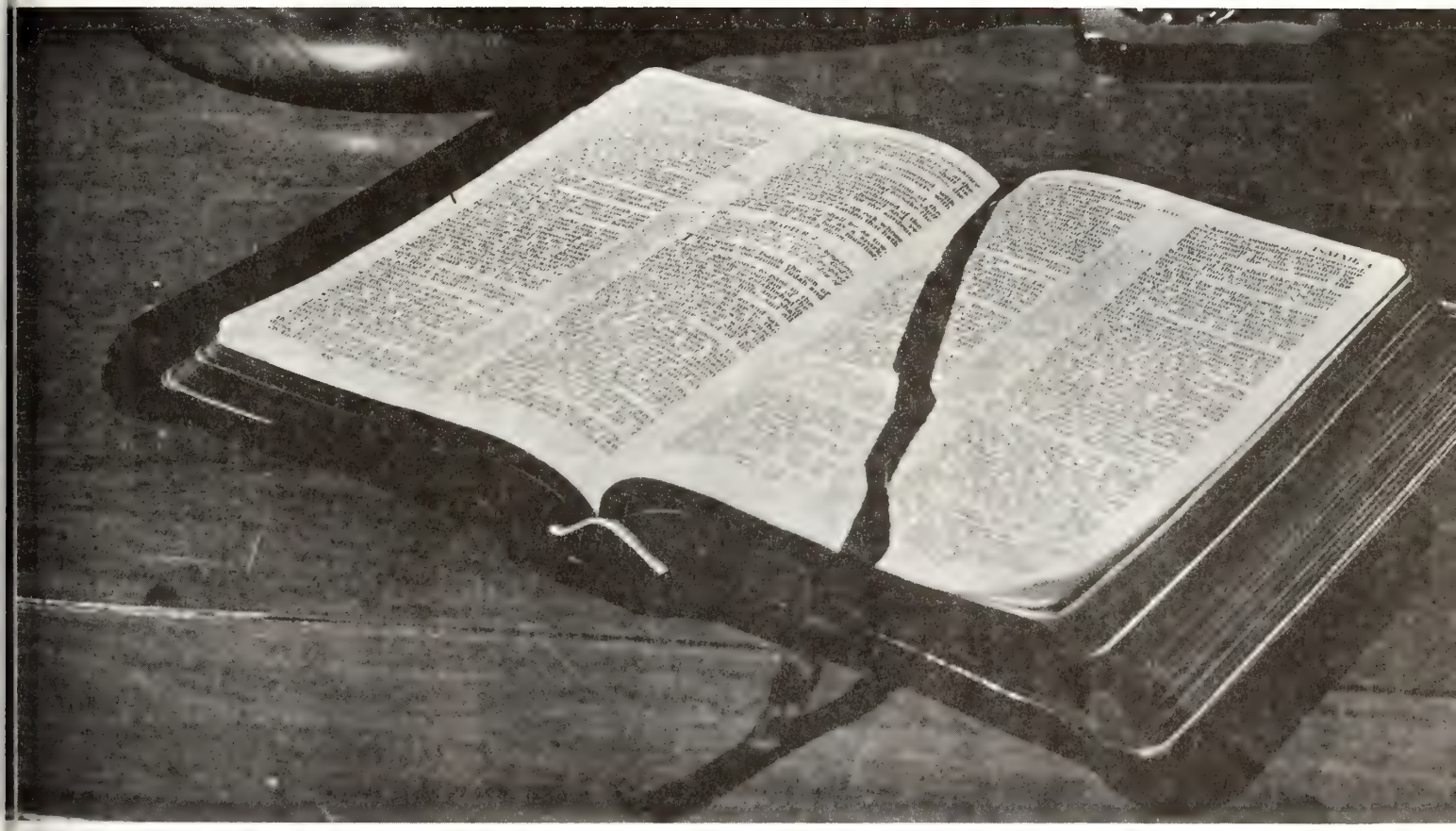
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the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 15, 1976



THE VIRGIN BIRTH MAKES NO DIFFERENCE? WHY, THEN, BELIEVE ANYTHING THE BIBLE HAS TO SAY? ISAIAH PROPHESIED THAT "A VIRGIN SHALL CONCEIVE." DARE ANYONE SUGGEST THAT MARY, THE MOTHER OF OUR LORD, WAS NOT A VIRGIN WHEN SHE CONCEIVED CHRIST?

EDITORIAL



Tommy Manning
Editor

THE VIRGIN BIRTH MAKES NO DIFFERENCE!

That is exactly what some ministers are saying: "The doctrine of the Virgin Birth of Christ makes no difference insofar as His being our Saviour is concerned." Oh no? Well, the doctrine of the Virgin Birth makes some difference to me—a whole lot of difference! If Christ were illegitimate, then the whole gospel He preached was and is illegitimate. And if Mary were not a virgin when she conceived our Lord, then He was indeed baseborn.

Admittedly, I do not have the answer to the question, "How was Christ conceived and born without the benefit of a male parent?" We must be careful not to try to reduce every thing of Scripture to human reasoning. Not many persons would say that it is impossible for one to be saved by faith, but many ministers (and lay professors) claim that it is impossible for Mary to have been impregnated by supernatural means. If, however, this miracle must be discounted, how does one then explain the feeding of the five thousand (a conservative number, as the women and children were not included in this estimate)—how does one explain the feeding of the five thousand with a few loaves and fishes, or Christ's turning of the water to wine, or His calming the tempest, or His walking on the sea, or His raising of the widow's son, or His calling forth Lazarus from the tomb, or He himself rising from the grave? The list of miracles performed by the Man, God, is almost endless; and though learned men might try to explain His miracles by the way of human reasoning and physical phenomena, and though learned men are able to explain some biblical mysteries to the satisfaction of those who have "itching ears," the miracle of the Virgin Birth still baffles men of wisdom to the point that they have entered upon the idea that Mary was made with child by a Roman soldier and that God saw fit to use this child as His instrument for the salvation of the world. God's using a bastard for the salvation of the world and calling him His Son? Never! Such is not consistent with God's Word, to say the least. And, moreover, the whole idea seems ridiculous.

A *little* education is dangerous, we've been told; and we'd venture to believe that a *lot* of education is even more dangerous—if such advanced learning causes one to explain "away" the birth of Christ in any manner except as is set forth in the Scriptures. The angel said to Joseph, as recorded in Matthew 1:20, ". . . that which is conceived in her (Mary) is of the Holy Ghost." Further, we are taught in the twenty-third verse of the same chapter (which alludes to Isaiah 7:14), "Behold, a *virgin* shall be with child, and shall bring forth a son, . . ." Virgin, here, we contend, means a woman (young or old) who has *never* had a physical, *sexual relationship* with a man. We do not subscribe to the belief that virgin in the Scriptures means merely *young girl!* Mary herself asked how this (her being with child) could be, inasmuch as she knew "not a man." (See Luke 1:34.)

Surely we do not go so far as do the Roman Catholics who insist that Mary remained a virgin all of her life. The Scriptures say that Joseph *knew her not till she had brought forth her firstborn son* (see Matthew 1:25). "Knew," in most contexts concerning man-woman relationships, refers to sexual unions; and the assumption is that Joseph and Mary did have children of their own via physical relationships, who were, of course, half-sisters and half-brothers of our Lord. How, indeed, could Christ have been the only *begotten* Son of God unless God, through His Holy Spirit, did cause Mary to conceive?

Of course there is the argument that the Scriptures were translated incorrectly. If this supposition be true, why do we bother to believe *anything* in the Bible? We might as well forget about Christianity altogether if its scriptural teachings are invalid! As far as I am concerned, the Virgin Birth makes all the difference in the world! In this one and the one to follow. How say ye?

the free will baptist

SEPTEMBER 15, 1976

Volume 91 Number 3

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SPECIAL CELEBRATION AT BRITISH CHAPEL

SUNDAY, July 11, was a very special day for the congregation of British Chapel Free Will Baptist Church, Route 6, Kinston. Not only was it the day they had chosen to observe the nation's bicentennial, but also it marked for British Chapel the beginning of full-time services at the church.



The Rev. and Mrs. Carlton Lucas

The day began with Sunday school at 9:45 a. m. The beauty of the sanctuary was enhanced by two lovely bouquets of flowers: one arrangement of red, white, and blue flowers (given by Mr. and Mrs. R. B. Shepard), and another arrangement of wild flowers gathered from the countryside around the church. A good bit of time was consumed in admiring the many costumes which were worn, representing elegant colonial dames, sturdy pioneer women, rugged farmers in overalls, and men and boys in ruffled shirts and knee breeches. Straw hats, tricornered hats, sunbonnets, and ruffled "mobcaps" bobbed above the pews.



Children gather in front of the picnic tables prior to the beginning of the colonial games.

During the worship service at eleven o'clock, Betsy Stallings, Kim Abbott, and Alex Daughety were recognized for graduating from high school during the bicentennial year, and were presented with Bibles. Special music for the service was provided by the pastor and his wife, Carlton and Karen Lucas. They performed two selections from the hymnal **The Sacred Repository—Part II,** which was published in 1813. The guitar was used as accompaniment. Mr. Lucas' sermon for the day concerned new beginnings, both for the country and for the church.



The congregation gathers in front of the church. (Mrs. Lucas is holding Theodore Bryan Taylor, the youngest person to attend the services that day.)

Following a delicious and plentiful lunch on the grounds, a short song service was held, using Early American and patriotic hymns from the **Free Will Baptist Hymnal.** Mrs. Bertha Daughety, Mrs. Ruth Hill, and Mrs. Fanny Freeman then served as judges for the beard contest. The winners were as follows: longest beard, Tom Jones; shortest beard, Tommy Daughety; best-groomed beard, Carlton Lucas; and ugliest beard, Harold Kilpatrick.

The afternoon was spent playing colonial games; such as, sack races, three-legged races, horseshoes, and bobbing for apples.

The day proved to be a memorable one for those who attended and a fitting beginning for the new responsibilities of full-time work that the church has undertaken.

THE CHURCH—LEADERSHIP

(Part II)

by
Calvin R. Mercer
Wake Forest, North Carolina

Apostle

THE word apostle means one who is sent. Paul is probably the classic example of an apostle. The primary qualification of an apostle seems to be that he was called (see Romans 1:1, 5; Ephesians 1:1). Some have said that only those men who saw the resurrected Lord were apostles and that the office did not exist after New Testament times. Perhaps this is so in a strict sense, but it seems to me that it is best to view the apostle as a missionary. Our word missionary comes from the word for apostle, and missionary activity is what Paul was engaged in.

Prophet

The Old Testament prophet was primarily one who spoke the word of the Lord rather than one who predicted the future. Although various opinions are held I see no reason to view the New Testament prophet any other way.

Evangelist

The evangelist was probably one who traveled around proclaiming the good news of Jesus Christ. Billy Graham is thought by many to be a good example of an evangelist.

The three offices so far—apostle, prophet, and evangelist—seemed to be extralocal people. In other words, they did not remain in one place but rather traveled over the country doing their work: the apostle or missionary establishing churches, the prophet proclaiming the word of the Lord, and the evangelist calling people to repentance and faith in Christ.

The remainder of the offices were probably local in character. These persons surfaced from inside the local fellowship and ministered locally rather than traveling over the country.

Elder

The word elder really means a grown man, and in the Christian sense would refer to a mature Christian. In the Old Testament each community had a group of elders who governed the community and made all the major decisions. This carried over to the church age, and elders were appointed in each congregation by the apostles (see Acts 14:23; Titus 1:5). There were always more than one elder at each church. Never in the New Testament do we find the idea that one man led the church.

The elders at Ephesus were called overseers and were told by Paul to feed the church. It seems that there were various kinds of elders because 1 Timothy 5:17 says "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." So perhaps there were elders whose special gift was teaching or preaching and others who were good at counseling and maybe another whose gift was ruling or making major decisions. It is implied that elders who did a lot of work for the church were supported financially by the group (see 1 Timothy 5:17, 18).

There is some question as to whether the words elder and bishop, which mean overseer, refer to the same person or to different offices. From my study I did not find a great distinction between them. Passages like Acts 20:17, 28 and Titus 1:5, 7 seem to use the two terms interchangeably. Perhaps bishop was used for the elder in the church who was looked to as the top leader, if we can use such terms. Or perhaps there was one or more elders in each little house church and bishop refers to the elder who was the overseer for all the small groups in the city.

In any case for the qualifications of bishops or elders see 1 Timothy 3:1-7 and Titus 1:5-9.

Deacons

Deacon means minister or servant. The description of the choosing of the first deacons is often thought to be found in Acts 6:1-7. It should be noted that the Scripture does not specifically designate these men as deacons. Yet it does seem that while elders were responsible for much of the spiritual authority and needs of the congregation, the deacons acted in regard to the physical and more practical needs of everyday life. They were probably the ones to see that the poor, widowed, and needy were cared for.

Pastor-Teacher

A final person is the pastor-teacher. We hyphenate this because the two functions of teaching the Word of God and pastoring or shepherding the flock are closely related in the New Testament. We will deal in a little more depth with this office at the end of this article.

This is certainly an all too brief survey of the offices mentioned in the New Testament, but it does give us an idea of early church leadership. Let me share with you my personal struggle as I read through the New Testament and discovered these different offices or gifts.

I went through a period when I felt that perhaps churches should rename their leaders in line with the biblical pattern. Then I realized that I was thinking in terms of law not grace—flesh not spirit. It is not the name that is important but rather the way these leaders are functioning in our churches. Call a man by what you will—pastor, bishop, or president—it is not the name but rather the function that really matters.

Is the man God has called and equipped to teach His Word and shepherd the flock doing that? Is the spiritual authority in the church exercising that authority on the basis of God's Word and the Holy Spirit in a serving, humble way? Are there people in the congregation that God has raised up to make sure the poor, widowed, and needy of the church and community are cared for? These are the questions most important.

Also, God uses more than a single person to lead the church. Leadership

and spiritual authority are always vested in more than just the pastor. God has placed in the church various persons with different talents and gifts who when they are working in unity of the Spirit are sufficient to provide adequate leadership.

It is clear that the pastor or preacher is the central spiritual figure in most churches today. In light of scriptural principles we can say that the pastor should not seek to lead the church all by himself. Rather he should concentrate on his own gifts and try to exercise them well.

Probably most ministers today have the gift of teaching or preaching. If so they should be men of the Word and seek to feed their people. I believe in the power of the preached Word, but I also believe it should be preached and applied in a life context. My conception of what constitutes preaching has changed because I used to think preaching meant hollering. Now I see it is much more. It is communicating the Word of God to people and helping them apply it to their lives that they might grow to maturity in Christ.

All the preaching some people hear is an 11 o'clock sermon on the plan of salvation. The plan of salvation is milk, not meat, and we cannot grow to maturity on milk. The pastor, when he is with his people, must function not as an evangelist, but as a pastor-teacher, feeding his people on the deep things of God from His Word.

Again we will say that today's pastor must concentrate on exercising his particular gifts. The fact that the heart attack rate for preachers is well above the national average bears witness to the fact that many ministers may be trying to do too much. They cannot do the whole ministry of the church themselves and God never planned it that way. They should discover their particular gifts and then concentrate on what God has called and prepared them to do. This will give the other leaders of the church an opportunity to accept and fulfill their responsibilities.

The goal of pastors or shepherds must always be to produce maturity in the flock. Many pastors are bombarded with literature and advice on how to organize, promote, advertise, preach, and handle people so they can be a success in the ministry which usually means getting more people in the church. But if the church leadership will seek to produce spiritual maturity in the church, the body itself will come alive and reproduce itself not only in numbers but in maturity.

(Continued Next Issue)

Auxiliaries IN Action



EASTERN DISTRICT WOMAN'S AUXILIARY CONVENTION

The Eastern District Woman's Auxiliary Convention will convene at Camp Vandemere, Thursday, September 13. The convention theme will be "Seeking a Greater Knowledge Through His Word." The Scripture is taken from Proverbs 2:6, ". . . the LORD giveth wisdom: out of his mouth cometh knowledge and understanding." Mrs. Carol Prescott, assistant secretary, will serve as music director for the convention, with Mrs. Fred Register, state study course chairman, at the piano. The scheduled program is as follows:

Morning Session

9:30—Registration
10:00—Hymn, "Standing on the Promises"
—Welcome, the Rev. Ralph Sumner
—Devotion, Mrs. Cynthia Smith
—Program, Prayer Chairman
—Prayer
10:30—President's Remarks, Mrs. John W. Taylor
—Business Session
—Camp Vandemere Report, Mrs. Rom Mallard, District Treasurer
11:10—Hymn, "Wonderful Words of Life"
—Offering
11:20—Special Music, the Rev. Buddy Sasser
11:30—Speaker of the House, the Rev. Buddy Sasser, Pastor of Deep Run Church
12:00—Lunch

Afternoon Session

1:00—Hymn, "Open My Eyes That I May See"
—Prayer
1:10—Memorial Service, Mrs. Rena Kirk, Vice-President
1:20—Presentation of Pin Award, Mrs. Wilbur Sumner
1:25—Reports:
Mount Olive College, Mrs. Judith Kennedy, Christian Education Chairman
Cragmont, Mrs. Dorothy Kennedy, Youth Chairman
Children's Home, Mrs. Jennie Banks, Benevolence Chairman
Superannuation, Mrs. Nora Winstead, Field Secretary
Free Will Baptist Press, Mrs. Peggy Bryan, Study Course Chairman
Missions, Mrs. Adaline Gray, Missions Chairman
—Miscellaneous Business
—Benediction and Adjournment

OBITUARY

MRS. RUTH LUPTON

Mrs. Ruth Lupton, of Cedar Island, died Wednesday, August 25, at the Craven County Hospital in New Bern. Mrs. Lupton was 80 years old and a life long resident of Cedar Island. She was a member of the Pilgrim's Rest Free Will Baptist Church.

Funeral services were conducted on Friday, August 27, at 3 p. m., by her son, the Rev. James G. Lupton, a Methodist minister of the Salem United Methodist Church of Simpson. He was assisted by her pastor, the Rev. Clifton Styron of Davis. Burial was in the Cedar Island Community Cemetery.

Surviving are her son, the Rev. Mr. Lupton; a daughter, Mrs. Braxton Lupton, Vandemere; two sisters, Mrs. Lula Goodwin, Beaufort, and Mrs. Ruby Goodwin, Cedar Island; five grandchildren; and six great-grandchildren.

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: By what means would you suggest a Christian strengthen his belief in the validity of the Scriptures?

Answer: A constant use of the Scriptures by reading, memorizing, studying, comparing one with another, and making a continuous application of their teachings to the daily problems and needs one has. James writes: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5).

There is to be found life-giving and transforming power in God's Holy Word. "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12); ". . . I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).

It is through this quickening force of the Word of God that we each who are saved have been regenerated. "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures" (James 1:18); ". . . the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Romans 1:18); "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

This belief or faith comes through no other tangible means than the Word of God itself. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. . . . So then faith cometh by hearing, and hearing by the word of God" (Romans 10:9-11, 17).

David hid God's Word in his heart by memorizing it so that he would have it in store against his and God's enemies when they came against him like a flood. He meditated upon it constantly that it might be ever available to withstand the evils Christians of necessity meet day by day. "Thy word have I hid in mine heart, that I might not sin against thee. . . . Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:11, 105); "But his delight is in the law of the LORD; and in his law doth he meditate day and night" (Psalm 1:2); "Blessed art thou, O LORD: teach me thy statutes. With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies, as much as in all riches. I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word" (Psalm 119:12-16).

God's Word says the same to all Christians (both Jew and Gentile) the same concerning the Scriptures, His Word: "But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people" (Romans 10:21). Then He says to the Laodicean church members and of course to all church members: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Revelation 3:20, 21).

We are overcome by the blood of the Lamb, and the Bible is our only source of gaining intelligence on this subject. If one claiming to be a Christian does not have an urge to read, study, and be better acquainted with the Word of God, he may be mistaken about his own personal salvation and needs to establish this fact before he progresses any further. A constant and wide use of, as well as a heartfelt devotion to God's Word, is necessary to the living of the kind of devoted Christian life the Bible calls for. Paul writes, ". . . they that are Christ's have crucified the flesh with the affections and lusts" (Galatians 5:24); "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Galatians 3:24).

The born-again Christian, we are told, ". . . are members of his body, of his flesh, and of his bones" (Ephesians 5:30). Then, of course, there are things to be refrained from: ". . . this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. . . . And have no fellowship with the unfruitful works of darkness, but rather reprove them. . . . And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Ephesians 5:5, 11, 18).

To be fully equipped we are to "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. . . . Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Ephesians 6:11, 16, 17).

Again, there is no other way of becoming thus equipped so as to perform in the battle of the Christian than to do our duty in acquiring a sufficient skill in the knowledge and effective use of the Word of God, the same as an apt soldier is in the use of his efficient weapons of battle. It's one certain fact that we are going to be lacking in battle against Satan and his hosts if we lack any in being fully equipped and skillful in the use of God's Word. Turn to Matthew 4 and Luke 4 and you will be impressed in our Lord's skillful use of God's Word in putting Satan behind Him and shutting his mouth once and for all in that cardinal time of testing that our Lord triumphed on your behalf and mine.

Mr. George H. Sandison answers a similar question on Page 7 in his book, **1000 Difficult Bible Questions Answered**, as follows:

''The first step is to stop all anxious worry about this matter. God is going to take care of you. Christ is a very kind physician, and his first treatment for one who is all worn out and weary with fruitless mental effort is rest. 'Come unto me, and I will give you rest,' he is urging. He would say to you, as he said once to his disciples: 'Come ye yourselves into a desert place, and rest a while.' The mental effort you have been making is in the wrong direction. One does not find the Christian life as one masters the multiplication table, by mental effort and application. It is as if you were longing to hear a beautiful piece of music; and instead of going to hear the music when you were near the place in which it was being rendered, you should spend your time and strength studying the scientific meaning and methods of melody, harmony, etc. To delve into these studies does not make you hear music. You must go where the music is being made and **listen** to it. While you are listening you will not be puzzling your own brain, or trying to understand anything. It is in some such way that the soul finds and touches Christ—by ceasing to struggle, by ceasing to figure things out, by yielding the soul to him in complete abandonment. You will be greatly helped by going among the most intensely spiritual people you know. You may shrink from his. You may find their ways and heir sayings distasteful, because your heart has not yet been put n tune. But go to their meetings; give yourself up to the atmosphere of them; be reasonable enough to admit that God would like to do for you what he has done for them, to bless you as he has blessed them, We can get help reading our Bibles alone, but we get added help in understanding the Bible and in getting acquainted with Christ by associating with spiritually minded people. Above all, begin and begin now, to trust Christ himself. Test him. Accept the fact of his divinity and his power to forgive and cleanse you and become your friend as a mathematician or logician accepts a 'hypothesis.' Take for granted it is true, and as you take it for granted you will begin to find the evidence in your own heart and mind that it is true indeed. Then begin at once to help others. Forget yourself in helping them, and the light of Christ will keep growing brighter and brighter in your life.''

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: ''Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip'' (Hebrews 2:1).

THE DANGER OF PUTTING YOUR LORD ON A LEASH

In our cities the law requires the owners of dogs to keep them confined in definite quarters. If the dog is not confined he must be on a leash. Many dog owners break the law when their dogs are allowed to run free. Many owners lose their dogs to the city pound when the dogcatcher picks them up. The owner then has to go to the city pound and pay a fee to gain the custody of his dog again. Many times the owners do not claim their dogs and the animal-control center is obliged to dispose of them in a lawful manner.

In previous articles I have dealt with the ''leash'' idea and applied it to the danger of putting a leash on your **church, Bible, religion**, and now your **Lord**. Weak and unconcerned Christians use the Lord for selfish purposes, and when they feel that the Lord will not agree with them in what they want to do, they feel free to put Him on a leash. You put the Lord on a leash when you decide that you do not need the mid-week study period with other Christians at church, but you have some other place you want to go or some other things you want to do. There is also the evil of putting the Lord on a leash when He needs you to attend choir practice. Oftentimes this is done because of something you want to do. I have known people to use this precious time to do canning or freezing vegetables and fruits. The Lord knows about things you do and He is aware that you love yourself, your family, and your physical well-being better than you love Him. We should ''. . . seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you'' (Matthew 6:33). This means that we are obliged first to keep all our responsibilities to God through the services of the church; then do the things we need to do for ourselves.

When you put your Lord on a leash it means that you have allowed your love for earthly advantages to come first and you are leaving the Lord out. You need to remember that as long as this condition exists, the Lord cannot help you. He is not privileged to prepare a mansion for you in Heaven because you have cut off the materials He will use in preparing the mansion. It is a dangerous thing to put the Lord on a leash.

Another way to look at it is this: salvation is something like a partnership—one cannot do without the other. You cannot save yourself without Christ and His grace. Christ cannot save you unless you give Him the opportunity. He has put everything He has in the business of saving your soul; therefore, He expects you to put as much, and that means all that you have. All your earthly possessions, all your loved ones, all your days, and all your hours belong in this partnership.

Our Lord deals with us honestly and He does not lay burdens upon us or deal with us too harshly. He knows what is best for us and He loves us enough to do whatever is right and just and holy. Why don't you take Jesus off the leash? Quit sinning against Him by turning all your days and hours over to Him in faith, believing that He knows best. I know that God knows everything and He knows how much we need Him. God is everything to me and I love Him with all my heart.

The whole world is in need of dedicated Christians who can say ''no'' to evil ways and things. You really can quit smoking. You really can quit cursing, drinking, or indulging in any sinful habit of conduct. Take the Lord off the leash and be a free man in Christ to do only His bidding, and God's glory will shine in your soul and in your life. All people with whom you come in contact should be able to say that you are a Christian and they have confidence in your religion.

NEWS & NOTES

Stancil's Chapel Church Observes Annual Homecoming

The annual homecoming services of Stancil's Chapel Free Will Baptist Church, Route 2, Kenly, will be observed Sunday, September 19. The day's services will begin with Sunday school at 10 a. m., followed with the worship service at eleven o'clock. The pastor, the Rev. J. B. Godwin, will bring the homecoming message. Lunch will be served on the church grounds at the noon hour.

An afternoon of singing will begin at 1:30, featuring local and visiting singers. Everyone is invited to worship with the church on this occasion and enjoy the worship and Christian fellowship.

Sneads Ferry Church Revival Announced

Revival services will be held at the Sneads Ferry Free Will Baptist Church the week of September 20-24, beginning each evening at 7:45. The visiting evangelist will be the Rev. James B. Hardee, pastor of the Oak Grove Free Will Baptist Church of Bladenboro. The pastor, the Rev. O. B. Taylor, will be assisting in the services. He and the church membership invite the public to attend.

Otter's Creek Church to Observe Annual Homecoming

Sunday, September 19, the Otter's Creek Free Will Baptist Church, near Macclesfield, will observe its annual homecoming. Sunday school will be held at 9:45 a. m., followed with the morning worship service at eleven. The pastor, the Rev. Ralph Aycock, will bring the homecoming message. Lunch will be served in the fellowship building at the noon hour.

An afternoon service of gospel music has been planned featuring "The Young Christians" as special guests. The entire church membership and pastor extend a cordial invitation to all former pastors, members, and friends to attend and enjoy this special day with them.

Lloyd Hargis, Evangelist For Calvary Revival

The Rev. Lloyd Hargis of Clayton will be the guest evangelist for revival services at the Calvary Free Will Baptist Church, Wilson, beginning Monday evening, September 20, and continuing through Friday evening, September 24. Services will begin each evening at 7:30 with the pastor, the Rev. Dewey C. Boling, assisting Mr. Hargis. The pastor and the church membership extend to each of you a warm welcome and invitation to attend these services.

Revival in Progress Followed with Homecoming

Revival services are in progress this week at the Corinth Free Will Baptist Church near Jamesville with the Rev. Francis Garner as the guest minister, assisted by the pastor, the Rev. Charlie Rice Jr. The services will close with the Saturday evening services. Good gospel preaching and special music are being featured each service. This is the fifth consecutive revival that Mr. Garner has held at the Corinth church. The public is cordially invited to attend the remainder of the services.

On Sunday, September 19, the Corinth church will observe its annual homecoming with dinner served on the church grounds. All former pastors, members, and friends are invited to worship with the congregation on this occasion.

Homecoming and Revival at Smith's New Home Church

The Smith's New Home Free Will Baptist Church, Route 1, Deep Run, will observe its annual homecoming on Sunday, September 26. The day's services will begin with Sunday school at 10 a. m., followed with the eleven o'clock worship service. The pastor, the Rev. Bobby Harrell, will bring the homecoming message. Lunch will be served in the fellowship hall at the noon hour. An afternoon of singing has been planned. Everyone is invited to worship with the church on this occasion and enjoy the Christian fellowship.

Revival services will begin Monday evening, September 26, at the Smith's New Home church, with the Rev. Floyd B. Cherry of Pine Level as the visiting evangelist. Services will begin each evening at 7:30, continuing through Friday evening, October 1. The pastor will be assisting Mr. Cherry. The public is invited to attend and your prayers are requested for the success of all these services.

Pilgrim's Home Homecoming And Fall Revival

The Pilgrim's Home Free Will Baptist Church near Trenton will observe its homecoming on Sunday, September 19, with a picnic lunch served on the church grounds.

Fall revival services will be held at Pilgrim's Home the week of September 20-25, with the Rev. Delmas Brown as the guest minister. Services will begin nightly at 7:45 with the pastor, the Rev. Willie Stilley, assisting. Special music will be rendered at each service. The public is cordially invited to attend both the homecoming and the revival services.

Otway Church Announces Fall Revival

The Otway Free Will Baptist Church, located 12 miles east of Beaufort on Highway 70, announces revival services for the week of September 26—October 2. Services will be beginning each evening at 7:30 with the Rev. David Charles Hansley as the visiting speaker. Special music will be rendered each evening by visiting and local singers. Everyone is invited to attend all these services you possibly can.

Winterville Sunday School Class Sponsoring a Harvest Sale

The Christian Fellowship Sunday

School Class of the Winterville Free Will Baptist Church is sponsoring a Harvest Sale on Saturday, October 2, at the Winterville Fire Station. The day's activities will begin at 10 a. m. with a $3 car wash, bake sale, craft sale, and children's games. At 5 p. m. there will be gospel singing featuring "The Crusaders," a talented young trio from the Winterville church. The final event will be the auction sale, beginning at 7:30. There will be a snack bar, flea market, and various other events all day long. All proceeds will go to the church building fund. The public is cordially invited to attend.

Homecoming and Revival at Hickory Grove Church

Hickory Grove Free Will Baptist Church located on Highway 30, four miles east of Bethel, will observe its annual homecoming on Sunday, September 19. The pastor, the Rev. Hubert Burress, will deliver the homecoming message at the eleven o'clock worship hour. This will be followed by a brief memorial service on behalf of all deceased members since the last homecoming. Lunch will be served on the church grounds at twelve o'clock noon.



Monday evening, September 20, the fall revival will begin at Hickory Grove, continuing through Saturday evening, September 25. The guest evangelist for these services will be the Rev. Gary Bailey who is currently pastoring the Elm Grove Free Will Baptist Church near Ayden. Services will begin each evening at 7:45 with special singing rendered as a part of each service. The pastor will be assisting in the services. He and the congregation welcome your presence to both the homecoming and revival services.

Homecoming and Revival At Gum Swamp Church

On September 26, the Gum Swamp Free Will Baptist Church, Route 6, Greenville (Belvoir Community), will celebrate its annual homecoming day. The day will begin at 10 a. m. with Sunday school, followed with the morning worship service at eleven o'clock. During the morning service there will be special singing and a note-burning ceremony for the new fellowship building. The pastor, the Rev. J. Stewart Humphrey, will bring the morning message. Lunch will be served on the church grounds at the noon hour. Everyone is encouraged to bring a picnic lunch and share with the congregation. Soft drinks and barbecue will also be available.

After lunch "The Gospel Chargers" of Winterville will provide special music. The church urges all former members, neighbors, and friends to join them on this homecoming day for a wonderful time of fellowship and praise together.



Fall revival services will begin at Gum Swamp on Monday night, September 27, and continue through Friday night, October 1. Services will begin each evening at 7:30 with the Rev. Norman Ard, pastor of the Christian Chapel Free Will Baptist Church near Pink Hill, as the visiting minister. Mr. Humphrey will be assisting in the services which will feature special music each evening. A cordial invitation is extended to everyone in the community to worship with the church during this series of services.

Homecoming and Singspiration At First Church, Tarboro

The annual homecoming service of the Tarboro First Free Will Baptist Church will be held Sunday, September 26. The church will observe this day also as "Old-Fashioned Day." The day's services will begin with Sunday school at 9:45 a. m., followed with the worship service at eleven. The pastor, the Rev. O. B. Jones, will bring the homecoming message. Lunch will be served in the church fellowship building at the noon hour.

An afternoon singspiration will begin at 1:30 featuring special music by visiting and local groups. The church and its pastor extend to each of you a warm invitation to attend these services.

NOTE OF THANKS

I would like to take this opportunity to thank the many churches and auxiliaries for the gifts and cards I received on my birthday. Thank you so much! May God bless you and may you continue to do His will.

Sincerely,
Mrs. Bessie Mitchell
Box 65
Pikeville, N. C. 27863

ATTENTION, CHURCH CLERKS!

Sometime ago you were mailed a form, "Information for 1977 Yearbook," and were requested to fill out the form and return to the Press for use in the 1977 yearbook. Later on the form was printed in "The Free Will Baptist," and again you were requested to use this form if by chance you did not receive the other or had misplaced it. As of today (September 8) we still have not received quite an amount of these forms. Please give this your earliest attention!

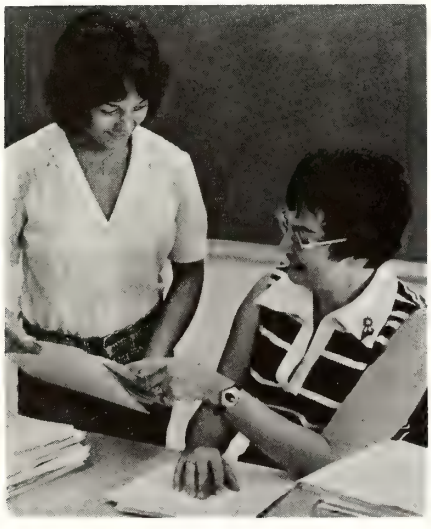
Mount Olive College

MOUNT OLIVE SINGERS



Mount Olive Singers perform for the first time this year at the North Carolina State Convention of Original Free Will Baptists meeting Wednesday, September 15, in Mount Olive. This year's singers include: First row (left to right): Sharon Pelt and Kim McKinney (Grace church), Sherry Jo Jones (Hopewell church), Jan Glenn (First, Goldsboro church), and Cindy Maxwell. Second row: Bob Schoonover and Doug Seymour (Living Waters church), Colby Benton and Donald Coates (First, Smithfield church), and Gary Wilson.

ADDITIONAL STUDY



Improvement of reading and writing skills is the purpose of the new communications skills laboratory headed by Mrs. Martha Murray (right). This new dimension is an addition to the existing communications skills area of the English department at Mount Olive College. Mrs. Murray is shown explaining the systems to Pam Prescott, a sophomore from Rock of Zion Free Will Baptist Church. She is the daughter of Mr. and Mrs. Matthew Prescott of Grantsboro. The lab is designed to give each student individualized instruction for his needed area of concentration.

GIFTS TO MOYE LIBRARY

Gifts to the Moye Library, Mount Olive College, during the month of August, 1976, totaled $439, and were as follows:

In Memory Of

Mrs. Betty S. Bedford by Mr. and Mrs. Johnnie G. Howell and the Sunday School of Pleasant Grove Free Will Baptist Church, Pikeville.

Mr. Perry Blizzard by Mr. and Mrs. Alex Barwick and family, Miss Verdie Davenport, and Mr. and Mrs. Haywood Smith, Deep Run.

Mrs. Lois Boyette by Gary F. Barefoot and Mr. and Mrs. Robert Martin, Mount Olive; Mr. and Mrs. Winfred E. Mobley, Beulaville; Mr. and Mrs. Wendell A. Proctor, Mount Olive; and town of Burgaw, Burgaw.

Ms. Connie Lynn Daniels by Mr. and Mrs. Alex Barwick and Mr. and Mrs. Simpson Harper and Shat, Deep Run.

Mr. Leoland Jackson Davis by Mr. Eugene L. Gaskill, Fayetteville.

Mr. Willie Davis by Mr. and Mrs. Alex Barwick and family, Deep Run.

Mr. Mossett Flowers by Gary Barefoot, Mr. Bryce H. Ficken, Mr. and Mrs. Anderson G. Floyd, Mrs. Carrie P. Herring and Lyn, Mr. and Mrs. Robert Martin, Mount Olive College Alumni Association, and Miss Pamela Rose Wood, Mount Olive.

Mr. Leland Fulcher by Mr. and Mrs. James B. Hunt, Lucama.

Mrs. Bessie Garner by Mrs. Sybil Godley, Newport.

Miss Victoria Kennedy by Mr. and Mrs. Frank Rhodes, Beulaville.

Mrs. Nannie Langley by Mr. and Mrs. Edward L. Walston, Pinetops.

Mr. D. A. McGowan Sr. by Gary F. Barefoot, Mr. and Mrs. Kenneth Dilda, and Mr. and Mrs. Robert Martin, Mount Olive; Mr. and Mrs Ray Warwick, Newton Grove; and Mr. and Mrs. James T. Worrell, Goldsboro.

Mr. Lawrence Miller by Mr. and Mrs. Phil Weaver and family and Mr. and Mrs. Owen Weaver and family, Mount Olive.

Mr. Kenneth Gray Owens by Mr. and Mrs. James B. Hunt, Lucama.

Mrs. Diana Oliver by Gary F. Barefoot and Mr. Bryce H. Ficken, Mount Olive.

Mr. Dan Outlaw by Mr. Bryce Ficken, Mount Olive.

Mrs. Sadie B. Pope by Mr. and Mrs. Vernon Lamm, Lucama.

Mrs. Emma Powell by Mr. and Mrs. Kenneth Dilda and boys, Mount Olive.

Mr. Robert Rick by Mr. and Mrs. Avery Sasser, Kenly.

Mr. Bruce Sauls by Mr. and Mrs. Edward Walston, Pinetops.

(Continued on Page 15)

Family Devotions

SUNDAY, SEPTEMBER 19
Scripture Reading—3 John 11

WHAT TO PREACH AGAINST

A Christian captain once invited a Calvinist clergyman to preach on his vessel. The preacher replied, "Oh, I could not do that; for you see I am a Calvinist and you are an Arminian, and I might say something to hurt your feelings." "Sir," was the reply, "what we wish you to do is to come and preach against the devil."—*Sunday School Times*

PRAYER THOUGHT

The ministry of the church today, to a large extent, is geared toward pleasing the congregation rather than preaching God's Word. Thank God that we still have a few ministers who preach the gospel without any limitations!

MONDAY, SEPTEMBER 20
Scripture Reading—Ephesians 4:32

NOW I CAN LOOK UP

One day as I was visiting heart patients in Hines V. A. Hospital, I came to the bed of a man who, in health, had been a Christ-rejecter. I spoke to him of the Mender of broken things, and prayed with him. Tearfully and penitently he said, "I'm glad that God, in mercy, put me flat on my back that I might look up and ask for His mercy and forgiveness."

No one needs to wait until some calamity befalls him to ask for God's mercy and forgiveness.

PRAYER THOUGHT

Are we guilty of calling upon God only when some tragedy occurs in our lives? God forbid! We should be so grateful for God's mercy rather than our just dues.

TUESDAY, SEPTEMBER 21
Scripture Reading—Matthew 7:7

PUTTING GOD FIRST

An unbelieving student asked a godly woman, "Would your God give me a hundred dollars if I asked Him?"

"I cannot say," replied the woman. "I know that God gave millions of dollars to George Muller, but George Muller belonged to God and served Him faithfully. Your greatest need is not money but forgiveness. After you become a child of God, you may then ask the Heavenly Father to supply your needs according to His riches in glory by Christ Jesus, and He will do it."—Adapted from *Our Daily Bread*

PRAYER THOUGHT

If we are children of God we do not have to ask for money or other financial needs, these He will readily supply. Our first need is to accept Christ as our Saviour, then these things will be added unto us.

WEDNESDAY, SEPTEMBER 22
Scripture Reading—Psalm 31:5

WHAT A WASTE OF LIFE!

About one hundred fifty years ago, a young man went as a missionary to India. His family, friends, and church tried to dissuade him, but to no avail. After a short while on the field, he succumbed to sickness and died.

"What a waste of life!" some said. Not so, however, for his story was read by Dr. John Scudder, a New York physician, who decided to become a medical missionary in India. Dr. Scudder was the father of the famous Scudder missionary family. He had seven sons, two daughters, and ten grandchildren who have given many years of faithful service as missionaries in India.

PRAYER THOUGHT

Has your life been wasted? Not necessarily so. We have all heard the saying, "I rather see a sermon than hear one any day." Regardless of the life we live, it might influence someone else.

THURSDAY, SEPTEMBER 23
Scripture Reading—Matthew 28:19, 20

MAKE CHRISTIAN CIRCLE LARGER

A boy listened attentively as his Sunday school teacher drew two circles on a chart to show the number of Christians and the number of non-Christians in the world. The circle of non-Christians was much larger.

When the boy prayed that night, he said, "Dear Jesus, when I grow up and become a man, help me to make the Christian circle larger and the non-Christian circle smaller."

Shouldn't this be the earnest prayer of every Christian?—Alice Marie Knight

PRAYER THOUGHT

You do not have to wait until you are an adult to show your Christian influence. Let's begin right now to help make the Christian circle larger than the non-Christian.

FRIDAY, SEPTEMBER 24
Scripture Reading—Ephesians 4:32

YOU CALLED ME BROTHER

When a famous writer entered a cathedral, a beggar asked him for alms. The writer searched his pockets and then said apologetically, "I am sorry, my brother, but I have nothing to give you."

The beggar said, "I thank you."

"But I said I had nothing to give you," the writer replied.

"Ah," said the beggar, "you gave me something better than money. You called me 'brother'!"—Adapted from *Sunshine Magazine*

PRAYER THOUGHT

Sometimes just a word of kindness and brotherly love may have more influence upon one less fortunate than we than all the riches in the world.

SATURDAY, SEPTEMBER 25
Scripture Reading—Jeremiah 23: 23, 24

GOD AT THE CENTER

Someone had explained simply the law of gravity to a little girl. One night her mother observed that she was deep in thought. "What are you thinking about?" she asked.

The little girl replied, "I was thinking about gravity, and I've decided that gravity is God at the center of the world, protecting and keeping His children right side up when the world is upside down!"—Alice Marie Knight

PRAYER THOUGHT

Is God in the center of your life? No force on earth can protect us unless God is in the center. He, and He alone, is the Saviour of the world.

(Devotions used by permission of *Knight's Master Book of New Illustrations*, Eerdman's Press.)

the Sunday School LESSON

St. Claire Bible Class

For September 26

SET FREE TO SERVE

Lesson Text: Galatians 5:13-15, 25—6:10
Memory Verse: Galatians 5:25

I. INTRODUCTION

What a delightful study we had last Sunday! Its short title was "Set Free!" and we learned that through faith in Jesus Christ, and not by keeping the elements of the Law, we were freed from the bondage of sin, raised from a spiritual death, and set free in Christ Jesus. It made us feel that we have been released from a terrible prison, and indeed we have been.

But today we must learn that being set free is not all there is to the marvelous experience of grace, the adventure we have with Jesus. There is much more.

We are set free, yes, but set free to serve. Our freedom must be expressed in love for our fellowman and service to God, our Heavenly Father. This service flows from the fountainhead of love for without genuine love for God and for men we cannot serve with sincerity. Our service will be stilted, unreal, lacking in the warmth and tenderness which should be there. But if we serve with love we will do so even when love is not returned. Christ loved and served even those who hated Him. And while we may never reach this kind of perfection, we are called upon to strive for it. Someday we may be amazed at what we can do when love has its way.—**The Advanced Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. Though good works cannot justify, they form a part of the Christian ministry.

B. We must be careful what type of seed we sow, for our harvest will be of this kind.

C. Our liberty in Christ must find direction through the Holy Spirit.

D. The day of reaping may be distant, but it is sure.

E. Though we will frequently get weary in the work, let us never get weary of the work of well doing.

—The Bible Teacher (F. W. B.)

III. ADDITIONAL TRUTHS

A. Looking back over this lesson and the three before it, we see that we are saved by faith—but not by faith alone. We are saved by God's grace and power. We are saved by Jesus' sacrifice. Even our own works, feeble and inadequate as they are, have a part in our salvation.

We see that Christ makes us free; but we see that freedom in Christ does not allow sin or idleness. It is still wrong to do wrong, and it may be wrong to do nothing (James 4:17). As our lesson title puts it, we are "Set Free to Serve." Serving does not make us any less free, because we are not compelled to serve. We want to serve because we love God and our fellowmen.

We need a lesson like this now and then to help us keep our minds on what we really want most of all. These bodies of ours that Paul calls "the flesh" —sometimes they make us think we want luxury and laziness. But when we think more deeply, we know we really want to do good to all men. We want to lay up treasure in Heaven. We want to sow abundantly to the Spirit, and reap life everlasting.—**Standard Lesson Commentary**

B. Making a list of "things to do and things to avoid" raises a question: If we're saved by grace, why do we need laws? Some Christians are robbed of joy because they fail to comprehend the answer to this question. They see the scriptural commands as an evidence that God doesn't really mean it when He says that salvation is a gift. ("Ah, just as I thought, we have to earn part of our salvation anyway.") This is tragic and can be avoided.

A Christian who loves God loves God's law. Why? Because God's law tells a Christian how he can please God—not in order to earn salvation, but just to please Him. (We always seek to please those we love.) Thus when freeing us from the law, God frees us to serve Him **joyfully.**

The following discussion questions are designed to help your class members evaluate their attitudes toward the commands in the Bible text and to encourage them to respond positively to these commands.

1. Why do you think we feel burdened by our religion at times? Is this feeling justified by the Scriptures?

2. How can being freed from the law affect our attitudes toward serving God?

3. Can you see, from the list of things to do (or not to do) in today's text, a specific way you could please God in the coming week? (The answer to this question should be between the class members and God. However, it would help students if you will indicate what action you yourself plan to take.)—Selected

C. The first four of the Ten Commandments relate to our love and honor toward God. The last six of the Commandments relate to our love for one another. Loving our neighbor is not a big job, but to love him as we love ourselves is a great order.—Selected

The law not only cannot condemn the fruits of the Spirit; it cannot produce anything of the kind, any more than a machine can fashion a lily.—Adapted from Words by J. Hastings

Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Luther Swinson announces that he is available for full-time pastoral services. Any church interested in his services may contact him by writing Route 6, Box 159, New Bern, North Carolina 28560; or telephoning 638-5427.

The Rev. J. Elmer Thompson announces that he is available for full-time or half-time pastoral services. He is a member, in good standing, of the Cape Fear Conference. Any church within 50 miles of his home that is interested in his services may contact him by writing Route 2, Box 384-K, Smithfield, North Carolina 27577; or by calling 965-6274.

Coming Events . . .

September 15—State Mission Rally, National Guard Armory, Mount Olive, North Carolina, Wednesday Evening Session of the North Carolina State Convention

September 15, 16—North Carolina State Convention, National Guard Armory, Mount Olive, North Carolina

September 18—Youth Fellowship of the Central District, Ayden, North Carolina, Free Will Baptist Church, 7:30 P. M.

September 23—Eastern District Woman's Auxiliary Convention, Camp Vandemere, Vandemere, North Carolina

September 29—Central District Woman's Auxiliary Fall Convention, Edgewood Free Will Baptist Church near Crisp, North Carolina, with Dilda's Grove Free Will Baptist Church near Fountain Serving as Cohost

October 6—Western District Woman's Auxiliary Convention, Pleasant Plain Free Will Baptist Church, Route 2, Selma, North Carolina

October 6—Albemarle Conference, Shiloh Free Will Baptist Church, Route 1, Pinetown, North Carolina

October 13—Cape Fear District Woman's Auxiliary Convention, St. Mary's Grove Free Will Baptist Church, Route 3, Benson, North Carolina

October 14—Western Conference, Sherron Acres Free Will Baptist Church, Durham, North Carolina

October 16—Pee Dee Association, Emerson Free Will Baptist Church, Columbus County, North Carolina

October 23—Piedmont District Woman's Auxiliary Convention, East Rockingham Free Will Baptist Church, Rockingham, North Carolina

Special Moments

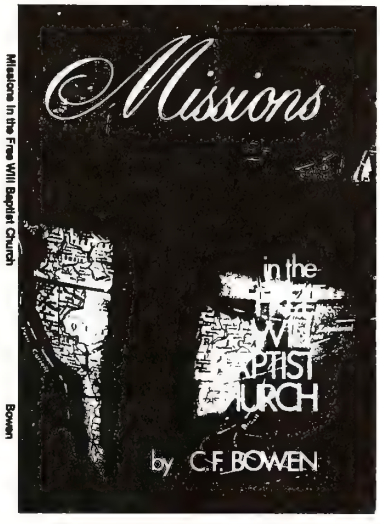
Dear Maggie,

Many nights as a small child, I remember my mother would come into my room to see if the raging storm outside had frightened her little one. She would often touch my cheek or place a kiss upon my forehead and tell me to say my prayers and go back to sleep. She would sometimes make a light to dispel the darkness. How peaceful it was to know my mother was watching over me.

Through the years, that pattern of thought has followed me. When the storms of life rage about me, God's Word is my refuge and strength. "... The hand of our God is upon all them for good that seek him; ..." (Ezra 8:22).

Thank God for mothers who care the most—
Little ones are not here by choice, you know.
The world is big and frightening out there;
Every precious child must be guided with love and care.
Our Heavenly Father waits and watches, with anxious heart;
Longing, hoping every parent will do his part.

LHH
Cove City, N. C.



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NEW CHURCH FORMED IN SOUTHERN PALAWAN CHAPEL BUILT IN SIX DAYS!

by Wayne King

Abo-Abo in Southern Palawan was one of those places in the Philippines where very little evangelization was taking place. Years before, the people had been ministered to by workers from the Roman Catholic Church, the New Tribes Mission, and one of the Pentecostal groups. However, the workers moved on without establishing any strong churches in that area, and apparently without doing much follow-up work. But even so, they did leave behind a small group of believers who loved the Lord and still wanted to follow Jesus.

A friend told our Free Will Baptist worker in Palawan, the Rev. Jimmy Basarte, about these people, and Jimmy decided to visit them. When he arrived, he found several folks who were thoroughly interested in the gospel, but who had no church to attend and no pastor to lead them.

Several weeks later when Jimmy visited there again, he told the people (who numbered more than 30), "If you are **really** interested, let's build a chapel where we can worship the Lord." Well, the people readily responded to this challenge and with Brother Jimmy helping them, they began to cut wood from the forest and gather coconut leaves and other native materials, needed for the building.

Six days later, the chapel was ready for use as a meetingplace for these "forgotten Christians!" Now admittedly, while the building itself is very simple and very far from the Western ideal of a "church sanctuary," it nevertheless meets their need and further stands as a beautiful memorial of the dedication of these believers and their love for Jesus Christ!

We praise the Lord for this new Free Will Baptist congregation in Southern Palawan. Our prayer is that they will not ever again be without a place of worship or someone to lead them, until Jesus returns to rapture His church!

CROSSING DEVIL'S POINT

by Wayne King

We had traveled for several hours from Puerto Princesa to Baheli by jeep. From there we would travel by bangka (boat) for the rest of the way to Caruray, located on the northwestern coast of Palawan. Had I known then, what I know now, I'm not sure if I would have wanted to make that trip or not.

The boat ride to Caruray was to be about a three-hour deal. It was the only way we could reach the area where we would be evangelizing for several days. I didn't know it then, but we would soon be crossing a treacherous piece of water known as "Punta Diablo" (Devil's Point), and I would be about as frightened as I can ever remember being before in my life.

It was already the latter part of July and the Philippines was once again in the midst of another rainy monsoon season. The sun was shining and the weather seemed fair enough to me that day when we left. But I failed to reckon with the strong monsoon winds which blow almost continually during this season, resulting in high waves for this particular region. Gradually, those waters of the South China Sea began to get choppier and choppier. And "ole" Wayne began to feel sicker and sicker. Now don't misunderstand—I've ridden in choppy water before, but this was "something else"!

Soon we were approaching Devil's Point, where the waves were particularly strong—the most critical point of all! Devil's Point was so named because the native Palawenians believe that devils inhabit the point, making the waters particularly rough and dangerous. Many of the people throw money into the water when they reach this place to appease the devil and persuade him not to make the waves so strong. The majority of folks will usually ride this stretch of water in reverent silence—they will remain quiet and will not talk—because they are afraid. And they have reason enough to be. Many boats have capsized in these turbulent waters, and many people have lost their lives here.

Trying to appear calm and unafraid, I shouted to the fellow sitting beside me, "How much longer will we have to ride in this rough part?" "About an hour," he replied, as I swallowed hard and wished those 60 minutes would hurry up and end. Well as it turned out, we rode those high waves for **more** than an hour, but it seemed like "forever" to me. The sea looked like a huge floating wall that kept coming at us. Occasionally the waves seemed to lift us 25 to 30 feet in the air, while at other times we found ourselves "down in the valley" between two large crests. Again and again the waves lashed against the boat, splashing water on passengers and cargo alike. All kidding aside, I was beginning to understand how these unenlightened people could witness these crashing waves and easily conclude that the devil was angry at them. I thought about Jonah and the storm he caused when he tried to run away from God, and I wondered if the **Lord** was angry at me. It caused me to do some soul searching of my own as I prayed, "Lord, I **am** where you want **me** to be, aren't I?"

I thought about the Apostle Paul and the shipwreck he experienced recorded for us in the 27th chapter of Acts. The Bible tells how God saved those people and brought them all safely to shore. In Verses 43 and 44, it says that the centurion commanded that those who could swim should cast themselves into the sea first and get to land. And the Bible says that the rest came in on boards and broken pieces of the ship. Well, for a fellow who can't swim, I prayed, "Lord, if **this** boat goes down please save me a board!" That was the only hope I had if we sunk.

Still, I knew however that God was with us, and I reassured myself that He was not going to let that boat sink—not with two of His preachers and a missionary of His aboard. I recalled the time when Jesus was riding in a similar boat with His disciples and a terrible storm arose. Even though they knew that Jesus was with them, the disciples were still afraid. I took comfort in the fact that **they** were just as cowardly as I was. Then I remembered the Lord's rebuke to them for their little faith, and I suddenly felt ashamed that I, too, should doubt His comforting presence. We might be crossing Devil's Point, but I knew that the Lord was in control of this situation. Still, I continued to pray as I recalled how the disciples remarked of the Lord, "What manner of man is this, that even the winds and the waves obey His voice!" The Lord had stilled those raging waves for His disciples. I prayed, "Lord, I sure wish you'd calm **this** storm for me!"

And you know—He did and we made it to shore just fine! We had a wonderful time with the people there and experienced many victories in the Lord! And some four days later, when we took the return trip home through Devil's Point in the early morning hours of the day, the waters were not bad at all! I even caught three fish on our return, one of which was almost a ten pounder! I praise my wonderful Lord for the way He continues to care for us under **all** circumstances on the mission field. Your prayers are helping us. Please continue to remember us whenever you pray.

KINGS NOT AFFECTED BY QUAKE

(Excerpt from a Letter Written by Wayne King to Be Published Later)

We're grateful for the concern shown for our safety and well-being by so many of our friends and loved ones back in the States. We are fine. And because the quake occurred some 500 miles south of Manila, we felt no effects of it here whatsoever. To our knowledge, none of our other Free Will Baptist brethren in Palawan, Cebu, or Southern Luzon experienced any of its effects either. Since Free Will Baptists are not working at present on the large island of Mindanao, none of our people were affected at this time, although we cannot say to what extent our missionary brethren from other denominations working in that area were affected. We have as yet received no definite word of any missionaries being killed in the calamity.

Wayne and Deborah King
Missionaries to the Philippines

MOUNT OLIVE

(Continued from Page 10)

Mr. Kenneth Scott by Mr. and Mrs. Franklin M. Harrison, New Bern.

Mrs. Ann Sessoms by Mrs. S. W. DeBruhl and Miss Marice DeBruhl, New Bern.

Dr. Budd Smith by Gary F. Barefoot, Mount Olive.

Mrs. Blanche Snell by Woman's Auxiliary of the First Free Will Baptist Church, Greenville.

Mrs. Cora Lee Spivey by Gary F. Barefoot, Mount Olive; and Mrs. Iola H. Barrow, Snow Hill.

Mr. Calvin Taylor by Mr. and Mrs. Alex Barwick and family, Deep Run.

Mrs. Rita G. Thomas by Mrs. Daisy Owens and mother, Elm City.

Mrs. Annie Mae Watson by Mrs. Daisy Simpson, Lucama.

In Honor Of

Mrs. Miranda Connor by Douglas Connor, Mount Olive.

Donald Sprunt Hill Jr. by Mount Olive College Alumni Association, Mount Olive.

Aaron Bradley Pinkham by Mount Olive College Alumni Association, Mount Olive.

Reagan Blair Singleton by Mount Olive College Alumni Association, Mount Olive.

Dr. and Mrs. W. Burkette Raper by Mr. and Mrs. Randall Albertson, Mr. and Mrs. Douglas P. Connor, Mrs. Linda R. Fowler, and the Rev. and Mrs. Frank Harrison, Mount Olive; the Rev. and Mrs. C. L. Patrick, Walstonburg; Dr. and Mrs. Michael Pelt, Mr. and Mrs. W. H. Smith, and Mr. and Mrs. Donnell Whitfield, Mount Olive.

Gifts

Fifth Union Meeting of the Eastern Conference, Bridgeton.

"YOURS FOREVER!"

Remember that what you possess in the world will be found at the day of your death and belong to someone else; what you are will be yours forever.—Henry Van Dyke

THOUGHTFUL THINGS

How are yous
and happy birthdays
don't cost much
and smiles are
a dime a dozen.

The best visits
may be brief
and letters aren't
measured by length.

Hope isn't hard
to give and
there is always
something to praise.

How you feel
may not count
unless
you show it,
and
it really takes
so little effort
to convey so much
love.

—Nancy Frost Rouse
Lucama, North Carolina

"FIGHT ON!"

"It matters not how deep entrenched the wrong,
How hard the battle goes, the day, how long;
Faint not, fight on! Tomorrow comes the song."

—Malbit D. Babcock

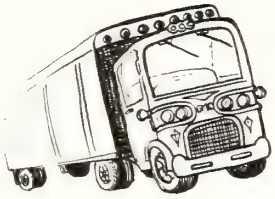
During a review one Sunday the teacher asked if the class knew who the twin boys were in the Bible.

"That's easy," said Charles, "First and Second Samuel."

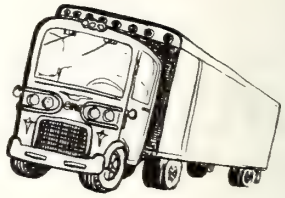
The most desirable time to read the Bible is as often as possible.

Little is accomplished if we lose pupils out the back door as fast as we bring them in at the front.

TRUCKLOAD SALE



September 15—October 15
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''Love'' is a wonderful word. Yet, when we ''love the world'' and ''the things of the world,'' we degrade this word which in its true meaning is counted good enough to be applied to God himself!

Let us be careful not to soil or ruin the good words God gives us by applying them to things unworthy of them.

the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 22, 1976

EDITORIAL

Cover Photo by Harold M. Lambe

WHY RUIN GOOD WORDS?

L. E. BALLARD, Writer

During recent months, we have noticed a tendency upon the part of television and radio-commentators and panelists to degrade or soil some words once associated with commendable subjects by associating them with things of an unwholesome nature.

Take the words "romance and romantic" for example. In early days, we seldom heard these words used except in connection with tender and proper thoughts of persons of one sex for the other—usually expressive of the kind of feelings that led to marriage and the establishment of a home. But recently we have heard them used more often in connection with illicit or improper relations. We also note the uses of these words in print in this same connection.

In a recent television panel program, the subject was "Premarital Romance," and the whole discussion centered around illicit sex relations outside marriage—even touching on homosexual activity. Over and over these relationships were referred to as "romances" and "romantic adventures." It was even suggested that such "romantic experiences" prior to marriage might contribute to a happier marriage. These panelists, all well-known people, if not actually endorsing such activities, certainly assumed an attitude of tolerance toward them as a necessary part of modern society. We are glad that we had our "romantic adventures" at a time when we were not ashamed to talk about them! Things that the Bible and human society once called "fornication and adultery" we now glorify with the terms "making love" and having "romantic adventures." If the degrading of these good words continues, Christians will have to be careful in talking about love and romance among their friends, lest they be considered as endorsing something unwholesome.

There are many other words being used in a way that degrades their true and proper meaning. In an editorial sometime back, we said something about the misuse of the word "Christian"; that is, applying it to people and nations that are not Christian and to activities that are the opposite of true Christian conduct. We also misuse this word when we use it in a negative way; that is, simply indicating that something is not particularly sinful. There are a lot of good things that are not "Christian" in the light of the true meaning of the word. A man is not a Christian because of what he *does*, but because of what he *is* through Christ. Even some who are entitled to be called Christians because of their relationship to Jesus Christ sometimes through weakness or ignorance do things that are not "Christian."

Another word that is misused is the word "biblical." We recently heard a man advance an idea which, no doubt, he believed to be right, declaring it to be "biblical," when there is nothing in the Bible about the matter. It is the opinion of this writer that we have no right to call things "biblical" unless they can actually be found in the Bible. Actually some of our "paraphrased" Bibles contain words and statements that are somewhat far from being "biblical." For example, one popular paraphrased Bible has Mary wrapping the infant Jesus "in a blanket" instead of "swaddling clothes"; and has Elijah telling the prophets of Baal that their god is "sitting on the toilet" instead of "in a journey"; and has "son of dust" instead of "Son of man"; and makes the "good wine" into which Jesus turned the water, "wonderful stuff." And in Zachariah's prophecy concerning the Second Coming of Christ, where the Lord is asking, "What are these wounds in thine hands?" the answer is made, "I got into a brawl at the home of a friend!" (References: Luke 2:7; 1 Kings 18:27; Ezekiel 2:1; John 2:10; and Zechariah 13:6, 7.)

"Love" is a wonderful word. Yet, when we "love the world" and "the things of the world," we degrade this word which in its true meaning is counted good enough to be applied to God himself!

Let us be careful not to soil or ruin the good words God gives us by applying them to things unworthy of them.



Tommy Manning
Editor

the free will baptist

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THE CHURCH: FINANCES AND DECISION MAKING

(Part 12)

by
Calvin R. Mercer
Wake Forest, North Carolina

IT is remarkable that the one subject, which, from a human standpoint is so important in the work of our churches, is hardly dealt with in the New Testament. We do have some references in the New Testament to the way the early Church received and used money, and surely a consideration of these will call for a more sane and godly approach to money matters.

There is no hint I can find in the New Testament that the world was ever appealed to for funds to do the work of God. Giving is both the privilege and responsibility of God's people. If something is truly God's work, and if the faith of the people is mature, then God Himself will supply the financial needs.

You may say if we depend only on Christians, some things we do will go lacking. Could we be overlooking the possibility that God may use finances to tell us whether or not a particular work is of Him? The reluctance of the people to give for a certain project could be simply a lack of faith and obedience, but we need a explore the possibility that God can communicate through the financial support or nonsupport of a work.

Guidelines for Giving

The New Testament concept of commitment, not only of finances but also of everything (including our lives), is in terms of totality. Just as our very lives are given and sustained by God, so all our money belongs to Him to begin with.

With this in mind, the early Christians were taught to give as God has prospered them, and were taught to give systematically (see 1 Corinthians 16:1, 2). Each man is to give according to his ability (see Acts 11:29, 30), and all giving is to be done not grudgingly or of necessity, but cheerfully (see 2 Corinthians 9:7). Our model for giving is always God and His unspeakable gift to us (see 2 Corinthians 9:15).

The New Testament pattern of giving is clearly a simple one and seems much more godly than many of our worldly methods of bringing money into the church. The leadership of the church did not continually demand and pressure the early believers (as we can learn from the sermons in Acts). One reason could have been that early Christians recognized their responsibility and bore it. Another reason such tactics should not be used is that if a person cannot give cheerfully, he should not give at all.

Some churches today have stopped passing the offering plate. The leadership of the church makes the financial needs of the local body known and places a collection box at the door. It is left up to God—not man's high-pressured sales pitches—to draw response out of the hearts of the people.

I am not necessarily advocating this method, but I do admire churches whose believers are mature and responsible enough not to have to resort to continual pressure to "meet the budget." We need to have enough faith in God to trust Him to provide, and we need maturity to respond cheerfully, systematically, and as He has prospered us.

What did the Early Church do with its money?

Just as we learned a few articles back that church is people and not anything else, so we learn from Scripture that money was always invested in people. We learn that relief was sent to the brothers in need (see Acts 11:29, 30), given to the poor saints in Jerusalem (see Romans 15:26), and supplied to the church leadership (see 1 Corinthians 9:14). Our abundance must always be a needy person's supply (see 2 Corinthians 8:14). This way is the biblical way.

I do not think we should say we will not spend money for other things; such as, buildings. The point is, that even if we build a building, we must be sure the ultimate reason is for people, not for some vain motive. Money is too scarce these days to waste it on anything that will not directly help people. In light of the New Testament pattern, we need to take more notice of where our money goes and consider carefully the poor, helpless, and unfortunate in the church and community.

Making Decisions

Decisions concerning many and various matters have to be made by the local church. They dealt with doctrinal problems, as well as more practical matters. At times, the leaders of the church met to seek God's will in certain matters (see Acts 15), while at other times the whole church had a part in the decision (see Acts 6:5). Our basic concern should not be **who** makes the decisions, but, rather, **how**, and that God's decisions are communicated to the church.

Though there are several aspects of decision making we could consider, we only have the space to mention one of the most important—that of unity in the body, as a decision is made and followed through.

If God himself leads the church and makes His will known through the members, then, ideally, every person in a local church will vote the same way in decision-making meetings, because all are led by the same Spirit. This will not be impossible if each person will think not of himself but of the whole church, and will, in turn, seek guidance and direction from the Lord.

I have heard of some churches who are trying to put this concept into practice by not allowing any decision to be made unless every member of the body can agree on it. This has been referred to as the "concensus method." How might this work in a local church?

When a matter comes up which the leadership feels that the whole church should consider, a meeting is announced. In the business meeting, if we want to call it that, the leadership will explain the problem (or matter) which has arisen. Everyone will have the opportunity to discuss it and express his opinion. There should be praying—real praying by individuals and by the group—as direction from the Lord is sought. When someone feels he can honestly support a particular course of

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HOW TO GET FROM HERE TO THERE

by
The Rev. Graham Faucette
Kenly, N. C.

SINCE the beginning of time people have been trying to get from one place to another; trying to find a sign or road map to help them get from here to there.

Isn't that about what we've been doing all our lives—trying to get from here to there? Didn't we start out in the beginning trying to raise our little heads when we were laid on our stomachs? Trying to get on our stomachs when we were laid on our backs? Trying to pull up to a chair or the side of a playpen? Trying to get from here to there—from one place to another?

There's something instinctive about this getting from here to there. There's something about it that urges us along. When taking that first step, someone holds outstretched arms, encouraging us along. If we sit down or fall, there's always someone there to help. From childhood through adulthood, it's always from here to there.

It helps on the journey if we want to go there to follow a leader. Sometimes "wanting" seems to be a little weak in us; then curiosity takes over and keeps us moving on. But if we really want to go there and feel compelled to go, we should ask ourselves four questions as follows:

1. Where Am I?

We know where we are standing or sitting right now, and we can tell anyone how to reach us. But do we know where we are in God's sight? God asked Adam, ". . . Where art thou?" (Genesis 3:9). God knows where we are and He wants us to know where we are also. We must know where we are if we want to get from here to there. You might think it best to consider who you are first, instead of where you are. But it seems to me the first consideration should be where we are because many of us are born into situations not of our choosing. Some are crippled by disease; an accident can leave us helpless when the accident is no fault of our own. I believe we should start with where we are in health, in age, in financial circumstances, in relation with our family, in relation to our jobs, etc. Then with a little honesty it isn't hard to decide where we are. With reasonable limits we can plan how to get from here to there.

2. Who Am I?

This is a bit hard for most of us to decide. We have illusions about who we are. Some feel inferior and never learn to use their talents fully because they feel that they cannot make the grade. Many times we settle for less than we are capable of doing. Some of us feel superior and aren't humble enough to know that we cannot do all that we plan to do. Either way leads us to misjudge who we really are. We can tell our names, but do we know who we are in God's records? Knowing who we are in His records will help us in getting from here to there.

3. Where Do I Want to Go?

Some know early in life what they want to do and where they want to go. They know that this is the way to go and it is well to set a goal early. Some may have to have a college education which sometimes calls for a sacrifice. Sometimes we cannot do the things we want to do; yet if we keep the goal in sight, it just might be nearer than we think. Willing services will lead us to places we never dreamed of.

4. Who Will Guide or Help Me?

A father, a mother, a teacher, a minister, a good friend, a stranger, or a neighbor down the street? Many people along the way will come to our aid. But the best help of all and the greatest of all guides is Christ. We feel compelled to follow Him. We know this, but sometimes we forget and neglect to ask His guidance. If only we would remember to ask; if only we would remember to listen for His answer; if only we would read the instructions He has left us; we would arrive with less confusion. We would know more surely where we are, who we are, and where we are going. With Christ as our help and guide, He will make straight the path before us in our getting from here to there—from earth to Heaven.

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural Source: "Stand therefore having your loins girt about with th truth, and having on the breastplate righteousness" (Ephesians 6:14).

TAKING A STAND

Every one of us should be very familia with our subject. It is something all of u do from the time we are born until w die. We are constantly **taking**—and whil we are engaged in taking, we are doing in many different ways all at the sam time. We take things we want, and w take things we do not want. A friend looking for a little fun, once said to me "My doctor told me to take something and so I'm going to take you pen"—and he reached over and seize my writing pen.

Even while we sleep we are constantl taking air in our lungs. The air w breathe takes care of our oxygen needs the oxygen takes care of our physic needs, our physical needs take care our health, our health takes care of ou living, our living takes care of all ou desires, longings, passions, etc. The is another statement we hear once in while, "My name is Jimmy; I'll take you gimmy" (give me). Some people a better at taking than they are at giving.

There are two very distinct kinds taking. Note again: We take things w want, and we take things we do n want. Naturally we **reach out** to tak what we want. Then again, we must tak things we do not want. Children take whipping from their parents when th are naughty and deserve the whippin Adults take punishment in many way We learn to take the unwanted thin along with wanted things.

But now let us think of a mo meaningful and profitable way taking—the taking of a stand with o "Loins girt about with truth." Jes

(Continued on Page 11)

Question: Please explain: ''Wherefore eeing we also are compassed about with great a cloud of witnesses, let us lay ide every weight, and the sin which th so easily beset us, and let us run ith patience the race that is set before s'' (Hebrews 12:1).

Answer: God calls us through the nmanship of the great Apostle Paul to ake a complete dedication of everything Him. All we are, all we have, and erything that we shall be should be dicated to God. Note: ''I beseech you erefore, brethren, by the mercies of d, that ye present your bodies a living crifice, holy, acceptable unto God, hich is your reasonable service. And be t conformed to this world: but be ye ansformed by the renewing of your ind, that ye may prove what is that od, and acceptable, and perfect, will God'' (Roman 12:1, 2).

God does not call upon us who belong the true church (that is, the members

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

the body of Christ) to make dead crifices, which would be following the ws in their practice of slaying animals. ese animals and their being slain and fered as a sacrifice in the way that God signed should symbolize and suggest rist, who then was to come as the mb of God that taketh away the sin of e world. It was taught in the Old stament that He should come as the essiah of Israel and offer Himself as th their Messiah and the King of Israel. He came and so offered Himself on hat we sometimes refer to as Palm unday, and sometimes as the triumphal try into Jerusalem. See and compare apter 21 of Matthew and Chapter 11 of ark. In Matthew 21:15 we are told that e chief priests and scribes ''were sore spleased.'' In other words, when rist offered Himself as king and chief iest and Messiah of Israel, He was jected by the officials of that tion—but received gladly by the ildren and those who were oppressed.

Being rejected, He left Jerusalem, but returned later, weeping and making known that they, by their rejecting Him, made it necessary that He reject them in their attitude: ''And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation'' (Luke 19:41-44). Note: ''O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord'' (Matthew 23:37-39). Note also: ''And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down'' (Matthew 24:2).

When we reject Christ today, we lay ourselves liable to just as serious judgment as is depicted above. Christ will not return to the Jews again until the awful days of judgment are over and the church is completed and the Great Tribulation (also called the days of Jacob's trouble) has transpired. There will be a period, perhaps seven years of great tribulation on the earth, after the Rapture of the church. When those evil days are spent, Christ will come to the Mount of Olives, the true Jews will look on Him whom they have pierced, and a nation will have a new birth in a day.

Now as they are born again, Jew and Gentile alike (as individuals) become members of Christ's body, the church. The Jewish nation as such is under judgment. The weight that besets the Jewish Christian is about the same as that hindering any other Christian. Jesus says to all Christians: ''Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light'' (Matthew 11:28-30). Note also: ''Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me'' (Revelation 3:20).

It is true that there is a sense in which the words of these verses appeal and apply to the unsaved, but they apply in a special way to the Christian who hesitates or fails to make a complete dedication of his life, all he is, all he has, and all he anticipates, for his future.

George H. Sandison has the following to say in the answering of a similar question in his book **1000 Difficult Bible Questions Answered** as follows:

''The allusion is to the races and athletic contests of the Olympian games. He is trying to stimulate Christians to strive after the higher attainments of the Christian faith. Every believer has some special and peculiar hindrance to his progress. When he is saved by faith in Christ, he should endeavor to reach perfection. If his mind is set on wealth, or if there is some indulgence which he is fond of, which divides his attention and prevents him concentrating his energies on higher spiritual attainments, he should lay it aside. It may not be sinful, but if it is a hindrance, it should be given up by one who is striving to rise. Though it be harmless, it may be a weight which must not be carried by one who is running the heavenly race.''

NEWS & NOTES

Homecoming and Revival Slated for Little Rock Church

Sunday, September 19, marked the one-hundred-fifth homecoming celebration for the Little Rock Free Will Baptist Church, Lucama, North Carolina. The Rev. Leonard Woodall, a former pastor, delivered the morning message, and a memorial service and singspiration followed the noon meal. The evening service, at 7:30, featured the youth of Piney Grove church, Kenly, presenting the musical, "It's Cool in the Furnace."

Revival services began Monday evening, September 20, at 7:30, and will continue through Friday evening, September 24, with the Rev. James V. Joyner, pastor of the Kenly Free Will Baptist Church, serving as guest evangelist. The Rev. DeWayne Eakes, pastor of the Little Rock church, is assisting Mr. Joyner in the services. A cordial invitation is issued to the public to be in attendance for the remainder of the services.

Revival and Homecoming Services At People's Chapel, Elm City

The Rev. F. M. (Rudy) Owens will serve as guest evangelist for a series of revival services to be held at People's Chapel Free Will Baptist Church, Route 2, Elm City, North Carolina, September 27—October 2. He will be assisted in the services by the pastor of the church, the Rev. Delmas Brown. The time of the services is 7:45 p. m., and a cordial invitation is extended to the public to be in attendance.

Homecoming will be observed at People's Chapel on Sunday, October 3, with the Rev. Everette Harper serving as guest speaker, delivering the homecoming message. A picnic lunch will be served at the noon hour, and a service of special music will be enjoyed in the afternoon. All members, former members, former pastors, and all friends of the church are invited to be attendance for this observance.

Homecoming to Be Held At Riverside Church, Princeton

The Riverside Free Will Baptist Church, Route 1, Princeton, North Carolina, will observe its annual homecoming on Sunday, September 26. The Rev. W. O. Lassiter, a former pastor of the church, will bring the homecoming message; and following the morning worship service, lunch will be served in the Williford Fellowship Hall. In the afternoon, a program of singing will feature singers from the local church and visiting musicians. The pastor of Riverside, the Rev. Luby Tyner, along with the church membership, extends a warm welcome to former pastors, all members, and friends of the church to attend this celebration and enjoy a day of Christian worship and fellowship.

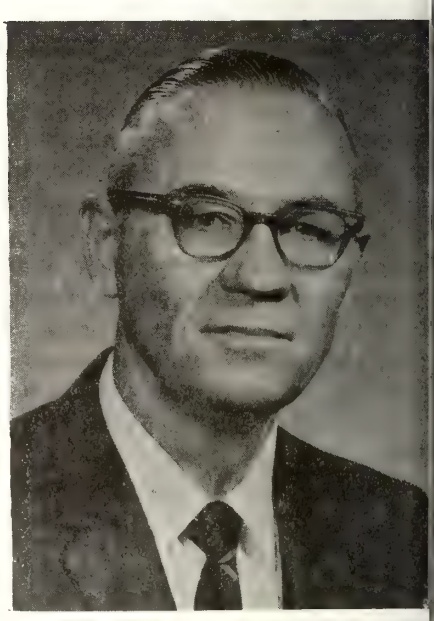
Pleasant Grove Church Announces Fall Revival



Fall revival services will begin at Pleasant Grove Free Will Baptist Church near Erwin, on Monday night, September 27, and continue through Friday night, October 1. Services will begin each night at 7:30 with the Rev. M. E. Cox of the First Free Will Baptist Church of Durham as visiting minister.

The Rev. Billy Nowell, pastor of the church, and the members would like t extend a warm welcome to all people t attend the services.

Revival at Sandy Plain Free Will Baptist Church



The Rev. C. L. Patrick, pastor of Fr Union Free Will Baptist Church of Rou 2, Walstonburg, will conduct a revival the Sandy Plain Free Will Baptist Churc Route 2, Pink Hill, North Carolir beginning Monday night, October 4 a continuing through Friday night, Octo 9. Services will begin at 7:30 each nig A cordial invitation is extended everyone in the community to wors with the church during this series services.

May's Chapel to Observe Homecoming

May's Chapel Free Will Baptist Chur near Dudley will observe homecoming, Sunday, September 2 Dr. J. P. Barrow of Route 1, LaGran will bring the morning message. Lun will be served at noon. A memo service and singspiration will be held the afternoon.

All former pastors, members, a friends are cordially invited to be with and enjoy this special day.

Revival at Saint Mary's

The Saint Mary's Free Will Bap Church, Route 3, Kenly, has schedu its fall revival services for the week

eptember 27 through October 2. The ev. Jimmie L. Barfield, presently astoring Watson's Grove and Rock prings churches, will be the visiting peaker. Services will begin each vening at 7:30 with the pastor, the Rev. eslie Hawley, assisting Mr. Barfield. ur prayer rooms will open each evening t 7:15 and a nursery will be provided.

The church and its pastor extend to ach of you a warm invitation to attend ese services.

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omecoming and Revival t Ayden Church

The Ayden Free Will Baptist Church ill observe its annual homecoming on unday, September 26. Lunch will follow e morning worship service.

On Monday evening, September 27, nd continuing through Friday, October , the fall revival will begin at the Ayden hurch with the Rev. Taylor Hill of the irst Free Will Baptist Church of ayetteville, as visiting speaker. Services will begin each evening at 7:45 ith special singing rendered as part of ach service. The pastor, the Rev. C. H. verman, will be assisting in the services. He and the congregation welcome our presence to both the homecoming nd revival services.

ASSISTANT EDITOR HOSPITALIZED

Mr. Ralph A. Bowen, assistnt editor at the Press, was ospitalized Friday afternoon, eptember 10, at Lenoir Meorial Hospital, Kinston, fter suffering an apparent eart attack. The diagnosis as later confirmed, but at he time of this printing r. Bowen is listed in good, ut guarded, condition. rayers are requested for Mr. owen that he may have a speedy ecovery so he can be back t the work he loves so well. riends and acquaintances who ish to send cards may do so y addressing these to Mr. alph A. Bowen, Lenoir Meorial Hospital, Kinston, orth Carolina 28501.

IN MEMORY OF MRS. IDA MAE BARNES

On Saturday, August 21, Mrs. Ida Mae Barnes took her flight to Heaven. Mrs. Barnes, better known as ''Mammy,'' was born on December 3, 1901, in Wayne County, the daughter of Samuel and Mary Crocker Lane.

Her early childhood was spent in and around Union Grove Free Will Baptist Church, where she became a member early in life. She was raised up in the Free Will Baptist church, and lived all her life in loyalty to her church.

She was married in 1919 to Bryan B. Barnes in a ceremony which took place in the Barney Edgerton Home.

They made their home in the ''Polly Watson'' Crossroads area for many years, and ''Mammy'' took part in the church work there. She was a faithful member of the ''Ladies Aid Society'' of the Union Grove Free Will Baptist Church. Her trademark was a big outgoing smile, and a wonderful personality, with a built-in love of music and the ability to sing and play the piano. All her life she chose to spend in serving her God, her church, her family, and her community.

God blessed ''Mammy'' to have four wonderful children, who have all grown up in her footsteps and are outstanding Christians. They are Mavis, living in Virginia, Elizabeth, Ralph, and Margie, living in Goldsboro.

It was about 26 years ago that ''Mammy'' joined the First Free Will Baptist Church of Goldsboro. Down through the years everyone came to know and love this gentle, kind woman, because of her love for God, and her concern for her church and all the people around her.

Her greatest love was to read God's Word, the Bible, which she did every day. She hid the word in her heart, for so many times in my talking with her, it would bubble out. You could tell that she had developed some daily devotional time, and was educated in God's Word by her constant seeking and study of it.

''Mammy'' believed that as a Christian your place was in church, worshiping God. This she illustrated by her attendance in her church regularly. Even after sickness had taken hold of her and arthritis had crippled her, she would attend her church by the use of a walker, carrying a pillow to sit on. For about seven years ''Mammy'' was in bad health, but she did not question God. She accepted her illness, and witnessed to others of the saving ability of Jesus. Her dedication to her God and to her church has made me stop many times and take an inventory of my own life. I must confess, she leaves behind her a great memory of loyalty to God. Many times we knew she was not able to attend the services, for pain was her constant companion day and night; but her dedication and service to God would bring her to church to worship with us.

For the past five and one-half years ''Mammy'' had lived with her daughter, Margie Shirley, after her health caused her not to be able to live alone in her home in the Adamsville area. She was so happy when one of her friends would drop by just to say ''Hello'' and to spend a little time with her. People were her main concern in her last days with us, and she was continually trying to figure out ways to witness to them about her Lord. Yet, I know, that her life was a living witness, and that her light did shine bright for her Lord, even through the suffering and pain that she carried with her day after day.

Before arthritis crippled her hands, she enjoyed crocheting and sewing of all kinds. She made most of her children's clothing when they were growing up. The girls can remember the very pretty dresses that she made for them from feed sacks. She was conservative and knew what was available around the house to work with. The children tell me that she could whip up a delicious meal from leftovers and make it taste as good as you could find anywhere around.

To sum it all up, I can only say that ''Mammy'' was a dedicated mother, wife, grandmother, and a friend to me and many more. She kept reminding me that the Bible was the only road map that I needed to live a successful life. She leaves a rich heritage and a wonderful memory to her three sisters, one brother, four children, eleven grandchildren, and ten great-grandchildren. I am thankful that I had the privilege of knowing her.

Written by,
Hazel Casey
Goldsboro, N. C.

"Go ye into all the world, and preach the gospel"

mission work...

at home and abroad.



Joseph Ingram
Foreign Missions
Director-Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave.
Fayetteville, N. C 28305

EARTHQUAKE IN MINDANAO

Most of you have heard about the severe earthquake that rocked portions of the Philippines a few days ago. Shortly after midnight on August 17, as thousands of Filipinos slept unsuspectingly in their homes, the ground beneath them suddenly began to tremble and the earth began to shake. Screams and cries of horror pierced the darkness of the night; buildings collapsed, hurling tons of debris to the ground and creating instant graves for hundreds of people. But the greater loss, insofar as human life was concerned, came several moments later as a huge tidal wave of more than 18 feet swept across the low-lying coastal areas—washing homes and bodies out to sea. At the last count, more than 3,300 people died as a result of this great calamity, and more than 2,000 are still missing or unaccounted for. More than 20,000 are without homes.

The earthquake occurred primarily in Mindanao, the large island in the southern-most part of the Philippines. It was an area inhabited largely by Filipino Muslims and the scene of much rebel fighting and unrest in recent days. It had become known, in fact, as the "trouble spot of the Philippines" because of the turmoil created there by dissident Muslims. Although some evangelical Christians did lose their lives or property in the calamity, it was the Muslims who suffered most in this quake. It could have happened in another area and could have been the other way around, but for the grace of God. But whether the victims be Muslim or whatever, they need our love and compassion, as well as our prayers.

We are grateful for the concern shown for our safety and well-being by so many of our friends and loved ones back home in the States. We are fine. And because the quake occurred some 500 miles south of Manila, we felt no effects of it here whatsoever. To our knowledge, none of our other Free Will Baptist brethren in Palawan, Cebu, or Southern Luzon experienced any of its effects either. Since Free Will Baptists are not working at present on the large island of Mindanao, none of our people were affected this time, although we cannot say to what extent our missionary brethren from other denominations working in that area were affected. We have as yet received no definite word of any missionaries being killed in the calamity.

Because the Philippines is located in an earthquake zone, another quake could occur at any time and at any place. On the other hand, it may be years before this country suffers such a tremor again. We are thankful to our dear Lord for delivering us from the ordeal of this recent disaster. Only by His grace have we escaped while others suffered. We know that many of you are praying for us, and because of that we feel safe and content in our Master's care. Please continue to pray for us daily. And thank you for caring.

Love,
Wayne and Deborah King

A LETTER FROM THE KINGS

To All the Ladies of the State Auxiliary Convention and Especially Those Who Attended the 1976 Woman's Conference at Cragmont:

Dear Sisters-in-Christ,

For a long time now, it has become quite a well-known fact that much of the burden for world-wide evangelization has been and continues to be borne by the faithful Christian women of our land. In our own denomination you dear ladies have been called upon time and time again to help with various projects and undertakings, and on each occasion you have responded nobly and wholeheartedly. God bless you!

Recently, we shared some information with our beloved foreign missions director, the Rev. Joe Ingram, concerning the need for a boat and motor in evangelizing northwestern Palawan here in the Philippine Islands. And you know what—our dear Lord met that need in less than two days after it was received in the hands of Brother Ingram! We consider it nothing less than a miracle of the Lord, and we deeply praise Him for it! Yet the manner in which God chose to do this speaks not only of His own power and wisdom and providence, it also speaks of the marvelous way in which He is using faithful women like you to further His work here on earth.

The request for some adequate means of transportation for the purpose of evangelizing Palawan was made in response to the needs we saw during a recent two-week stay on that island. Upon our return to Manila, we wrote Brother Ingram concerning the need for a bangka (boat) and motor, which would cost approximately $950. We had no idea of how God was working things out back there on your end, but the letter we received from Brother Joe a few days later just thrilled our hearts! His letter to us will tell the rest of the story:

". . . The Lord got your letter to me just in time. I picked it up on Thursday morning, just before leaving for the Woman's Conference at Cragmont. We were to speak there on Friday, and we carried your letter and shared it with them, and they decided to let the offering on Friday go to cover the boat, motor, and anything else that might be needed. When the offering was taken, it amounted to $1,322! . . . Praise the Lord for His provisions. He knew that this would be taken care of by that conference."

Yes, the Lord knew, and He used you precious ladies who attended that week at Cragmont (even though you were only 128 in number), to provide the funds to meet this special need. Your generous offering speaks so well of your love for the Lord and your faithfulness and

dedication to His work. How we deeply thank you for allowing God to touch you in this matter and then for opening your hands and your hearts to give and share in such a sacrificial way. Our sincere thanks comes not from us only, but from Pastor Jimmy Basarte, our Free Will Baptist worker on Palawan, as well as our many other Christian brethren here in the Philippines. Your interest and your support of the work here greatly encourage our heart. We'd just like to take this opportunity to say we love you and appreciate you all. God bless you for the wonderful work you are doing!

Wayne and Deborah King
Your Missionaries to the Philippines

THE CHURCH: FINANCES AND DECISION MAKING

(Continued from Page 3)

action other than his own, he should say so. Finally, when everyone can agree on something (even if it might not be his first choice), concensus has been reached.

This type of decision making will not work unless there is real unity among the body to begin with. It should also be pointed out that this method will no doubt work better in the small group setting we have talked about in previous articles, rather than in a larger group of 100 or more people.

One objection to this way of making decisions is that it will take longer than the usual way of letting the majority rule. But consider this: Decisions not only have to be made but also must be carried out; and this takes cooperation and work on the part of members. With the concensus method, the actual decision-making process may take longer. But in the long run, time will be saved; because it will take less time to follow through on a decision on which everyone has agreed.

The point is, that no matter what particular method we use, unity under the direction of God should be stressed and practiced. Our decision-making processes must not be characterized by power structures, deals, arguments, splits, and strife, but rather by unity, love, and the Holy Spirit!

HISTORY OF ELWOOD LANE ORIGINAL FREE WILL BAPTIST CHURCH

Kannapolis, North Carolina
Submitted by Mrs. Faye Wilhelm

Elwood Lane Original Free Will Baptist Church was organized by the Rev. R. P. Sawyer in August of 1935 in the home of Mr. and Mrs. Finily A. Eller, who are now deceased. There were eight charter members: the Rev. and Mrs. R. P. Sawyer, Mr. and Mrs. W. H. Safriet, Mr. M. L. Knowles, Mr. W. C. Gentle, and Mr. and Mrs. Paul Jenkins.

The name, Elwood Lane, was chosen after the name of the community. The Rev. R. P. Sawyer was elected as the first pastor. Upon the resignation of Mr. Sawyer (in August of 1936), Mr. Jenkins was called by the church, but was unable to accept, because he was only a licensed minister.

The church then called the Rev. J. J. Brooks, who was also pastor of the Mount Zion Free Will Baptist Church of Kannapolis. Mr. Jenkins was elected by the church to serve as assistant to Mr. Brooks, both at Elwood Lane and Mount Zion churches. In August of 1937, the Rev. Paul Jenkins, now being an ordained minister, was called to pastor the church.

It was during the church years of 1936 and 1937 that the first building was erected. The building was erected on 100 feet of ground on the corner of Central Drive and Bostian Avenue. This lot was donated by the late B. W. Durham. The church later purchased 75 feet of additional land from Mr. Durham. The present brick building was erected in 1954 on this land.

The church sponsored Boy Scout Troop 46 for a number of years. This troop became inactive, and the building located at 2116 Bertha Street was remodeled into a modern fellowship building.

In 1962 an ultra-modern parsonage was erected at 2114 Bertha Street.

The value of all church property is approximately $150,000. The church plans to pay off all indebtedness and have a note-burning ceremony on its annual homecoming day.

Elwood Lane Church is a member of the Western Conference of Original Free Will Baptists of North Carolina, the State Convention of North Carolina, and the General Conference of Original Free Will Baptists of the United States.

Elwood Lane Church supports Mount Olive College, Mount Olive, North Carolina; The Free Will Baptist Children's Home, Middlesex, North Carolina; Cragmont Assembly of Black Mountain, North Carolina, home and foreign missions, and the Bible Teaching Program in the Kannapolis City Schools.

There have been nine ministers licensed and ordained from the membership of Elwood Lane Church: the Rev. H. Paul Jenkins, the late Rev. B. L. Griffin, the Rev. R. W. Allman, the late Rev. E. O. Connelly, the Rev. Robert Woodard, the Rev. J. C. Yates, the Rev. Herman Griffin, the Rev. J. C. Brooks, and the Rev. Walter Turnmire.

The Rev. Paul Jenkins has pastored Elwood Lane church continuously as an ordained minister since August of 1937, and has guided it in its progress of growth and spiritual development. The church has a membership of 144 on the active roll.

May there continue in this church an openness to the will and guidance of the Holy Spirit, a sincere spirit of love, cooperation and concern, and a keen desire to serve and witness for our Lord in this present age!

Mount Olive College

AMERICAN FREEDOM ENJOYED BY TRAVELING FREE WILL BAPTISTS

by Mrs. Ray Warwick



(NOTE: Mr. and Mrs. Ray Warwick toured Eastern Europe during July, and this is a condensation of Mrs. Warwick's account of the trip. Mrs. Warwick is a professor of French at Mount Olive College. Both she and her husband are Free Will Baptists and live in Newton Grove. They attend Saint Paul's and Oak Grove Churches.)

As our nation celebrates its two hundredth birthday, let us remember that many countries in the world do not have the freedom that we enjoy.

This was impressed upon us as we traveled throughout Eastern Europe. Having had a desire to go behind the Iron Curtain for several years, we began our tour in Finland, the gateway to the Soviet Union.

In contrast to Communist-controlled countries, the people of Finland have freedom of worship. Although predominently Lutheran, other faiths are well represented.

We were impressed to see two Gideon Bibles in our hotel rooms, one printed in English and the other in Finnish. What a special privilege it was to have the Bible available for the reading and studying of God's Word!

With much excitement and curiosity, we flew from Helsinki, Finland, to Leningrad for our first stop behind the Iron Curtain.

As we checked into a 150-year-old hotel, we were thrilled to see our first Russian wedding party. The bride and groom had just left the state-owned Palace of Weddings, where the ceremony took place.

The Wedding Palace, sometimes referred to as the marriage mill, operates 10 hours a day, seven days a week. Charge for the eight-minute ceremony is $1.65.

Weddings, funerals, and burials are civil affairs, and are not held in churches. We learned that it is rather unusual to have any type of funeral service. Sometimes, friends or co-workers will give eulogies at the grave, but no minister or priest is used.

Three days in Leningrad was followed by an overnight trip by express train to Moscow. Our first impressive sight in that large capital city was the unbelievably long line of people waiting to see Lenin's tomb on Sunday morning. This respect for him seems to replace church attendance of prerevolution days.

We saw no churches other than those converted into museums, but were told that there are 14 churches operating, including one Baptist, two mosques, and one synagogue. The many Russians with whom we talked called themselves either nonbelievers or materialists.

Our morale was definitely lifted when we arrived in Warsaw, Poland, and found Christianity still flourishing despite Communist influence.

Warsaw now has a population of 1.3 million and boasts 17 churches.

Our last weekend was spent on a tour of East Berlin and West Berlin, with the wall separating the two cities being the main attraction.

It seems that both East Berliners and West Berliners are in a type of prison, because even though West Berlin has more freedom, it is really an island within East Germany.

We flew home with a greater appreciation for our own country. How great it was to be here to observe the bicentennial of our nation and to give extra thanks for our freedoms.

SCHEDULE OF ORGANIZATIONAL MEETINGS FOR COLLEGE DINNERS

The following organizational meetings are scheduled to plan for the fall Mount Olive College dinners:

SAMPSON, HARNETT, AND CUMBERLAND COUNTIES—Thursday, September 23, at 8 p. m., Oak Grove Free Will Baptist Church, Route 2, Newton Grove.

EDGECOMBE-HALIFAX COUNTIES—Friday, September 24, at 7:30 p. m., First Free Will Baptist Church, Tarboro.

WILSON COUNTY—Tuesday, September 28, at 7:30 p. m., Daniels Chapel Free Will Baptist Church, Route 3, Wilson.

Each church is requested to appoint a Mount Olive College Committee to be sent to these meetings at which additional information will be provided and the date and place of each dinner decided.

ANNIVERSARY EDITION OF "OLIVE LEAVES" PRESENTED



The twenty-fifth anniversary edition of "Olive Leaves," Mount Olive College's yearbook, was presented at the Board of Trustees meeting Tuesday, September 7. Dr. Hilda F. Owens (left), dean of students and member of Mount Olive Free Will Baptist Church, presented a copy to James B. Hunt Sr., chairman of the Board and member of Marsh Swamp Free Will Baptist Church. Gene Mercer (right), faculty advisor of the yearbook and member of Cabin Free Will Baptist Church, presented a copy to Mrs. N. B. Barrow, chairman of the Student Affairs Committee and member of Marlboro Free Will Baptist Church where her husband pastors.

The special anniversary edition of the yearbook shows in pictures the growth and development of Mount Olive throughout its history. The cover design represents the 1951 charter date and the 1976 celebration of twenty-five years in a bicentennial theme.

The Unmitigated Truth

(Continued from Page 4)

Christ **is truth**, and without Him there is no truth. "Jesus saith unto him, I am the way, **the truth**, and the life: no man cometh unto the Father, but by me" (John 14:6). If one does not care to go to heaven, he does not need to take the truth (Christ). He can die and take eternal torment, which is the lot of all who do not take Christ (truth). The truth of all this is that if you do not take a stand for Christ, you must take a stand for the devil. There is no way you can take a neutral stand. The reason for this is very simple: There is no such place available. Truth enters heaven; nontruth enters hell. There is a great gulf fixed between the two, and souls once departed from earth cannot pass from one place to the other. God took this into account and sent His Son to earth so that He (Christ) can take us all to heaven with Him, that is, all His children. He will personally see to its being done properly. He will not take the ungodly children of the devil, but He will **send** them all to hell. Jesus also said ". . . Every one that is of truth heareth my voice" (John 18:37).

There comes a time when we must take a stand. We take our stand for Christ, or we take our stand for evil. We read in God's Word that ". . . the word of our God shall stand for ever" (Isaiah 40:8). The Word of God declares that faith in Jesus Christ and obedience to His Word give us everlasting life. God has given to us the church, whose business it is to enlist soldiers in the army of the Lord and to equip those soldiers for their defense against the enemy of our souls. When we "gird" our loins about with truth (Christ), put on the breastplate of righteousness, shod our feet with the preparation of the gospel of peace, take the shield of faith (by which we shall be able to quench all the fiery darts of the devil), take the helmet of salvation, and the sword of the Spirit (praying always with supplication in the Spirit), watching with all perseverance and supplication for all saints, then there is no way the devil can take us from the Lord and His glory. We will surely reach heaven and will enjoy all the good things the Lord has provided for them that love His appearing!

"Grace be with all them that love our Lord Jesus Christ in sincerity. Amen" (Ephesians 6:24).

Churches and Ministers Available

Johnny Taylor, a licensed minister and member of the Saratoga, North Carolina, Free Will Baptist Church, wishes to announce that he is available for revivals, prayer meetings, substitute preaching for vacationing ministers, and other services. Any church or minister interested in his service is asked to contact Mr. Taylor at Route 1, Box 105, Stantonsburg, North Carolina 27883.

the Sunday School LESSON

St. Claire Bible Class

For October 3

OUR NEED TO BE RECONCILED

Lesson Text: Romans 1:28—2:11
Memory Verse: Romans 3:23

I. INTRODUCTION

In the first lesson of this quarter we stated that reconciliation is an act of causing persons to be friendly again, "to bring back into harmony." We stated also that "we must understand that man is responsible for the lack of harmony between himself and God; it is he, man, who needs to be reconciled to God."

This is true because it is man who has sinned and not God. Sin broke the relationship between God and man and it has caused God's heart to grieve over it more than man. God has never found pleasure in man's sin but man too often rejoices in his evil ways. Because of God's grief over man's sin and His eternal love for him, He has never ceased to provide a way for man to return to Him in repentance for sin. But God also desires to be glorified in man and He cannot do this by forcing His highest creation to love Him and serve Him against his will. He simply waits for man to decide to honor Him and follow Him.

This waiting is not a passive thing; all through God's Word there is a call to repentance and reconciliation. The Word repeatedly shows man his need for reconciliation, for coming back to God. The moment he does so, through the mediation of Christ, his sins are covered by the blood of Christ and reconciliation is effected.

In the next six lessons we shall study carefully the subject of reconciliation, our need for it, how it comes about, and its results.—**The Advanced Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. Sometimes man is led to repentance by the fear of judgment. At other times the goodness of God leads man to repentance.

B. Society may contribute to man's downfall, but the Scriptures make it plain that each man must accept personal responsibility.

C. Mature Christians are not as likely to be tempted by the grosser sins, but they sometimes fall prey to envy, quarreling, white lies, gossip, and pride.

D. In a democracy we have an obligation to work for laws that will make for a more righteous society.

—Standard Lesson Commentary

III. ADDITIONAL TRUTHS

A. It is a very dangerous thing to allow the hardness of the heart to keep the sinner from repentance. This is exactly what these Jews had done. Instead of taking advantage of God's grace as it was extended unto them in His acts of forbearance and longsuffering and repenting of their evil ways, they convinced themselves that they were acceptable in His sight. Thus they continued to live in the same sinful manner as did the Gentile nations whom they judged and condemned.

We can be sure that the judgment of God is according to truth, and it will be revealed against all who commit any or all of the sins heretofore mentioned. It will fall upon all sinners, and whether they be Jew or Gentile will not make any difference whatsoever; for God does not judge in accordance to nationality, but according to works.—**The Bible Teacher (F. W. B.)**

B. The dedicated Christian has learned also that suffering in tribulation develops his patience. More and more he can accept what he cannot change. Less and less do the trials of this life overcome him. The patience born of deep spirituality prepares him day by day for further trials and sufferings. Before many years have passed he can find glory and joy such as he has never known before, provided the sufferings are borne for Jesus' sake.

A great character does not happen in a moment; it grows out of great patience and vital experience. Every man or woman of great character has a lifetime of experience to relate. Each could write a book on what it means to live in the grace and glory of God. This experience, or character, gathered together over a lifetime, leads to a hope of final and glorious acceptance by God when we are gathered to be with Him for all eternity.—**The Advanced Quarterly (F. W. B.)**

IV. THOUGHTS TO PONDER

A. Who are sinners and under the judgment of God? Explain your answer.

B. What lets us know how we have sinned?

C. Who is our judge? Whom should we judge? Why?

D. Does God want everyone to be reconciled to Him?

E. What does reconciliation involve and encourage?

F. What can we do to bring about reconciliation?

—The Senior Quarterly (F. W. B.)

A SORROW SHARED

by Nancy Frost Rouse
Lucama, N. C.

I was bitter and alone, loveless and
afraid, and I cried.

Then I saw that your sorrow was
greater than mine, greater your
pain, greater your need—

And the tears came faster,
but sweeter,
because I was crying for you.

CHANGE OF ADDRESS

The Rev. Larry Barbour would like to announce a change of address. His old address was Route 3, Box 637, Wilson, North Carolina 27893. His new address is P. O. Box 68, Pikeville, North Carolina 27863; phone number, 242-6342. Friends and correspondents are asked to take notice of the change.

Family Devotions

SUNDAY, SEPTEMBER 26
Scripture Reading—Psalm 51

BRIGHT PROSPECTS

For seven years, Adoniram Judson labored in Burma without winning one convert. When he and his wife observed the Lord's Supper, they would say, "We are Christ's church in Burma."

Someone asked Judson, "What are the prospects of winning Burmese to Christ?"

He replied, "Prospects? They are as bright as the unfailing promises of God. I do not know that I shall live to see a single Burmese won to Christ. Notwithstanding, I would not leave my present situation to be made a king!"

PRAYER THOUGHT

Isn't it wonderful to know that we still have men willing to labor on the mission fields? Let us always remember them with loving hearts as we pray.

MONDAY, SEPTEMBER 27
Scripture Reading—Psalm 5

ZIGZAGGING TUCKERED HIM OUT!

A farmer drove in to town, and was blamed, at the store where he stopped, for tiring his dog all out by permitting him to follow him. The farmer said: "He is not tired out following me, but by his zigzagging. Not an open gate, or a hole in the fence that he didn't run in and explore. It was his zigzagging that tuckered him out." Judah, instead of following God, took an unsteady course, going into open gates of idolatry and gaps of idol worship. That was their undoing.—*Sunday School Times*

PRAYER THOUGHT

Are we taking the straight road that leads to life everlasting, or are we on a zigzagging trail? If we are on a zigzagging trail, let's pray for guidance to find the right road.

TUESDAY, SEPTEMBER 28
Scripture Reading—Ecclesiastes 3:1-11

Our life is like the dial of a clock. The hands are God's hands passing over and over again—the short hand, the hand of discipline; the long hand, the hand of mercy. Slowly and surely the hand of discipline must pass. And God speaks at each stroke; but over and over passes the hand of mercy, showering down sixty folds of blessing for each stroke of discipline or trial; and both hands are fastened to one secure pivot, the great unchanging heart of a God of love.—Selected

PRAYER THOUGHT

Are we using our time wisely? May we always spend time doing God's will, whether it be working on a job or in church. Time is a precious commodity; let's appreciate it.

WEDNESDAY, SEPTEMBER 29
Scripture Reading—Matthew 7:25-29

WHAT HE ASKED FOR

One hot summer day a young farmer came from his cornfield hot and tired. He took the name of the Lord in vain, cursing the cornfield for being such a grassy mess. He finally succeeded in cleaning the field thoroughly, the rain came, the sun shone, but the field of corn refused to grow as it should. When harvest time came the farmer complained that he didn't make enough corn to pay the fertilizer bill. His Christian wife calmly asked, "Didn't you ask God to damn that field of corn?" Then the young fellow repentantly remembered his words. God does hear and answer us, and if many profanity users realized just what they were asking for, I believe they would be a little more careful.—*Sunday School Times*

PRAYER THOUGHT

We like for our prayers to be answered, we think, but what would our life be like if they were answered exactly as we asked? We should ask for God's guidance that His will be done in all things.

THURSDAY, SEPTEMBER 30
Scripture Reading—Titus 3

ENVY, ITS CURE

Mr. Moody once told a story which illustrated the only sure plan of getting rid of jealousy.

"There were two businessmen—merchants—and there was great rivalry between them, a great deal of bitter feeling. One of them became a Christian. He went to his minister, and said:

" 'I am still jealous of that man, and I do not know how to overcome it.'

" 'Well,' he said, "if a man comes into your store to buy goods, and you cannot supply him, just send him over to your neighbor.'

"He said he wouldn't like to do that.

" 'Well,' the minister said, 'you do it, and you will kill jealousy.'

"He said he would, and when a customer came into his store for goods which he did not have he would tell him to go across the street to his neighbor's. By-and-by the other began to send his customers over to this man's store, and the breach was healed.—*The Friend*

PRAYER THOUGHT

When envy stands between you and God, you should try with all your being to put it out of your life.

FRIDAY, OCTOBER 1
Scripture Reading—Matthew 5:10

WANTED: PEACE-TAKERS, NOT PEACE-MAKERS:

Now what God *seeks* is
Peace TAKERS—*not peace makers.*
Peace has been made, and God is
"preaching peace by Jesus Christ"
And the question is, Will
men give up trying to *make* peace, and
come as broken-hearted penitents and *accept* the peace made; or, will they
continue in unbelief and perish forever?
Reader, which will you do?

—*Messenger of Peace*

PRAYER THOUGHT

Wouldn't it be wonderful to live in a world filled with peace-takers? We can hope and pray for peace for the world, but will we ever see it? Let's hope so.

(Continued on Page 15)

"A Christian Home for Boys and Girls"

free will baptist children's home

MIDDLESEX, NORTH CAROLINA
SAM WEEKS, Superintendent



CHILDREN'S HOME CONTRIBUTIONS

Listed below is a breakdown by conference, showing a comparison of gifts for 1974-75 and 1975-76, and the challenges for 1976-77.

Conference	1975-76	1974-75	Increase or (Decrease)	*Challenge 1976-77
Albemarle Conference	$ 10,752.35	$ 9,987.65	$ 764.70	$ 12,000.00
Cape Fear Conference	21,898.52	22,048.37	(149.85)	25,000.00
Central Conference	54,726.36	50,190.15	4,536.21	52,000.00
Eastern Conference	46,867.91	46,620.54	247.37	54,000.00
Pee Dee Association	6,627.93	5,677.90	950.03	6,500.00
Piedmont Conference	2,870.40	1,355.65	1,514.75	5,400.00
Western Conference	56,319.00	50,326.66	5,992.34	54,199.00
Miscellaneous	3,371.04	4,402.78	(1,031.74)	901.00
Total	$203,433.51	$190,609.70	$ 12,823.81	$210,000.00

*Challenge is based upon $7 per church member per year. This does not include anticipated gifts for the building fund.

Donated Commodities

Clothing	$19,773.04
Food	2,103.61
Household Supplies	2,538.07
Miscellaneous	3,307.77
Food Produced	8,000.00
Coupons	2,243.00

Expression of Thanks

We sincerely thank each of you for your faithful support in helping to provide a home for homeless children in the past, and we trust that your support will continue to increase in the future.

RETIREMENT HOMES FINANCIAL STATEMENT

November 1, 1974— June 30, 1976

Cash on Hand November 1, 1974 $ 0

Receipts:

Year Ending June 30, 1975	$ 8,582.29
July, 1975	705.61
August, 1975	2,208.26
September, 1975	813.94
October, 1975	228.00
November, 1975	1,545.00
December, 1975	992.97
January, 1976	10.00
February, 1976	1,963.70
March, 1976	2,377.18
April, 1976	456.64
May, 1976	629.72
June, 1976	1,160.00
Total Receipts	$21,673.31
Total for Which to Account	$21,673.31

Disbursements:

Disbursements As of June 30, 1975		$ 139.98
1975-76 Disbursements:		
Building Costs	18,197.14	
Petty Cash	100.00	
Insurance	74.00	
Board Expenses	44.88	
Utilities	51.38	
Public Relations Expense	869.61	
Administrative Costs	881.27	
Total Disbursements		$20,358.3
Cash on Hand June 30, 1976		
Operating Fund		$ 1,215.(
Petty Cash		100.(
Total		$ 1,315.(
Total for Which to Account		$21,673.3

Coming Events . . .

September 23—Eastern Distri Woman's Auxiliary Conventio Camp Vandemere, Vandemer North Carolina

September 29—Central Distri Woman's Auxiliary Fall Conventio Edgewood Free Will Baptist Churc near Crisp, North Carolina, wi Dilda's Grove Free Will Bapti Church near Fountain Serving Cohost

October 2—St. Mary's Free Will Bapti Church of Kenly, and Calvary Fr Will Baptist Church of Wilson, a sponsoring an auction sale on t Children's Home campus Saturday, October 2, beginning 9:30 A. M. A variety of items will b available and all proceeds will go the Children's Home. Everyone invited to attend!

October 6—Western District Woman Auxiliary Convention, Pleasant Pla Free Will Baptist Church, Route Selma, North Carolina

October 6—Albemarle Conferenc Shiloh Free Will Baptist Churc Route 1, Pinetown, North Carolina

October 14—Western Conferenc Sherron Acres Free Will Bapti Church, Durham, North Carolina

October 16—Pee Dee Associatio Emerson Free Will Baptist Churc Columbus County, North Carolina

Auxiliaries IN Action



BEAVERDAM CHURCH HOST TO PEE DEE DISTRICT AUXILIARY CONVENTION

The Pee Dee District Woman's Auxiliary Convention will convene at the Beaverdam Free Will Baptist Church, Chadbourn, North Carolina, on Saturday, October 2, 1976. The convention theme will be "Faith in God and Our Country," with the Scripture taken from Psalm 33:12, "Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance." The program is as follows:

Morning Session

9:30—Registration
10:00—Devotions, Mrs. Nancy Hardee, Oak Grove Church
—Welcome, Mrs. Katie Duncan, Host Auxiliary
—Response, Mrs. Edith Pope, White Oak Church
—President's Message, Mrs. Huldah Kinlaw, White Oak Church
—Special Music
—Business Session
—Denominational Reports
—Hymn, "God Bless America"
11:00—Message, The Rev. David W. Hansley
12:00—Lunch

Evening Session

1:00—Devotions, Mrs. Ruby Davis, White Oak Church
—Business Session (Reports of Chairmen)
—Hymn
—Benediction

The president of the convention is Mrs. Huldah Kinlaw; secretary and corresponding secretary are Mrs. Shelby Edwards and Barbara Bryan respectively.

EDGEWOOD CHURCH, CRISP SITE OF CENTRAL WOMAN'S AUXILIARY CONVENTION

The Edgewood Free Will Baptist Church, Crisp, North Carolina, will be the site of the Central Conference Woman's Auxiliary Convention, Wednesday, September 29, with Dilda's Grove Free Will Baptist Church of Fountain, North Carolina, serving as cohost. Convention president is Mrs. Alice Barrow, and serving as pianist will be Mrs. Ruth Taylor, with Miss Leah McGlohon serving as music director.

The convention theme is taken from Proverbs 14:34, "Righteousness exalteth a nation: but sin is a reproach to any people."

The scheduled program is as follows:

Morning Session

9:30—Registration
10:00—Hymn, "He Keeps Me Singing"
—Devotion, Mrs. Edna Horton
—Welcome, Mrs. Faye Morris
—Response, Mrs. Davie Brinson
10:30—Recognition Time, Mrs. Alice Barrow
—Business Period
—Missions, Miss Leah McGlohon (Mission Money: "Pennies for Cragmont"
—Free Will Baptist Press, Mrs. Elizabeth Hill
—Children's Home, Mrs. Jane Tripp
—Love Offering
—Hymn, "Higher Ground"
—Announcements
—Special Music, Local Church
11:30—Morning Message, the Rev. Frank Flowers
12:00—Lunch

Afternoon Session

1:15—Hymn, "I Will Sing the Wondrous Story"
—Memorial Service, Mrs. Beulah Stocks
—Christian Education, Mount Olive College
—Youth, Mrs. Dot Dail
—Study Course, Mrs. Albert Proctor
—Cragmont
—Business Period
3:00—Adjournment

FIRST WESTERN WOMAN'S AUXILIARY CONVENTION AT PLEASANT PLAIN

The First Western District Woman's Auxiliary Convention will convene on Wednesday, October 6, with the Pleasant Plain Free Will Baptist Church, Route 2, Selma, North Carolina. Registration begins at 9:30 a. m.

Directions to the church are as follows: Going from Micro on Highway 301, take the second hard-surfaced road (2133) to the right. Travel to the end of the road (2133), turn right, and the church will be on the left.

Coming from Selma, going toward Micro on Highway 301, take the second hard-surfaced road (2133) to the left. Go to the end of the road, turn right, and the church will be on the left.

Delegates and visitors are invited to participate in this semiannual convention.

FAMILY FIRESIDE

(Continued from Page 13)

SATURDAY, OCTOBER 2
Scripture Reading—James 5:7-9

Contrast the last words of P. T. Barnum, the showman: "What were today's receipts?" or those of Lady Mary Wortly Montague: "Well, life has been most interesting!" with the last words of Jesus before He died; "Father, into thy hands I commend my spirit!" What will your last words be?—Copied

PRAYER THOUGHT

What would your last words be if you knew your "time" had come? It would be so comforting to us all to know that we could say "Lord, I'm Coming Home," and it would really happen.

(Devotions used by permission of *Knight's Master Book of New Illustrations,* Eerdman's Press.)

TO MEND A BROKEN HOME: HOW?

by Nancy Matthews
Wilson, North Carolina

Overheard: "It's depressing," a businessman said. "I've been out having coffee, and the whole topic of conversation was who has separated from whom in the last two months. I wonder what has gone wrong with all the women in this town!"

Overheard: "I seem to be adjusting better than the children. You know, they worshiped their father. But if that other woman comes with him to this ballgame, I just don't know what I'll do. I believe every man in this city has lost his mind!"

Overheard: "Is Joe going to get married again?" a man asked his friend at the snack bar.

"I haven't heard. Why?"

"You heard about him and Jane splitting up, didn't you?"

"Yeah. It seems as if everyone who isn't already getting a divorce is headed for one."

These conversations are not imagined but overheard verbatim within a two-weeks' period.

It's tragic that so many families are throwing in the towel—at such an alarming rate. But if you want to get down to the really-tragic, tear-jerking, heart-bleeding, excruciatingly-painful, nitty-gritty of a broken home, watch the overjoyous smile on the young cheerleaders' face as she looks into the stands at her mommy and daddy sitting together for a brief period, or see her brother's face when his estranged daddy pats his midget league helmet and says simply, "Nice game, son."

You see, these children, by necessity, must savor these precious moments, because they come few and far between, but are the happiest of their now-frustrated lives.

The people involved in splits aren't always boozing it up on Saturday night or "cussing and raring" at their children. Neither are they wife beaters or hussies walking the street. Many are **good family people** who love their family, take part in community activities, go to church, who may teach Sunday school, or who may be on the deacon board. It has even hit the pulpit. Being in the church isn't assurance against broken homes.

In school, a student is generally taught the rules of behavior during his formal education; that is, rules of behavior covering his present age group, while preparing him for a special occupation. The cost of a college education has skyrocketed by thousands of dollars in the past twenty years.

He leaves school, usually to work under supervision for years before he is given direct responsibility.

For a $7 license fee—up $2 in twenty years—he enters marriage. From this point, there is no teacher to pound daily into his head the principles of behavior in marriage and family living. He has taken the plunge into responsibilities and emotions completely new to him—without a professor or a supervisor to give him directions.

To a math major, square roots, powers, algebraic equations, the relationship between angles come easy, but what did his math professor teach to prepare the fellow for a nagging, nervous, or overambitious wife, the struggle to stretch the salary over the inflated cost of living, or the pain he suffers when the law and his son become alienated. Or even more confusing, what does one do when the husband and wife misread every word and act the other does.

The rules learned in school don't cover the moving patterns of attitudes, emotions, and physical changes in the body. One knows how to work, but not how to live.

Gender has nothing to do with immunity from frustrations, uncertainties, insecurities, misjudgments, or fear of incompetence. These strike male and female alike.

What role should the church play in this raw, naked drama that's sweeping our country faster than a plague? Give comfort to deserted wives or husbands? Sympathize with affected children? Support a home for them where needed? That's all well and good. But suppose Dr. Salk had spent his time working on a formula whereby polio victims were made more **comfortable** while they struggled through life in all stages of **paralysis?** During the years since the arrival of the Salk vaccine, had there been no control over polio, every family in our state would have been hit by this dread disease, either directly or indirectly!

When is the time for a church to help victims of a broken home? By administering the vaccine before paralysis sets in!

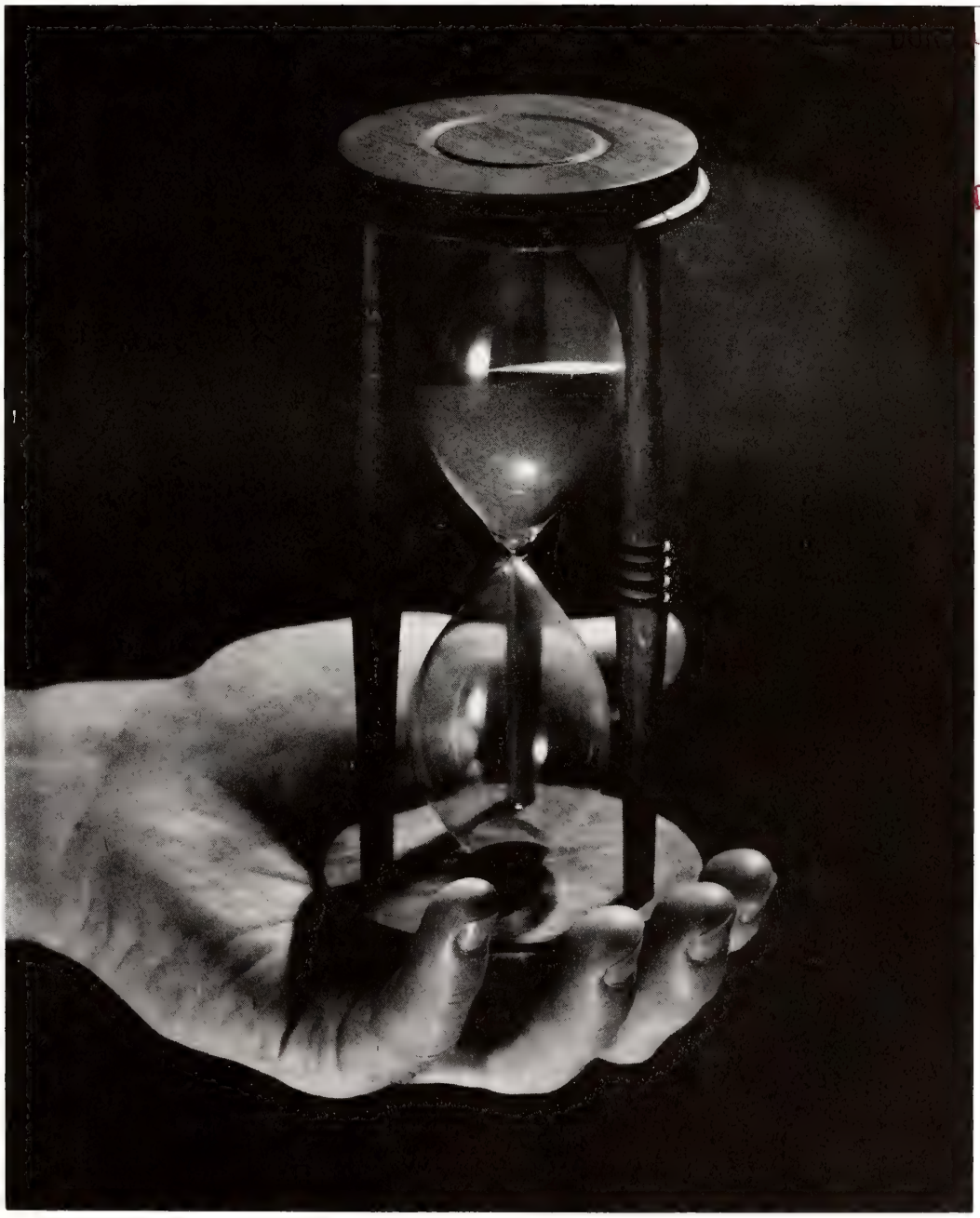
CHURCH BUS MINISTRY CONFERENCE

The Black Jack Free Will Baptist Church, Route 3, Greenville, North Carolina, will sponsor a workshop on church bus ministry and children's church September 24, 25, 1976. Services will begin at 7:30 p. m. September 24 and at 9:30 a. m. September 25. The Rev. Ed Green, bus director and Mr. Brian Peters, children's church director for the First Free Will Baptist Church, Newport News, Virginia, will be conducting the services. Under the capable leadership of these men, their church averaged over 400 riding the church buses during the summer. A cordial invitation is extended by the pastor of Black Jack church, the Rev. Bobby G. Bazen, to all persons interested in this type of ministry.

the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 29, 1976

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Who will be the next to go? I must therefore be ready.

EDITORIAL...

Cover Photo by Harold M. Lambert



Tommy Manning
Editor

the free will baptist

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THE THORNS OF LOVE

We were all at the hospital early in the morning, prepared to stay throughout the day if necessary. The doctor came by and solemnly assured us that, barring some real miracle, it would be the last day that the children of David and Annie Ballard would be together in this life. Two or three of us remained in the room, where one of the seven lay dying, while the others sat in a little waiting room across the hall. Love had bound us together for enough years for all of us to be grandparents, and for at least two of us to be great-grandparents. There had never been any serious rupture of our relationship by misunderstandings or wounded feelings. Much of the time miles and the requirements of varying vocations had separated us from personal associations; but when emergencies or sorrows arose in any of our families, the others were always ready to rush to the comfort or aid of the needy one.

Now we were together for the last time; and, contrary to many former times of reunion, there was no laughter or exchanging of jokes, and little or no talking about our various affairs. For the most part, we just sat there in silence, wishing that the one whose only verbal sound was an occasional muffled outcry from pain could talk to us once more. Our grief was probably intensified some by the memory that less than four months before we had given up our mother. But somehow this was different. Our mother was ninety-six, and for a good while we had anticipated her going home to be with her Lord, and our dear father—something she yearned for. When she quietly slipped away in her sleep, there was a mixture with our natural grief an element of relief that her long and useful life could come to an earthly end in this peaceful way. However, in the case of our brother, we found it hard to center our thoughts upon his going home to Heaven, for which we believed him prepared. Our thoughts seemed to center upon the wonderful circle of brotherly and sisterly love having to be broken by his going.

Then the final moments came. We knew that the time was at hand, even before the doctor came by and made a final examination and solemnly announced to us that it could only be a few minutes now. Our brother was in a complete coma, and seemed to have no pain, for which we were thankful.

I suppose that it was because I was the oldest that my brothers and sisters left to me the place at the head of the bed, where my hand could soothe the brow of our brother during those last moments. It was I who got the last look into those soft eyes before they were glassed over in death, and it was my hand that felt the feverish brow grow cold.

In the moment of his going, the thorn of love pierced the deepest into my heart that it ever had.

"The thorn of love!" Somehow this expression has a strange and unreal sound. It is not unusual to hear of the thorn of hate, the thorn of regret, or the thorn of remorse—but "the thorn of love!" But there is such a thing. It was a thorn of love that pierced the heart of Jesus as He looked down upon the city of Jerusalem and caused Him to weep over the sinfulness of the city so blessed of God. It was a thorn of love that the Apostle Paul prayed to God three times to remove from him. The purpose of that thorn was to keep Paul humble and faithful to the work of love to which God had called him. It is thorns of love that sometime keep Christians awake until far into the night praying for some dear one or precious friend who might not live to see the dawning of a new day.

That thorn of love which pierced deep into my heart that evening when the wonderful relationship that had existed between the five boys and two girls of David and Annie Ballard was broken, has brought blessing to me along with the sorrow. It has caused me to think more soberly about the time when I, too, must leave this world. Up until a few months before his going, this brother and I had been the healthiest of the group of seven children. I have been sobered with the thought that it may not be the one who has been in the hospital more often or paid out the most to doctors over the years who will be the next to go; but it might be I. I must therefore be ready.

Dear friends, rebel not against the thorns of love that may pierce deep into your hearts. Each of them may carry in the shadow of their pain a hidden blessing. "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke 12:40).

THE CHURCH—OUTREACH

by Calvin R. Mercer
Wake Forest, North Carolina

(Part 13)

FROM the very beginning Christianity was an evangelistic faith, a people reaching out to the world with the Christ who meets all needs. We will begin with a consideration of evangelism in the sense of witnessing for Christ and then move on next week to the broader subject of reaching people's physical, mental, and social needs with the love of Christ.

There are at least two kinds of people in the world—saved and unsaved—and the church has a ministry to both. Why should we be concerned about winning souls to Christ? Because we are commanded to do so (Matthew 28:19), the fields are white (ready) for harvest (John 4:35), people are hungry for God (Matthew 9:37, 38), and we are held partly responsible for warning other people to turn to God (Ezekiel 3:18, 19). Our church covenant makes it clear that we will ". . . as far as we are able promote the success of the church and of the gospel," and will ". . . esteem it our chief business to make Christ known to the world," and will cooperate in the "evangelization of the world."

A journey through the action-packed Book of Acts provides an interesting study on how the Early Church witnessed for her Lord. Every day, from house to house, they preached Jesus as the Christ (Acts 5:42), and Paul declared that publicly from house to house as he testified of repentance to God and faith in Jesus (Acts 20:20). Acts points out several things about evangelism. It was active and often aggressive. Because of this, it often got the early Christians in trouble. They were plagued by abuse and rejection, and we should be prepared for the same. It was done in the world where the unsaved are. The Great Commission says for us to go into all the world and bring the sinners into the church so we can preach the gospel to them. **WRONG!** It says for us to go into the world and preach the gospel there. Finally the message is important. Christ and salvation through Him was preached, not church membership or favorite doctrines.

There are numerous reasons for not witnessing for Jesus. We are blind to the need, afraid of what people will think, too lazy, or afraid the new convert will prove a disappointment and not continue in the faith. We need to submit any and all excuses to the will of the Lord and be about our Father's business.

I first took part in active evangelism my second year in college as I became associated with Campus Crusade for Christ. Although I am not in total agreement with everything this group does I am convinced that their emphasis on reaching people with the plan of salvation is biblical. I thank God for the joyful, rewarding experiences I have had talking to non-Christians about my Lord. I say this to encourage you, if you have never been so blessed, to seek daily opportunities to share Christ with the people around you.

The particular method of evangelism God leads us to use, whether it be an organized house-to-house effort in the neighborhood, personal sharing on the job, or large evangelistic meetings, is not nearly as important as making sure that we do something.

We can also learn about methods of evangelism from the accounts of Jesus. For example: Jesus did not witness to the woman at the well and the rabbi who came to Him by night in exactly the same way and neither should we. The message is the same and the way to salvation will never change, but different people need individual attention to insure that they understand what we are proclaiming.

We need to put a lot of care and intelligent thought into our witnessing. People are individuals with special problems and we need to seek to meet them as such.

Because of his family background, one person may have particular trouble accepting the fact that God loves him. Another may fail to grasp the concept of sin, and a young college student may want to know why we base our beliefs on the Bible. People are individuals and it will take time, patience, and persistence for the love of God to get through to some. God forbid that we should ever dare to give up on anyone!

A great problem in evangelism is follow-up. Probably we have all seen people commit their lives to Christ only later to lose their early zeal and backslide, settling down to become just another carnal, unspiritual, out-of-fellowship Christian. Could it be that the problem is not in our concern for the lost or our presentation of the gospel, but rather in our church fellowships? I think many accept Christ and begin going to church only to find it is much like any other club in town. The level of care, love, concern, helping, unity, and serious Bible instruction they find simply fails to meet their spiritual needs. They fail to mature; and as baby Christians with a lack of maturity, they fall away from God. As I suggested in earlier articles, the solution here is not a more active evangelism or another program but more care, love, and worship in the church itself.

Another very important aspect of evangelism is foreign missionary activity. Although a study of this is both interesting and important, it is one matter which I do not have the time to explore in depth. For anyone interested in the biblical teaching about the calling and work of an apostle or missionary I would strongly suggest **The Normal Christian "Church" Life** which may be ordered from International Students, Inc., P. O. Box C, Colorado Springs, Colorado 80901, by Watchman Nee.

Next week we will talk about other kinds of outreach.



SUNDAY, OCTOBER 3
Scripture Reading—2 Timothy 2:15

LINCOLN'S CHANCE

When Abraham Lincoln was a boy he husked corn three days to pay for a second-hand copy of "The Life of Washington." After he had read the book he said, "I don't always intend to delve, grub, shuck corn, split rails, and the like."

"What do you want to be now?" asked Mrs. Crawford.

"I'll be president," confidently said the boy.

"You'd make a purty president with all your tricks and jokes, now, wouldn't you?" said the woman.

"I'll study and get ready, and the chance will come," concluded Abe.

The chance came, and Abraham Lincoln was ready for the biggest job of the Nineteenth Century.—Selected

PRAYER THOUGHT

God has special plans for our lives. It's up to us to be ready when He reveals these plans to us. Nothing important in life can be achieved by accident; it is through hard work and preparation that we attain.

MONDAY, OCTOBER 4
Scripture Reading—Romans 6:23

HE FLEW TOO LOW!

A great eagle was mortally wounded by a rifle shot. His eyes still gleaming like a circle of light, he slowly turned his head and gave one more look at the sky. He had often swept these starry spaces with his wonderful wings. The beautiful sky was the home of his heart. It was the eagle's domain. A thousand times he had exploited there his splendid strength. In those far-away heights he had played with the lightnings and raced with the winds, and now, so far away from home, the eagle lay dying because for once he forgot and flew too low.

Is not this a warning for the child of God?—Bredbenner

PRAYER THOUGHT

Sin, when viewed and coveted, has a magnetic force upon man. Sin draws him into its fire and he is soon consumed. Soar high with God and you will never fly too low.

TUESDAY, OCTOBER 5
Scripture Reading—Psalm 19:1

DOWNWARD GAZE

"A young man once found a five-dollar bill on the street," says William Feather, a well-known writer. "From that time on he never lifted his eyes when walking. In the course of years he accumulated 29,516 buttons, 54,172 pins, 12 cents, a bent back, and a miserly disposition.

"He lost the glory of the sunlight, the sheen of the stars, the smiles of his friends, tree blossoms in the spring, the blue skies, and the entire joy of living."—*Florida Baptist Witness*

PRAYER THOUGHT

While searching for material things, we often miss God's fleeting gifts of nature. We can learn from even the most minute of God's creatures. The Bible instructs man to take a lesson from the lowly ant. We would be wiser to enjoy God's free gifts and to forget the accumulation of material wealth. As the saying goes, "Along the way, take time to smell the flowers."

WEDNESDAY, OCTOBER 6
Scripture Reading—Luke 9:62

VITAL TRUTH ILLUSTRATION

He was a good farmer; the furrows in the field he was ploughing stretched like railway tracks to the fence a quarter of a mile away.

"How do you make such straight furrows?" I asked.

"You see that slender pole with a white rag tied to the top of it?" he said in reply. "Well, I set that pole at the point where I want my furrow to end. If I keep my eyes on it all the way across, I can make the furrow almost as straight as a crow can fly; if you get a crook in the first one, the rest have to follow it, for the guiding wheel of the plough runs in the old furrow. Get your first one straight, and the rest will be straight too."

The crooked furrows in my life have come when I took my spiritual gaze from Christ!—Selected

PRAYER THOUGHT

The truth of this illustration is also emphasized in the chorus as follows:

Turn your eyes upon Jesus;
Look full in His wonderful face.
And the things of earth will grow strangely dim
In the light of His glory and grace.

May we ever look to Jesus who is the Author and Finisher of our faith!

THURSDAY, OCTOBER 7
Scripture Reading: Genesis 1:31

MOLE OR LARK OUTLOOK?

"How stupid life is!" said the mole,
"This earth is a dull dirty hole!
I eat, I dig, and I store;
But I find it all a bore."

The lark sang high in the blue:
"How sweet is the morning dew!
How clear the brooks, how fair the flowers,
I rejoice in this world of ours."
—Selected

PRAYER THOUGHT

Aptitude is important in our success and our outlook in life and what we are accomplishing, but how much more important is our attitude about life and what we are doing. Let us examine our attitudes to see if we are reflecting Christ in our thoughts and actions!

FRIDAY, OCTOBER 8
Scripture Reading—Acts 16:31; Proverbs 14:25

THE GREATEST BEQUEST

When Patrick Henry's will was read, it was found to conclude with these words: "There is one thing more I wish I could give you. It is the religion of our Lord Jesus Christ. With it, if you had nothing else, you could be happy. Without it, though you had all things else, you could not be happy."—*Watchman Examiner*

PRAYER THOUGHT

Let us be very thankful that our nation was founded by men who came searching for religious freedom instead of material gain. We have a proud heritage and a spiritual one. Are we allowing this to go down the

drain? Will the next generation be able to boast of its forefather's religious views?

SATURDAY, OCTOBER 9
Scripture Reading—James 2:17, 18

HOW HE DID IT

A Chinaman brought a number of his friends to the mission. When asked how he succeeded in getting so many to come, he said, "I got on my knees and talkee, talkee, talkee. Then I got up and walkee, walkee, walkee." Pray and then work. Prayer without works is vain. Praying without working, like working without praying, is dead. Let us talkee and walkee.—Selected

PRAYER THOUGHT

Faith and works always go hand in hand, and one without the other is void. Let us picture a man in a canoe with his two oars one marked works and the other marked faith. If he uses the oar marked faith alone he will only go around in a circle. If he uses the oar marked works alone, he will go around in a circle in the opposite direction. But if he puts both oars to work together, he will move down the stream. So it is in life, we must engage both faith and works to accomplish God's will.

(Devotions used by permission of *Knight's Master Book of New Illustrations*, Eerdmans Press.)

MY SHEPHERD

by Ruth Langley Newsome

The Lord is
my Shepherd.
Father,
you did not say,
might be
will be,
But you are now,
this minute,
my Shepherd.
What a
beautiful song.
I can be at peace
amid trials
and everyday worries.
Knowing
without a
glimmer of doubt
you are
my Shepherd.
Now.

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: ". . . I wholly followed the LORD my God" (Joshua 14:8).

FULL DEDICATION TO CHRIST

A person who is fully dedicated to Christ is a Christian of the highest rank. A person's tolerance of evil determines the quality of his Christian character. There are Christians and there are **CHRISTIANS.** But some people are satisfied at just being a Christian in the lowest level. Others want to excel and become the best Christian possible. I am one who strives to be fully dedicated to Christ and I do not believe in mixing evil with good, even though the good might be able to tolerate a certain amount of evil. For example, the milk our dairies furnish us is polluted. It is not pure and it is impossible to produce pure and wholesome milk. However, our government allows for this tolerance of pollutants and poisons up to a point. The law, so far, has allowed the best grade of milk to be labeled **Grade A;** but there has to be a continuing sanitary updating ever so often to protect the consumer. With all the man-made chemicals and with the density of our population there is a growing need for precaution. The laws of the land often have to be imposed upon producers who become careless and by their carelessness threaten the health and well-being of our citizens.

The fully dedicated Christian should strive to be a complete spiritual Christian. To do this he must learn to love Christ with all the heart, soul, mind, and strength. (See Mark 12:30.) He must also learn to love his neighbor as much as he loves himself. We are not to love anything more than we love our Lord. Jesus warns us against loving things more than we love Him. We are not to love husband, wife, children, or parents more than we love Him. But this does not mean that we should not love them. We surely are not to love houses, lands, businesses, money, or self **more** than we love Him. If we love Him we will keep His commandments.

A dedicated person strives to live daily for Christ. We are to take up our crosses daily and deny ourselves, living for Christ daily. Paul says, "And they that are Christ's have crucified the flesh with the affections and lusts" (Galatians 5:24). When the flesh has been crucified, the Christian's automobile will head toward the church on Sunday and will arrive in time for Sunday school. That same automobile will be parked in the parking area of the church again on Sunday nights and on Wednesday nights while the driver and other occupants attend worship and prayer services.

A dedicated Christian will also have complete physical dedication. The heart will be set upon loving the Lord: ". . . Thou shalt love the Lord thy God with all thy heart, . . ." (Matthew 22:37). The hands will find spiritual things to promote; the feet will take the Christian into areas and situations that will enable him to witness for the Lord and spread the gospel. The Christian is said to have "beautiful feet" because they run to and fro ministering to those in need.

The mind of Christ works through our minds, and our ears are swift to hear the truth and are able to shut out the evil. Our eyes see the good but will not look upon nor tolerate the evil. Christian eyes will not look upon sin. Also we are admonished to keep our noses out of other people's business. "Keep your mouth closed and you will stay out of trouble" is a good rule to follow. There **is** a time to speak and there **is** a time to remain silent.

Finally, complete material dedication to God will control us to the glory of God. We are stewards of Christ. All we have belongs to Him. We are to handle all these affairs as the Lord's business, and whatever is accomplished should glorify Him and honor our Father which is in Heaven.

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: Was our Lord Jesus Christ born on the twenty-fifth of December? In what year was He born?

Answer: In the past I have made a somewhat thorough investigation regarding the time of our Lord's birth. The clearest evidence I was able to obtain placed His birth on December 25, A. D. 4. I encountered many other views as to this time; however, none seemed to me as conclusive as this.

On one occasion in the research done on this subject, it was in conjunction with about 20 graduate school students who consulted a wide spectrum of material, compared the results, and came up with this conclusion.

George H. Sandison answers a similar question, page 214, in his book **1000 Difficult Bible Questions Answered** as follows:

"According to the leading modern authorities, and many others of former times, the birth of Christ took place four years before the opening of what is known as the Christian era. Dionysius Exiguus, a monk who made the calculations upon which the Christian calendar is based, lived in A. D. 526, and it has long been conceded that he erred to the extent of four years in fixing the date of the Nativity. The date, however, is unimportant, as far as it affects Christ's mission or character, although it has been a subject of discussion for centuries. There was no agreement as to the date, in the primitive Christian Church, nor as to the season. Clement of Alexandria regarded the 20th of May as the date of the Nativity, others the 20th of April. Modern chronologists differ, some holding it probable that either June or July (when the fields are parched from want of rain) was the time; Lightfoot names September; Lardner and Newcomb, October; Strong, August; Andrews and many others between the middle of December, 749, and the middle of January, 750 (dating after the founding of Rome). Church historians and popular tradition have fixed on December 25. One clue is found in the fact that Zacharias was officiating in the temple when the angel announced to him the future birth of his son, John the Baptist. It is known that the course of Abia, to which Zacharias belonged, was serving in the temple in October of that year. Another clue is in the fact of the shepherds being in the fields, which was more than likely to occur in December than in June, which latter is the alternative month."

Smith's Bible Dictionary in discussing this subject on page 307 says in part: "It is also more than likely that our usual date for Christmas, December 25, is not far from being the real date of Christ's birth. Since the 25th of December comes when the longest night gives way to the returning sun on his triumphant march, it makes an appropriate anniversary to mark the birth of Him who appeared in the darkest night of error and sin as the true Light of the world."

In **Wycliffe's Bible Commentary of the New Testament**, page 198, we find the following: "The exact date of Jesus' birth is unknown; the legendary date of December 25 cannot be traced back farther than the fourth century."

Davis Dictionary of the Bible gives the following discussion on page 380:

"The length of Christ's ministry and consequently the year of his death are to be fixed by the number of passovers which John notes in his Gospel. If we had only the synoptic gospels (see gospel), we might infer that his ministry was only a year in length, and this was in ancient times a not uncommon opinion. But John's Gospel speaks of at least three passovers (2:13; 6:4; 13:1), and it is highly probable that the feast referred to in John 5:1 was also a passover. If so, Christ's ministry included four passovers, at the last of which he died; and, if he was baptized early in A. D. 27, his first passover was in April of that year, and he died in A. D. 30, when the passover festival began on April 7. Those who think that John 5:1 does not refer to a passover date Christ's death in A. D. 29. We thus obtain as the probable leading dates in Christ's life: birth, December 25 (?), 5 B. C.; baptism and beginning of his ministry, January (?), A. D. 27; death, April 7, A. D. 30."

This discussion should be sufficient to bring to us facts enough to verify such statements as we read indicating that the dates of Christ's birth, baptism, death, resurrection and ascension are uncertain and can be arrived at only in a general or approximate sense. After all the first and most important task before us is being obedient to the Great Commission. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen (Matthew 28:18-20). "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

FURNITURE FOR SALE

White Oak Free Will Baptist Church, Bladenboro, North Carolina, posts notice that they will sell to the highest bidder the following furniture: one pulpit, two pulpit chairs, table and chair, and thirteen long pews. The reason for selling these items is the remodeling of the church and the purchase of new furniture. The items will be available by December 21, 1976.

If interested please contact the treasurer of the church, Jerry W. Brown, Box 475, Bladenboro, North Carolina, or telephone 919-863-3133.

Robert E. Adams, Clerk
White Oak Free Will Baptist Church

"Go ye into all the world, and preach the gospel"

mission work...

at home and abroad.

Joseph Ingram
Foreign Missions
Director-Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave
Fayetteville, N. C. 28305

HOW'S THIS FOR RAISING MONEY?

The Catalpa Mission of Fayetteville, North Carolina, is showing great determination in moving ahead. They have come up with all kinds of ideas to raise money for their building program and to reach the lost. The newest idea is



Catalpa Mission Holds CB Spaghetti Dinner

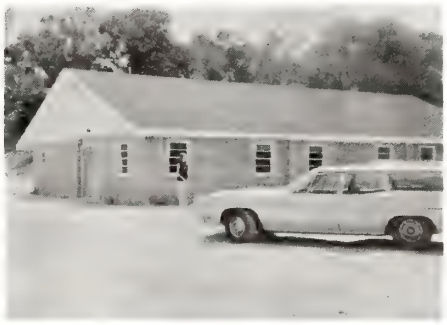
their CB spaghetti dinners and coffee breaks. They just simply get everything ready and then get on the old CB radio telling all the good buddies to come on over. They do come, and when all the good buddies clear out the mission is usually left with a nice profit for the building program.

If you think that's good, how do you like this? They are also using the CB radios to witness for Christ. These people are continually doing other things to help themselves such as having rummage sales and car washes. They even took an old two-story house apart in order to get lumber for their proposed sanctuary which they expect to build themselves. They have already laid the foundation for this sanctuary, and expect to be in it by Christmas. These people deserve a lot of praise for doing so much to help themselves. The Rev. Alton Howard is their pastor and leader.

Submitted by,
Taylor Hill
Director-Treasurer

HOW'S THIS FOR BUILDING GOD'S HOUSE?

The Victory Mission of Hope Mills, North Carolina, is holding services in their new building. This building was expertly built—labor free. Yours truly came from the old school that taught us to use our heads and to put legs on our prayers. After a bit of persuasion, the Fayetteville Technical Institute agreed to furnish all the labor through its student training program. The mission purchased the materials, and by using free



Victory Mission of Hope Mills, North Carolina

labor saved approximately twenty thousand dollars.

This just goes to prove that there's more than one way to get a job done. The spiritual growth of the mission is very good. The Rev. Joe Gerald is the pastor and leader of this mission.

Respectfully submitted,
Taylor Hill
Director-Treasurer

A LADIES BIBLE RETREAT

It was ten o'clock on a bright sunny June morning. It was time for the Ladies Retreat to begin, but where were the ladies? I hurried down to the cafeteria with my dishes for our spread lunch, checked on the tea, and wiped off the last specks of dust from the tables. I realized then, that two cars were already here, but the ladies were not sure of where to go.



As the doors of the chapel were opened, I noticed the colorful flag of our country proudly waving in the breeze against a clear blue sky. Our theme for the day was to be on "Freedom." Then, it seemed as though everyone arrived at once. The ladies put their food in the cafeteria and assembled in the chapel. The children were directed to the Links' home, where Sherry Sprouse and Jodi Link were providing a "baby sitting service."

The meeting began with a time of singing. The highlight of the morning was a soul-stirring tape given by the top ranking officer of the Vietnam prisoners of war, Robenson Risner. He made us realize the wonderful privilege of being an American and a believer. He told us many stirring experiences in which he had realized the wonderful power of God in his life during his tragic imprisonment. We all felt the beautiful presence of the Lord in the prayer time that followed.

After an enjoyable lunch, we again went to the chapel and heard a stirring Bible devotion on "Real Freedom." At the close of the meeting we gathered in front of the chapel and very gratefully gave the pledge of allegiance to our flag, and then bowed our heads and closed with the Lord's Prayer. A beautiful day! A beautiful experience! A miniature Cragmont conference!

NEWS & NOTES

Free Will Baptist Church of Goldsboro to Observe Homecoming

The First Free Will Baptist Church of Goldsboro, North Carolina will observe its annual homecoming on October 3. Sunday school will begin at 9:45 a. m. followed by the worship service at eleven. The morning worship service will include a memorial service by Mrs. Hazel Casey and message by the pastor, the Rev. Earl Glenn. Lunch will be served at noon.

An afternoon service of gospel music has been planned. All former pastors, members, and friends are invited to attend.

Oak Grove Church Observes Annual Homecoming

The annual homecoming at Oak Grove Free Will Baptist Church, Newton Grove, North Carolina, will be observed Sunday, October 3. The services will begin with Sunday school at 10 a. m., followed with the worship service at eleven o'clock. Dr. W. Burkette Raper, a former pastor, will deliver the homecoming message. Lunch will be served on the church grounds at the noon hour.

The pastor, the Rev. C. Felton Godwin, and the church members extend a cordial invitation to all former pastors, members, and friends to attend and share this special day of worship and fellowship with them.

Rose Hill Church Announces Homecoming

The Rose Hill Free Will Baptist Church near Winterville, North Carolina, will observe its annual homecoming on Sunday, October 3. The day will begin with Sunday school at 10 a. m. The eleven o'clock worship service will feature special music by the adult choir and a memorial service for deceased members of the past year. Afterwards lunch will be served on the church grounds.

"All former pastors, former members, and friends are invited to attend and enjoy this day of worship," states the pastor, the Rev. Dan Beaman.

Albemarle Conference To Meet at Shiloh Church

The Thirty-Second Annual Session of Albemarle Conference of Original Free Will Baptists of North Carolina will convene with Shiloh Free Will Baptist Church, Pinetown, North Carolina, on Wednesday, October 6, 1976. The program will be as follows:

Morning Session

9:30—Devotions, the Rev. L. E. Ambrose
9:40—Welcome, Mr. Ervin Foreman
—Response, Mr. Billy Dilday
9:45—Conference Called to Order
—Adoption of Program as Order of Business
—Enrollment of Churches, Ministers and Delegates, Visitors
—Recognition of Visiting Ministers
10:15—Moderator's Address, the Rev. Robert May
—Appointment of Temporary Committees:
Resolution
Temperance
Nominating
—Morning Offering
—Report of Standing Boards:
Executive Board
Board of Trustees
Board of Education
Board of Missions
Board of Ordination
11:20—Announcements
11:25—Special Music
—Message, the Rev. Marvin Waters
12:00—Lunch

Afternoon Session

1:00—Devotions, Miss Alice Webster
1:10—Memorial Service, the Rev. Francis Garner
1:20—Report of State Convention
—Report of Mount Olive College
—Report of Free Will Baptist Press Foundation
—Report of Free Will Baptist Children's Home
—Report of Retirement Home
—Report of Superannuation
—Report of Cragmont Assembly
—Report of Church Finance
—Report of Foreign Missions
—Report of Home Missions —Church Extension
2:20—Report of Temporary Committees
—Report of Treasurer
—Appointment of Delegates to Various Church Bodies
—Installation of New Officers
—Reading of the Minutes
—Announcement of Next Conference
—Benediction and Adjournment

Old-Fashioned Homecoming Day At Rock of Zion Church

The Rock of Zion Free Will Baptist Church of Grantsboro, North Carolina, will celebrate with an old-fashioned homecoming at the close of its fall revival on Sunday, October 3, 1976. Revival services began Monday, September 27 at 7:30 p. m. with the Rev. Harry Grubbs of Sherron Acres Free Will Baptist Church in Durham as the guest evangelist. Services will continue through Friday, October 1, with special music being presented each night.

Homecoming will be celebrated on October 3 with an eye on the past and a glance toward the future. The activities will begin with Sunday school at 10 a. m., followed by the morning worship service at 11 a. m. with the evangelist delivering the morning message. Dinner will be spread on the grounds after the morning service. The dress will be old-fashioned for those who choose to be a part of the celebration. The cooks will be preparing barbecued pork, dried butter beans, fish stew, and chicken and pastry by the wash pot. The public is cordially invited to attend both the revival services and the homecoming activities.

Smyrna Plans Homecoming

The annual homecoming service of the Smyrna Original Free Will Baptist Church located on Highway 96 near the Meadow Community will be held Sunday, October 3. The pastor, the Rev. W. A. Martin, will deliver the homecoming message at the eleven o'clock worship hour.

Lunch will be served at noon.

An afternoon singspiration will begin at 1:30.

The church and its pastor extend to each a warm invitation. Singers are extended a special invitation to participate in the afternoon singspiration.

Pleasant Grove Church
Announces Homecoming

The Pleasant Grove Free Will Baptist Church of Route 2, Pikeville, North Carolina, will observe its annual homecoming on Sunday, October 3. The Sunday school will begin at 9:45 a. m. with the lesson being taught by Mrs. Mary Pelt. The homecoming message will be delivered by the pastor, the Rev. James Lupton, followed by lunch on the grounds at noon.

The afternoon services will feature a special memorial service and singing by the Oak Street Youth Choir of Goldsboro, North Carolina. Former members, former pastors, and friends are invited to attend.

Homecoming Day to Be Held
At Saint Mary's Grove Church

The Saint Mary's Grove Free Will Baptist Church, Route 3, Benson, North Carolina, will observe its annual homecoming day on Sunday, October 3. Following Sunday school, which begins at 9:45 a. m., the Rev. Ed Taylor, pastor, will deliver the morning message during the eleven o'clock worship service. Lunch will be served at noon in the activity building. The afternoon service will feature special singing.

Former pastors, former members, and friends are invited to attend.

Ordination Services
At Unity Church

On Thursday evening, September 9, 1976, the ordaining council of the Western Conference presided over the ordination service for Ken Forehand. This service was held at Unity Free Will Baptist Church, Durham, North Carolina, which Mr. Forehand is currently pastoring.

Special music of the evening was presented by the Gospelets of Sherron Acres Church and Unity Quartet.

The message was by the Rev. Fred Rivenbark. His message was entitled "Preach the Word" 2 Timothy 4:1-5 and Hebrews 4:12 as the Scripture. Rev. Rivenbark told how he had baptized Ken, married Ken and Barbara, and then helped him to realize that God was truly calling him into the ministry. In conclusion he charged Ken to preach the Word of God forsaking everything else.

Following the message, the Rev. Harry Grubbs presented the open Bible to Brother Forehand as he and his wife, Barbara, stood together at the church altar. In the presentation, Rev. Grubbs asked that Barbara and Ken always keep the Bible open in their heart and lives. The Rev. James Joyner asked the final questions and instructed him in his pledge before God; the Rev. J. B. Godwin presented the certificate of ordination; the Rev. DeWayne Eakes, presided, and asked all ministers present to join in the laying on of hands as Barbara and Ken knelt before the altar. Eleven ministers came forward as the Rev. Rod Jones prayed the prayer of dedication.

The ladies of the church had prepared a center table in the fellowship hall. A decorated cake in the shape of an open Bible with Romans 12:1 written on the side and a cross on the other side was used for the centerpiece. The cake was presented to the honoree and his wife. More than 100 guests, friends, and relatives were served refreshments.

The members of Unity Church ask that you join them in praying for Barbara and Ken and their three children, Roger, Kendra, and Karen, as they have accepted this challenge and calling in their lives. Pray that God will continue to bless them as He uses them for His Glory.

Homecoming and Revival
At Pleasant Hill Church

The annual homecoming will be observed at Pleasant Hill Free Will Baptist Church, located on N. C. Highway 43 near Calico Crossroads, on Sunday, October 3. Sunday school will begin at 10 a. m., followed by the morning worship service at 11, and lunch on the grounds at 12:30. In case of rain, the dinner will be held in the fellowship hall. Former pastors, members and friends are invited to attend and to remain for the afternoon song service featuring the church choir, quartet, and other participants.

Beginning on Monday night, October 4, and continuing through October 9, the Rev. Graham Lane will conduct the fall revival. Services will begin each evening at 7:45. Everyone is invited and urged to attend if possible.

Beaverdam AFC Honors
Pastor and Family

On September 13, 1976, the AFC of the Beaverdam Free Will Baptist Church, Route 1, Chadbourn, North Carolina, honored its pastor, the Rev. William J. Godwin, and his family with a surprise dinner in the church fellowship hall. Prayer was led by Rudie Cartrette. The dinner table was covered with a gold lace cloth and decorated with blue ribbons and a silver candleholder bearing six gold candles. The pastor was presented a three-tiered cake decorated with pink flowers and green leaves with two angel ornaments on the top layer. Various covered dishes were served, following the dinner prayer led by Mr. Godwin.

After dinner the AFC presented a gift to the pastor. Everyone then enjoyed a fellowship time featuring games for all.

Pine Level Church
Announces Homecoming

Homecoming Day will be observed at Pine Level Free Will Baptist Church on Sunday, October 3. Services will begin at 10 a. m. with Sunday school, ending with dinner on the grounds at 12:30.

The church issues an invitation to all former pastors, former members, and friends to attend.

Robert's Grove Church
Observes Homecoming-Harvest Day

The annual homecoming-harvest day of Robert's Grove Free Will Baptist Church, Route 1, Dunn, North Carolina, will be observed on Sunday, October 3, 1976. Services will begin with Sunday school at 10 a. m., followed with worship services at 11. The Rev. Stewart Humphrey, a former pastor, will bring the homecoming message. Lunch will be served on the church grounds at the noon hour.

In the afternoon a memorial service will be held, followed by gospel singing. The pastor, the Rev. A. B. Bryan, and the church members extend an invitation to all who would like to enjoy this special day.

Continued on Next Page.

Homecoming and Dinner
At Beulaville Church

The Beulaville, North Carolina, Free Will Baptist Church will celebrate its annual homecoming on Sunday, October 3, 1976. The day will begin with Sunday school at 10 a. m., worship service at 11, followed with dinner in the fellowship hall. The morning message will be delivered by the pastor, the Rev. Chris Singleton.

All former members, former pastors, and friends are invited to attend.

Revival Now in Progress
At Union Chapel Church

The Union Chapel Free Will Baptist Church of Plymouth, North Carolina, announces revival services are now in progress and will continue through October 1. The Rev. Marvin Waters is the guest evangelist, assisted by the pastor, the Rev. John Melancon. Services begin each evening at 7:30, featuring special music each night.

On Sunday, October 3, the church will observe its annual homecoming with dinner on the grounds. All former pastors, former members, and friends are invited to worship with the church on this special occasion.

Rev. Robert May to Conduct
Winterville Revival



The Rev. Robert May will be the evangelist for a week of revival services at the Winterville Free Will Baptist Church, October 4 through 8. Services will start each evening at 7:30, with revival prayer room at 7:15. There will be special music each night.

The pastor, the Rev. Bobby Futrell, and members invite everyone needing spiritual refreshment to attend. The church is located on the corner of Chapman and Depot Streets in Winterville, North Carolina.

Homecoming and Revival
At Pleasant Plain Church

Fall revival services will begin at the Pleasant Plain Free Will Baptist Church, Route 2, Selma, North Carolina, Monday, October 4, and will continue through Friday, October 8. The Rev. Billy R. Yawn, pastor of Everett's Chapel, Clayton, North Carolina, will be the evangelist. He will be assisted by the pastor, the Rev. Raymond T. Sasser. There will be special music each evening by the church choirs and visiting groups. Services will begin at 7:30 p. m.

Sunday, October 10, is the annual homecoming day for the church. A former pastor, the Rev. N. D. Wiggs, will bring the morning message. The annual harvest day offering will be received during the morning service. The program for the day will include a memorial service for deceased members. Following the noon meal, there will be an afternoon musical service, featuring local talent and visiting groups.

The pastor and congregation extend a cordial invitation to former members, former pastors, and friends to worship with them in these services.

Owens Chapel Announces
Homecoming and Revival

The Owens Chapel Free Will Baptist Church, Route 3, Elm City, North Carolina, announces revival services for the week of October 4-9, beginning each evening at 7:45. The visiting evangelist will be the Rev. Paul Clayton of Florence, South Carolina. He will be assisted in the services by the pastor, the Rev. Swade Benson. There will be special music each evening, and the public is invited to attend.

On Sunday, October 10, the church will observe its annual homecoming. Following Sunday school at 10 a. m., Rev. Clayton, the visiting evangelist, will deliver the homecoming message. A picnic lunch will be served on the church grounds, and the afternoon service will feature gospel singing. The pastor and the members extend a warm welcome to former pastors, members, and friends to join them for this day of worship and Christian fellowship.

Winterville Sunday School Class
Sponsoring a Harvest Sale

The Christian Fellowship Sunday School Class of the Winterville Free Will Baptist Church is sponsoring a Harvest Sale on Saturday, October 2, at the Winterville Fire Station. The day's activities will begin at 10 a. m. with a $3 car wash, bake sale, craft sale, and children's games. At 5 p. m. there will be gospel singing featuring "The Crusaders," a talented young trio from the Winterville church. The final event will be the auction sale, beginning at 7:30. There will be a snack bar, flea market, and various other events all day long. All proceeds will go to the church building fund. The public is cordially invited to attend.

Hillsberry Church Celebrates
Fourteenth Anniversary

On September 5, 1976, the Hillsberry Original Free Will Baptist Church, Clinton, North Carolina, celebrated its homecoming and fourteenth anniversary. The pastor, the Rev. Ronnie Parker, reports that it was a great day especially since the church is now debt free and the last note was burned during the services. He also notes that the church members are grateful to God for making this a reality.

The homecoming message was delivered by the Rev. A. Graham Lane who was the first supply pastor when the church was in the mission stage. Following lunch on the church grounds, the Singing Samaritans presented a program of gospel music which was enjoyed by all.

The phenomenal growth and progress of the Hillsberry Church is documented as follows:

On September 2, 1963, a planning service was held in what was known as the Sampson Bakery, located on Fayetteville Street in Clinton, with 12 interested people. The mission was formally organized on January 31, 1963, with 12 members and 35 in Sunday school. The church building was constructed the same year, with the first homecoming being held in October of 1963. The mission became the Hillsberry Church on May 7, 1965, with 35 members, under the supervision of the

Rev. J. Stewart Humphrey. Other ministers who have served the church are the Revs. A. Graham Lane, Harry A. Jones, DeWayne Eakes, Lemmie Taylor, and Ronnie Parker.

The Hillsberry Church has grown in membership since the beginning when 12 members felt a great need for the church to be started. However, the church desires your prayers in behalf of its work in spreading the gospel and reaching the unsaved.

Homecoming and Revival
At Selma Church

Homecoming will be observed at the Selma, North Carolina, Free Will Baptist Church on Sunday, October 3. The speaker for the service will be the Rev. Robert M. Fader, a former pastor. All friends and former pastors are invited to attend.

Revival services will begin October 4, continuing through October 8. The services will begin at 7:30 p. m. with the Rev. O. B. Jones, pastor of the First Free Will Baptist Church of Tarboro, North Carolina, as the evangelist. The church members and the pastor, the Rev. Ray Wells, extend a cordial invitation to all to attend.

New Bethlehem Church Announces
Homecoming and Revival Services

The New Bethlehem Free Will Baptist Church, Grantsboro, North Carolina, will observe its annual homecoming on Sunday, October 3. Lunch will be served in the fellowship hall at noon. Everyone is invited to worship with the church on this occasion and to enjoy the Christian fellowship.

Revival services will begin at the church on October 4, continuing through October 8, with the Rev. J. B. Starnes of Newport as the visiting evangelist. The pastor, the Rev. A. Graham Lane will assist in the services. Special music will be rendered each evening by visiting and local singers. The public is invited to attend.

Revival Services
At Aspen Grove

The Aspen Grove Free Will Baptist Church near Fountain, North Carolina, announces revival services beginning Monday, October 4, and continuing through Saturday, October 9. Special music will be featured at each service along with a sermon by the visiting evangelist, the Rev. Jack Mayo.

The pastor, the Rev. Hubert Burress, extends a cordial invitation to all to attend.

Revival and Homecoming
At Hugo Church



The Rev. Noah Brown of Bridgeton, North Carolina, will be the guest evangelist for revival services at the Hugo Free Will Baptist Church, Route 2, Grifton, North Carolina, October 4-9 at 7:30 each evening. The pastor, the Rev. Harry A. Jones, extends a personal invitation to all to attend.

The annual homecoming will be observed at the Hugo Church on Sunday, October 10. The day's activities will begin with Sunday school at 10 a. m., church at 11 a. m., and a picnic lunch at noon in the fellowship building. Former pastors, former members, and friends are urged to attend.

Tees Chapel Announces
Homecoming and Revival

Homecoming will be observed at Tees Chapel Free Will Baptist Church, Route 2, Smithfield, North Carolina, on Sunday, October 3. Following Sunday school at 10 a. m., the pastor, the Rev. Foy Futrell will deliver the homecoming message, with Mrs. Shirley Sellers in charge of the memorial service. At the close of the morning service, a collection of tithes and offerings will be received for the church building fund. Everyone is invited to attend the services and to stay for the lunch at noon and the afternoon song service.

On Monday night, October 4, revival services will begin at the church with the Rev. Ashley Turner of Clayton, North Carolina, and pastor of Branch Chapel Free Will Baptist Church, as the evangelist. The church extends a special invitation to all to attend at 7:30 p. m. and enjoy these services. Special music will be rendered each evening.

Homecoming and Revival
At Spring Hill Church

Spring Hill Free Will Baptist Church, Goldsboro, North Carolina, will observe it's annual homecoming on Sunday, October 3. All former pastors, members, and friends are invited.

The church will be in revival beginning Monday, October 4, through Friday, October 8, at 7:30 each evening. The Rev. Rudy Owens, pastor of Unity Free Will Baptist Church, Wilson, North Carolina, will be the evangelist, assisted by the Rev. William Dale, pastor of Spring Hill.

The church requests your prayers for revival in the church and throughout the land.

Kenly Church Celebrates
85th Anniversary

The Kenly Free Will Baptist Church, Kenly, North Carolina, will observe its annual homecoming on Sunday, October 3. The day's activities will begin with Sunday school at 9:45 a. m., followed with the worship service at 11 a. m. The Rev. L. S. Joyner, the pastor's father of Durham, will preach the morning message. Lunch will be served at the American Legion Building on Highway 222 west of Kenly at one o'clock.

The church will be observing its 85th anniversary on this date. The pastor, the Rev. James V. Joyner, invites all to share in this day's activities.

On Monday night, October 4, the Rev. C. F. Bowen, a former pastor and present pastor of Stoney Creek Church, will begin revival services. These services will continue through Friday, October 8, beginning at 7:30 p. m. The church requests your prayers, concern, and attendance.

the Sunday School LESSON

St. Claire Bible Class

For October 10

RECONCILED THROUGH JESUS CHRIST

Lesson Text: Romans 5:1-11
Memory Verse: Romans 5:8

I. INTRODUCTION

Man's sin caused him to be alienated from God. He has no righteousness that God can accept. He is a stranger to God's mercy and love and has no hope in this world for salvation. God, of course, knew this and therefore sent His Son into the world to try to save man. Jesus died for man's sins and offered him a way out of his bondage. The bridge over the troubled waters of sin was reconciliation.

Reconciliation simply means that Jesus stands between sinful man and a holy God, reaching out His hand to both. Once sinful man reaches for the hand of Jesus by faith, Jesus takes it and places it in the merciful hand of God, thus bringing the two together in reconciliation. This togetherness between man and God results in man's salvation and makes him an heir to all that God has.

All of this should not say to us that God is angry with man and must have a kind of homage paid to Him to make up with man. It does mean that man is angry with God and needs to come to God for redemption.—**The Bible Student (F. W. B.)**

II. HINTS THAT HELP

A. We had no power to save ourselves, no ability to get rid of our guilt, no strength to do right without fail. We were sinners doomed to die, but Christ died in our place. If that does not show love, what could?

B. Every normal person treasures his life. To give it up for another is a sacrifice so magnificent that few will make it. Possibly some might even do that for a good and righteous man, but who would give his life for a bad man?

C. If it takes great love to give one's life for a good man, how much greater love is needed to give one's life for bad people! Great beyond measure is the love of God. He proved it when He sent His Son to die for us, not after we were justified, but while we were sinners.

D. **Christ loved when we did not.** This is the amazing love of God and the glory of His righteousness: Christ loved us when we did not love Him back. "**But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us**" (v. 8). Christ knew we would be sinners and would hate Him, yet even while He had this knowledge, He died on the Cross for us. "**Much more then, being now justified by his blood, we shall be saved from wrath through him**" (v. 9). If Christ thought enough of us and loved us so divinely as to die for us, how much more must He love us now that we have been justified by faith and through His redeeming blood?

E. **Christ loved with His life.** He loved us when He walked the earth. He loved us when He died on the Cross. He loved us best of all when He arose from the dead. Through it all He loved us with His life. "**For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life**" (v. 10). It took the death and resurrection of Jesus to effect our reconciliation. Because He arose from the dead **we shall be saved by his life,** that is, because He lives forevermore. Had He not risen from the tomb there could have been no reconciliation.

F. Man's condition without Christ is one of helplessness. Sin's influence is powerful in alienating the soul from God.

G. The threefold reconciliation accomplished by the work of Christ brings inward peace, reconciliation to our fellowmen, and peace with God.

We have assurance of salvation through faith in Christ.

H. The meaning of atonement is being made one with God.

—Selected

III. ADDITIONAL TRUTHS

A. Many of the old fairy tales we read in grammar school ended with the words, "and they lived happily ever after." Is that always true, especially in regards to marriage? No! The tragic truth is that many married couples live very unhappily ever after. For example, read the daily newspapers and see how many husbands kill their wives and vice versa. Check on the number of assaults committed by family members. Read about the number of policemen who are killed while on duty to investigate family troubles.

There is a dire need for reconciliation between husbands and wives, between fathers and mothers, between parents and children, between brothers and sisters. But the greatest need for reconciliation is between man and God. We must first be reconciled to God before we can make any progress in becoming reconciled to each other.

Some people are more interested in solving the differences between themselves than they are in straightening their relationships with God. They realize their need to be reconciled with fellow workers or family members, but they fail to see their need for being reconciled to God. They don't understand how sin can be offensive to God and can cause them to be separated from Him. They feel a restlessness in their souls, but they try to forget it by engaging in numerous activities, making money, and entertaining friends.

The Bible plainly shows us that we are estranged from God, because we have rebelled against Him, withdrawn from His loving plan, and decided to "do our own thing." The main problem is that we don't want God to rule over our lives. Therefore, we are estranged from Him and at enmity with Him. We need to be brought back into reconciliation with God. To fail is to deny ourselves the best that God offers in this life and hope for the life to come.

—**Intermediate Teacher (F. W. B.)**

B. **Justification is our peace.** Justification is our standing before God in Christ. We are justified when we receive Christ as Saviour and with this comes the peace our minds and souls need. "**Therefore being justified by faith, we have peace with God through our Lord Jesus Christ**" (v. 1). This is the peace that comes with saving grace and is ours for the asking, if we believe in Jesus Christ. It is a glorious peace when we realize that our standing before God through justification cannot be altered by any force of evil in the world. We are His because we have believed, and the blood of Christ "cleanses us from all sin." This standing is eternal as long as we keep our faith in Jesus and do not become apostatized because of prolonged, unrepentant sins.

—Bible Student (F. W. B.)

C. Later lessons will lead us to think about the life of one who is reconciled and becomes a friend of God. Still we can hardly end this week's study without a little thought of what comes after reconciliation. Surely anyone with a heart will want to give loyal service to the Saviour who has redeemed him, brought him across the gulf, made him a child of God.

An oft-repeated story tells of a slave girl who was stubborn and rebellious. Her body was bruised and scarred with many whippings, but still she was so intractable that her owner decided to sell her.

Bidding ran high at the auction, for the girl was strong and beautiful in spite of her scars. But finally the bidding ended, and a new owner came to the block where she stood. The girl strained at her fetters and spat at him.

The man showed no anger. Quietly he loosed the chains and handed her a legal paper. "You are free," he said. "Here is your certificate. You may go where you will and do whatever you please."

The girl burst into tears and flung herself at his feet. "Master," she sobbed, "I will serve you as long as I live."

Christ has purchased us at a great price and has made us free. Shall we not serve Him with joy as long as we live?

—Standard Lesson Commentary

A MEMORIAL TO THE REV. MILFORD HALES

by Mrs. Milford Hales

On Sunday afternoon, March 21, 1976, our beloved father and husband, a faithful soldier of the Cross, was called home to be with the Lord whom he loved and served so faithfully. He was seventy-eight years of age, and was the son of the late Jessie and Mary Ann Hales of Kenly, North Carolina.

The Rev. Hales was ordained in September of 1935. He served several different churches in Wilson, Nash, Johnston, Wake and Wayne counties. He retired around the year 1965 due to ill health. During his ministry, he led many people to know the Lord as their personal Saviour, and he administered baptism to hundreds. He was also an active member of the conference.

His funeral was conducted at Mt. Zion Free Will Baptist Church on March 23, 1976, at 3:30 p. m., by the Rev. J. B. Godwin, the Rev. Joe Johnson, and the Rev. Royster Martin. He was laid to rest in the church cemetery. He is survived by his wife, Mrs. Ida Massengill Hales of Route 3, Kenly, North Carolina; four daughters: Mrs. Annie Adams of Long Beach, North Carolina, Mrs. Doris Perry of Middlesex, North Carolina, Mrs. Rudene Boykin and Mrs. Yvonne Yanz, both of Durham, North Carolina; four sons: James of Wilson, North Carolina, Earl of Zebulon, North Carolina, A. G. of Durham, North Carolina, and J. V. o f Kenly, North Carolina; twenty-nine grandchildren and thirteen great-grandchildren, and a host of friends.

We miss him greatly, but have submitted ourselves to the will of God "for He doeth all things well." We know that our loss is Heaven's gain. As we think of his homecoming, we are reminded of two of his favorite passages of Scripture: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life" (John 3:16). ". . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die . . . " (John 11:25, 26).

The following poem will express our feelings concerning the passing of our loved one:

Your gentle face and patient smile
With sadness we recall.
You had a kindly word for each
And died beloved by all.

The voice is mute and stilled the heart
That loved us well and true.
Ah, bitter was the trial to part
From one so good as you.

You are not forgotten loved one
Nor will you ever be.
As long as life and memory last
We will remember thee.

We miss you now, our hearts are sore.
As time goes by, we miss you more.
Your loving smile, your gentle face;
No one can fill your vacant place.

Coming Events . . .

October 2—St. Mary's Free Will Baptist Church of Kenly, and Calvary Free Will Baptist Church of Wilson, are sponsoring an auction sale on the Children's Home campus on Saturday, October 2, beginning at 9:30 A. M. A variety of items will be available and all proceeds will go to the Children's Home. Everyone is invited to attend!

October 6—Albemarle Conference, Shiloh Free Will Baptist Church, Route 1, Pinetown, North Carolina

October 6—Western District Woman's Auxiliary Convention, Pleasant Plain Free Will Baptist Church, Selma, North Carolina

October 13—Cape Fear Woman's Auxiliary Convention, Saint Mary's Grove Free Will Baptist Church, Route 3, Benson, North Carolina

October 14—Western Conference, Sherron Acres Free Will Baptist Church, Durham, North Carolina

October 16—Pee Dee Association, Emerson Free Will Baptist Church, Columbus County, North Carolina

October 17—Countywide Sunday School Convention, Pleasant Grove Free Will Baptist Church, Route 2, Pikeville, North Carolina (Wayne County)

October 23—Piedmont District Woman's Auxiliary Convention, East Rockingham Free Will Baptist Church, Rockingham, North Carolina

SOME SCENES OF THE STATE CONVENTION

The Sixty-Fourth Annual Session of the North Carolina State Convention of Original Free Will Baptists was held Wednesday and Thursday, September15, 16, at the National Guard Armory in Mount Olive, with Mount Olive College serving as host. Below are some convention scenes.



A lineup of newly-elected officers: The Rev. David Charles Hansley, recording secretary; the Rev. Earl Glenn, vice-president; the Rev. Robert May, president; the Rev. J. B. Starnes, assistant recording secretary; and, Mrs. Lena Walston, treasurer.



Dr. W. Burkette Raper, president of Mount Olive College discusses a motion.



Missions display prepared by the Rev. Joseph Ingram, foreign missions director.



A portion of the crowd attending gives rapt attention to proceedings.



Mrs. Lena Walston, treasurer of the Convention, makes her annual report.



An unidentified delegate, Mr. Billy Dilday, and the Rev. Cedric Pierce ready for another session.

Photos by Walter Reynolds

Mount Olive College

SCHEDULE OF 1976 CHURCH DINNERS

Craven County—Monday, October 4, 7 p. m., West Craven High School; Roy Wetherington and Miss Maurice DeBruhl, Co-Chairmen.

Pamlico County—Saturday, October 16, 7:30 p. m., Camp Vandemere.

Duplin County—Saturday, October 23, 6:30 p. m., East Duplin High School.

Wayne County—Tuesday, October 26, 7 p. m., Mount Olive College Auditorium; Ben Rollins, Chairman.

Jones County—Thursday, October 28, 7:30 p. m., Kings Restaurant.

Onslow-New Hanover—Friday, October 29, 7:15 p. m., Folkstone Church; Leonard Hobbs, Chairman.

Pitt County—Monday, November 1, 7 p. m., D. H. Conley High School; Stewart Humphrey, Chairman.

Nash County—Wednesday, November 3, 7 p. m., Middlesex Elementary School Cafeteria; Lester Duncan, Chairman.

Lenoir County—Saturday, November 6, 7:30 p. m., Kings Barbecue; Buddy Sasser, Chairman.

Johnston-Wake Counties—Monday, November 8, 7 p. m., Smithfield-Selma High School; V. T. Craddock and L. B. Woodall, Co-Chairmen.

Washington, Martin, Tyrrell, Pasquotank, and **Chowan Counties**—Thursday, November 11, 7:30 p. m., Washington County Union School.

Greene County—Saturday, November 13, 7 p. m., Snow Hill Junior High School; James Ray McLawhorn and George Harrison, Co-Chairmen.

Sampson, Harnett, and **Cumberland Counties**—To Be Announced.

Edgecombe-Halifax Counties—To Be Announced.

Wilson County—To Be Announced.

OCTOBER SPEAKING APPOINTMENTS FOR DR. RAPER

Dr. W. Burkette Raper, president of Mount Olive College, is scheduled to speak at the following Free Will Baptist churches during the month of October. Each service is scheduled on Sunday at 11 a. m.

October 3—Oak Grove Church, Sampson County (Homecoming), the Rev. C. F. Godwin, Pastor.

October 10—Free Union Church, Greene County (Mount Olive College Day), the Rev. C. L. Patrick, Pastor.

October 17—Oak Grove Church, Bladen County (Homecoming), the Rev. J. B. Hardee, Pastor.

October 24—Malachi's Chapel Church, Tyrrell County, (Homecoming).

October 31—Sandy Plain Church, Duplin County (Guest Minister).

FINANCE COURSE BEGINS OCTOBER 4

A noncredit course on personal finance management will be offered by Mount Olive College on Monday nights from 7-9:30 p. m. for six weeks beginning October 4.

The short course will be divided into the following sessions:

October 4—Registration
Planning—What Is a Budget?
What Is Your Net Worth?
Assignment of Projects

October 11—Housing—Buying vs. Renting
Securing the Mortgage
Upkeep
Furnishings—Purchasing and Financing

October 18—Credit and Its Uses (All Types Except Home Mortgage)
Other Banking Services

October 25—Buying a Car
Savings and Investments

November 1—Insurance Protection (Life, Casualty, Liability)
Legal Services
Medical Care

November 8—Estate Planning
Retirement—Pension Plans, IRA, Social Security
Wills and Estate Taxes

The instructor for the course will be W. N. "Nate" Reynolds, vice-president of First Union National Bank (retired) in Goldsboro and currently assistant to the president of Mount Olive College.

The cost of the course is $10. Interested persons may contact:

Mrs. Norma Moore
Mount Olive College
P. O. Box 151
Mount Olive, North Carolina 28365
(919) 658-2502

Churches and Ministers Available

Johnny Taylor, a licensed minister and member of the Saratoga, North Carolina, Free Will Baptist Church, wishes to announce that he is available for revivals, prayer meetings, substitute preaching for vacationing ministers, and other services. Any church or minister interested in his service is asked to contact Mr. Taylor at Route 1, Box 105, Stantonsburg, North Carolina 27883.

EXECUTIVE COMMITTEE TO MEET

The Executive Committee of the North Carolina State Convention of Original Free Will Baptists will meet at 10 a. m., Thursday, September 30, at the Free Will Baptist Press Foundation Building, Ayden. All members of the committee are urged to be present.

The Rev. Robert May
President

PRICE CHANGES FOR BAPTIST

As of October 1, 1976, subscription prices for The Free Will Baptist will be changed to the following: one year, $5; two years, $9; and three years, $17.

Auxiliaries IN Action

CAPE FEAR WOMAN'S AUXILIARY CONVENTION

October 13, 1976

Saint Mary's Grove Free Will Baptist Church

Route 3, Benson, North Carolina

Theme: "Be Ye Also Ready—Watch Therefore for Ye Know Neither the Day Nor the Hour Wherein the Son of Man Cometh"

Morning Session

9:30—Registration
10:00—Hymn, "I Am Thine O' Lord"
—Devotions, Mrs. Joyce Nowell
10:20—Welcome, Mrs. Ed Taylor
—Response, Mrs. Leonard Woodall
—Special Music, Saint Mary's Grove Church
—President's Remarks
—Business Session
—Reading of Minutes
—Roll Call of Churches
—Appointment of Committees
11:00—Hymn, "Work for the Night Is Coming"
—Offering
—Cragmont Report, Mrs. Sadie Daughty
—Missions Report, Mrs. Lizzie Dawson
—Special Music, Saint Mary's Grove Church
—Message, Rev. Joe Gerald
—Benediction
—Lunch

Afternoon Session

1:00—Hymn, "Bringing in the Sheaves"
—Life Membership Award
—Special Music
—Youth Chairman's Report, Mrs. Lillian Stanley
—Mount Olive College Report, Mrs. Earl Glenn
—Free Will Baptist Press Report, Mrs. Joyce Wood
—Special Music, Rev. Joe Gerald
—Benevolence Report, Mrs. Esteline Tait
—Study Course Chairman's Report, Mrs. Person Daughty
2:00—Business
—Hymn, "God Be with You"
—Benediction

PLEASANT PLAIN CHURCH HOST TO WESTERN DISTRICT AUXILIARY CONVENTION

The Western District Woman's Auxiliary Convention will convene at Pleasant Plain Free Will Baptist Church, Selma, North Carolina, on Wednesday, October 6, 1976. The theme of the Convention is: "Cragmont—A Place of Inspiration." Scripture is taken from Psalm 121.

Morning Session

9:15—Registration
9:45—Hymn, "Praise Him! Praise Him!"
—Devotion, Mrs. Lillie Mae Sasser
—Welcome, Mrs. Nancy Foster, Host Church
—President's Remarks, Mrs. James Joyner
10:15—Hymn, "Heavenly Sunlight"
—Inspiration Through Missions, Mrs. Florence Taylor
—Songs and Testimonies, Cragmont Woman's Conference
—Future of Cragmont, Mrs. A. B. Chandler
—Special Offering for Cragmont
—Hymn, "He Hideth My Soul"
—Convention Offering and Prayer
—Special Music, Mrs. Diane Creech
—Convention Message, Mrs. Sterling Duncan, State Convention President
12:00—Lunch

Afternoon Session

1:00—Hymn, "When We All Get to Heaven"
—Devotion, Mrs. Frances Phillips
—Inspiration Through Benevolence, Mrs. Jean Sasser
—Inspiration Through Our Youth, Miss Alane Vester
—Business Session
—Benediction

FADED HOPE

by Marcia Lane Toler
Princeton, North Carolina

I seldom go back there anymore—
I heard they put a lock on the door.
But I often wonder what goes on now;
Perhaps the community became a ghost town.

Maybe the preacher decided to move on
And left the flock to carry on alone.
Perhaps a scandal was told—
Or the church began to fold.

Maybe it became an outdated fad,
So they let a good thing go bad.
Perhaps they just forgot the true meaning
And let the rules do a little leaning.

Maybe the Shepherd was kept away
So the sheep went astray—
Yet whatever the cause I don't understand;
It was to be the foundation for man.

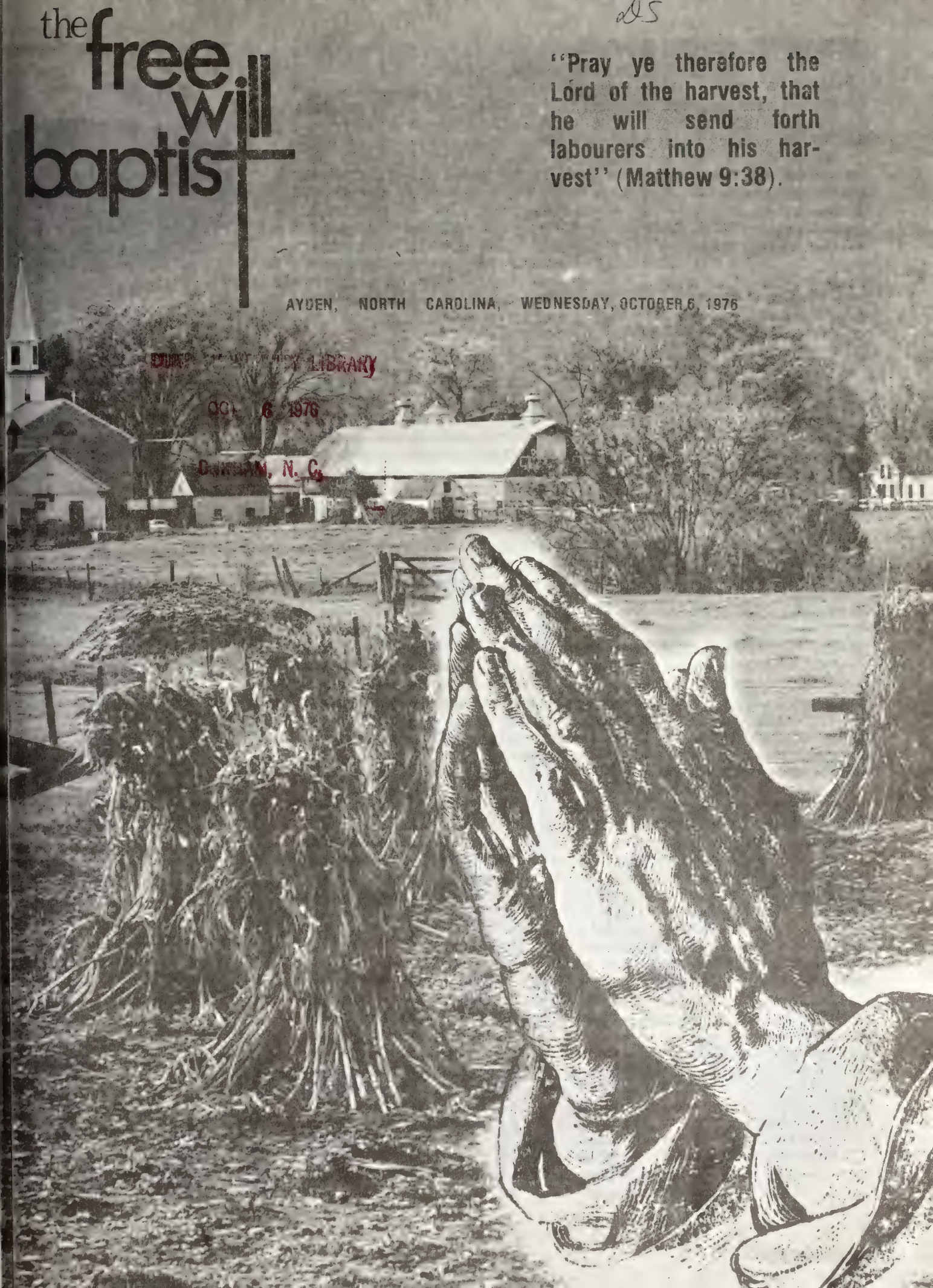
. . . But I would like to know
Where now on Sundays they go.

the free will baptist

"Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matthew 9:38).

AYDEN, NORTH CAROLINA, WEDNESDAY, OCTOBER 6, 1976

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EDITORIAL...

PREACHER, GO AHEAD AND PREACH!

L. E. Ballard, Writer

A young preacher, just set apart by a ministerial board, recently asked me, "Brother Ballard, how do you go about getting a church to call you as pastor?" My answer was, "I've never *gone about* getting a church to call me!"

Since I started preaching, between the ages of seventeen and eighteen, there have been three notices put in the church paper stating that I was available for pastoral service—one of them with my consent, the other two by sincere friends who knew that I had resigned from the churches I was currently pastoring. Neither one resulted in my getting a church. Now, this does not mean that I am saying that there is anything wrong in a minister letting it be known that he is available, nor am I being critical of our church paper for offering this service. I am simply saying that I have never felt the necessity of doing this. And I have missed less than fifty Sundays preaching somewhere during the fifty-nine years of my ministry; that is, up until the time I began attempting to retire from active ministry to churches.

I guess that my ideal of a "preacher of the Gospel" has been the Apostle Paul. Paul was converted and called to preach on the road to Damascus when he was on his way to arrest and imprison some Christians. What did he do about it? Well, he went right on into Damascus, where he was feared and hated, and began to preach! And he kept on preaching as long as he lived. He preached in synagogues when they would let him; he preached in homes when they were opened to him; he preached to groups gathered down by the riverside; he preached in the marketplace. When they arrested him and hauled him before judges, he turned the courtroom into chapels and preached to the judges and court attendants, and at least two of his judges were affected by his preaching. When he was put into jail, he preached to his jailors and the prisoners; and when he got out he went right on preaching!

I was fortunate in being called to a church early in my ministry—in fact before I was ordained; but it has not always been that way. I had at least one little church most of the time during the depression years where I preached twice each month. But this left a lot of time unscheduled for which I still felt the call to preach, but all the churches in the area where I was living then had pastors. I learned of an old deserted church building which had been taken over by a real estate firm when the congregation broke up in disorder. These people agreed to let me go into the building and see if I could establish a congregation. But, because of things that had happened with the old congregation, people of the community seemed to think that some kind of a curse rested upon the place, and few would enter it. The real estate people gave me around a dozen of the old benches, and for the next three years I moved them from place to place and held services. They were put into old store buildings, into the basement of the house of a friend, and in my back yard. It was in a service in my back yard that a young man was saved one night who today is a very well-known evangelist, and the pastor of Asheville's popular outdoors summer church. I have just finished reading the latest edition of the delightful monthly paper he publishes. Later I found another deserted church building which had once served as a place of worship for the servants of a wealthy man who owned a large plantation. His heirs agreed for me to use the building, and the Lord blessed the work there. An early convert joined me in the work, and the owners agreed to give the congregation the old church building if a church was organized and affiliated with some reputable denomination. We organized a community church, and put it to a vote concerning which denomination it would unite with. It lacked only three votes becoming a Free Will Baptist church, becoming an Independent Baptist church instead. Today there is a beautiful building on the spot, and the convert who worked with me is the present pastor.

Now please don't get the idea that I am telling these things to boast of my successes as a minister. My friends have not had to tell me that I'm not a great preacher—I have known it all along! The point is that, having been called to preach, I have found it possible to preach without begging for a church. I have simply entered the doors that were open to me, hoping that God opened them—but, frankly, not always absolutely sure!

Can one preach without a church or congregation? I once knew a group of Christian witnesses who called themselves "buttonhole witnesses." The name

(Continuined on Page 15)

Cover Photo by Harold M. Lambert



Tommy Manning
Editor

the free will baptist

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THE CHURCH: OUTREACH

by Calvin R. Mercer
Wake Forest, North Carolina
(Part 14)

If "social gospel" means that man, by his own ability and efforts, can solve the world's problems and in a sense "save" humanity, then I will be the first to deny it. But I will also be the first to affirm that the Bible teaches that the gospel does indeed have a social aspect. Christ is not only sufficient for man's sin sickness, He is also adequate for man's every sickness.

I believe the church, the people of God, have a responsibility to get out of the four walls of the church building and meet the needs of people whatever they might be found. To do this effectively takes commitment, work, and God himself. And people do have problems. Someone once said his problem had a problem. Let us consider some of the great needs people have in the twentieth century.

ALCOHOLISM

I have had the opportunity to work with alcoholics in a state mental institution. I learned that alcoholics have special problems. They all have underlying problems which made them turn to some means of escape, and alcohol is becoming that **something** for an increasing number of Americans.

We can go to alcoholics and simply preach the gospel to them. God may choose to save them in a miraculous way and they may never touch alcohol again. Often it does not work that way; and when it does not, we need to be caring, loving, and redemptive—in short invest our lives in that person's life. We cannot give up because that person does not come to Christ as quickly as we had hoped he would or perhaps as quickly and in the same way as we responded to the gospel's call.

Many people, no matter how sincere, do not change lifelong habits overnight, especially addicting ones. Often we have to invest months, perhaps years of concern, prayer, and tangible effort. It will help if we know something about that person and his drinking problem. What makes an alcoholic an alcoholic? What fears and concerns and needs are peculiar to him? Even though we might not agree with all they do, we must discover what is being done for alcoholics by other organizations such as Alcoholics Anonymous. It could be that some may never allow Christ to overcome their problem, but we must remain firm and unchanging in our concern and care and commitment to these people.

What about when an alcoholic, or any other person with an addiction problem, accepts Christ and enters the fellowship. Do we just give him a job and forget about him. We had better not.

First, if the church is what it should be, the new convert will enter a fellowship where he experiences the joy and ecstasy of true worship, becomes friends, indeed brothers and sisters, with other Christians, and receives biblical instruction (not just evangelistic sermons—he has already heard that and accepted it).

Also the church will be concerned about the special needs of their new brother. When Saturday comes we all know what most practicing alcoholics do. But this Saturday for this newborn Christian will be different. Some fellows from the church could go by and all go fishing. The same support and interest will be evident not just on Saturday or Sunday but every day. The alcoholic needs new friends to turn to—not the old ones who still hang around. He needs tangible, real, loving, intelligent support from the church. He is in a family now and he needs to experience family life with his spiritual brothers and sisters. This, my friend, is God working through His body—the active body of Christ.

DRUG ABUSE

Not that much unlike alcoholism, drug abuse is a serious problem. Experts claim that while alcoholism is on the increase among young people, drug abuse (especially hard drugs) may be decreasing.

Even so many parents would be surprised at the availability and use of drugs as well as alcohol in their neighborhood high school. Young people are searching and refuse to be bound by tradition and the "good old days." If the church is uncaring, unloving, and hypocritical, they will be the first to sense it and most of them will refuse to have any part of it.

If we are to minister to young persons in this drug age we will seek to understand them, communicate with them, respect their feelings and ideas, and live godly unhypocritical lives before them. If not we can forget youth evangelism.

EMOTIONAL ILLNESS

Everyone at times is affected by some emotional problem, whether it be an occasional flareup of temper or a more deeper conflict. I think it safe to say that the more chronic cases of mental illness will end in the mental hospital and there is certainly a valid ministry for any local church nearby. For the rest of us, we must be open and loving enough to sense these needs in each other's lives and seek to minister Christ to our fellow brothers and sisters.

Spirit-filled Christians, making use of solid Biblical principals, are coming out with books on psychological problems ranging from depression to marriage counseling. These are certainly worthwhile reading.

HOMOSEXUALS

I have had the opportunity (not so rare these days) to hear a couple of homosexuals talk about their lives, feelings, and the general extent of homosexuality in the United States today.

Most people would be shocked to learn of the conservative estimates about the extent of this problem. It is something no longer found in the big cities and among lower class people. We need to know what we can about homosexuals, why they are like they are, and the biblical stand on the problem.

MARRIAGE CONFLICTS

Divorce is at an all-time high and only God knows the extent of marriage problems found in marriages that do not end in divorce. We need to learn the importance of communication, sacrifice, understanding, and godliness between two people joined by God in marriage, not only for ourselves but so we can minister to others.

These are only a few of the many problems and sins which can erode the lives of people today. If we are blessed enough not to be facing these situations in our own lives, there are plenty of people around who are and they so desperately need the ministry of the body of Christ.

(Continued on Page 11)



SUNDAY, OCTOBER 10
Scripture Reading—James 4:7

OUT OF BOUNDS

The old shepherd who offered prayer in a Welsh revival meeting put it exactly right when he lamented his backslidings in these words: "Lord, I got among the thorns and briars, and was scratched and torn and bleeding; but, Lord, it is only fair to say that it was not on Thy ground; I had wandered out of Thy pasture."—Lawson

PRAYER THOUGHT

Many people blame God for their misfortunes. In reality, if we obey God, our misfortunes would certainly be fewer!

MONDAY, OCTOBER 11
Scripture Reading—Exodus 20:3

GIVE IT UP OR GET MORE

A very practical man has confessed: "I have too much religion or too little; I must either give up what I have, or get more. I have too much religion to let me enjoy a worldly life, and too much worldliness to let me enjoy religion." He ended the dilemma triumphantly. He solved the problem by the whole-hearted acceptance of Christ as his living Lord. He put an end to divided loyalty, to doubtful obedience."—Dr. C. C. Albertson

PRAYER THOUGHT

If you have no joy in your Christian experience, maybe worldliness has crept into your life. God demands our all; He will accept no less!

TUESDAY, OCTOBER 12
Scripture Reading—Matthew 6:25, 26

TRUTH ABOUT WORRY

There is no disputing the fact that, nine times out of ten, worrying about a thing does more damage to those who worry than the actual thing itself.

Modern medical research has proved that worry breaks down resistance to disease. More than that, it actually diseases the nervous system—particularly that of the digestive organs and of the heart. Add to this the toll in unhappiness of sleepless nights and days void of internal sunshine, and you have a glimpse of the work this monster does in destroying the effectiveness of the human body. —Ken Anderson

PRAYER THOUGHT

The Bible teaches us that our bodies are temples of the Holy Spirit. If we recognize this to be true, then certainly we should not destroy these temples through worry.

WEDNESDAY, OCTOBER 13
Scripture Reading—Matthew 6:33, 34

SHUT OUT YESTERDAYS AND UNBORN TOMORROWS

An ocean liner is built so that the captain can, by pressing a button, lower steel doors separating one watertight bulkhead from another. If the hull is pierced in a disaster, this keeps the ship afloat. "In the voyage of life," advised Dr. Osler, world-renowned physician, "learn how to make doors come down and shut out the yesterdays with all their errors and failures. Learn also to lower another door to shut out the unborn tomorrows so that you can live for this day alone. As you move into the next bulkhead, close doors that will shut out both the past and the future."—Chicago Daily News

PRAYER THOUGHT

If we are caught up in reliving the past, then how can we live today? If we are always dreaming of the future, the present is stifled. Let us live for today alone and maybe we can accomplish something for God and for ourselves!

THURSDAY, OCTOBER 14
Scripture Reading—John 4:24

KEEP OUT!

I asked an elderly woman once, "If I go to church and the preacher says nothing worth hearing, is it any use for me to go?" "Of course not," she replied curtly. But a young man overhearing our conversation intruded, "I don't see why a man, when he goes to church to worship God, would let a preacher butt in on his worship!"—*Senior Teacher,* Scripture Press

PRAYER THOUGHT

We should allow nothing and no one to "butt in" on our worship. If you truly worship God in the spirit, then it is simply a matter between only you and God. Although we take part with others in our worship services, true worship takes place in the heart.

FRIDAY, OCTOBER 15
Scripture Reading—Psalm 95:6, 7

"RING IT AGAIN!"

A father once told his son that he was going to take him to visit the country church he used to attend as a boy and where he often rang the bell to call the people to the house of God for worship. Great was their disappointment when they found the old church locked and deserted. Looking through a window they could see the long bell rope. The father borrowed a key and opened the door. The little son looked up into his father's face and eagerly exclaimed, "Father, ring it again! Ring it again!" So once again the old church bell rang out. People came from far and near to see what was the matter. He told them what the church had meant to him in his boyhood, and with his help the old church was reopened for worship and service in the community. How we wish that the words of the little lad might resound anew throughout the whole wide world bringing people back to church, "Ring it again! Ring it again!"—*Moody Monthly*

PRAYER THOUGHT

If more fathers told their children what the church really means to them and showed them by active participation in church, then more of our youngsters would be in church on Sundays. Too many fathers had rather show their sons how to play golf, than show them how to be a dedicated Christian!

SATURDAY, OCTOBER 16
Scripture Reading—Matthew 25:21

DIVINE SERVICE AT KITCHEN SINK

In the kitchen of a little apartment in London, the wife of a friend of mine has a little motto over the kitchen sink: "Divine service is conducted here three times daily." I think there is a breath of heaven about that. It is our faithfulness in these small things that enables us to be men that God can trust one day.—Rev. Alan Redpath

PRAYER THOUGHT

If we can be faithful in the small and commonplace things, then God will be able to trust us with more important matters. Many times it is the small things which are the most important of all!

(Devotions used by permission of *Knight's Master Book of New Illustrations,* Eerdmans Press.)

Mount Olive College

THE HISTORY OF MOUNT OLIVE COLLEGE OUT OF THE PAST—PART I

This 1976 session of the North Carolina State Convention of Free Will Baptists marked the twenty-fifth anniversary of the birth of Mount Olive College, but the roots of this college go back much further.

Although Free Will Baptists constitute the third oldest religious body in North Carolina, it was 1896 before the Free Will Baptist Theological Seminary of Ayden was founded, and in 1898 it began operation. Although the primary purpose of the seminary was to provide theological education for ministers, its programs of study were much broader and many non-ministerial students from the Ayden area enrolled.

By 1920, the need for a general college program was recognized and by 1925 the seminary had grown into Eureka College. The economic conditions of the nation and the world produced a devastating depression, and in 1929 the college closed, never to open again. In 1931 its beautiful administration building, which housed a spacious auditorium and classrooms, burned and its only other building, a dormitory for women, was later sold.

RECOVERY THROUGH LEADERSHIP

A full generation passed during which the Free Will Baptists of North Carolina had no educational institution. The leadership trained in Ayden Seminary and Eureka College not only sustained the church during these bleak years, but looked to the day when the torch of education could again be lighted. The absence of a college of our own left our ministers and churches vulnerable to those who were advocating narrow and distorted educational views which threatened to turn Original Free Will Baptists into a narrow sect totally foreign to our heritage and character.

MOUNT OLIVE COLLEGE IS BORN

Thus it was that twenty-five years ago, on September 12, 1951, the Board of Christian Education, under the chairmanship of the Rev. David W. Hansley, submitted the following report:

"Due to the increased interest and the demand in the state of North Carolina among Free Will Baptist ministers and laymen for a feasible educational program that will more adequately meet the present and future needs of our people in general, we, the Board of Christian Education, wish to offer the following recommendations: . . .

"That the Board of Christian Education consult with the Board of Trustees of Cragmont Assembly and work out feasible plans to establish a junior college during the winter months at Cragmont Assembly."

The convention approved a goal of $10,000 in gifts for the first year, but the report one year later revealed that the college had received less than $800. Nevertheless, on September 21, 1952, Mount Allen Junior College opened at Cragmont Assembly under the presidency of the Rev. Lloyd Vernon with six students, and during the long winter months he and the Rev. A. B. Chandler, a teacher, commuted each weekend to minister to their churches in eastern North Carolina, a round trip of six hundred miles.

When the convention met at Marsh Swamp Church in September of 1953, Mr. Hansley, reporting for the Board of Christian Education, recommended the purchase of an abandoned elementary school in Mount Olive for the location of the college. Although the purchase price was $25,000 and the Board of Christian Education had only $6.17 in the treasury, the convention voted to bring the college to Mount Olive.

On August 2, 1954, when W. Burkette Raper assumed the presidency of the college, the financial report revealed: $36.80 balance on hand, $2,466.14 current bills due, $23,000.00 property mortgages.

On September 9, twenty-two students enrolled in the first year of collegiate level studies. Building upon an educational foundation of Christian values and academic excellence, the college soon won for itself a place of honor in the collegiate community of North Carolina.

SCHEDULE OF 1976 CHURCH DINNERS

Pamlico County—Saturday, October 16, 7:30 p. m., Camp Vandemere.

Duplin County—Saturday, October 23, 6:30 p. m., East Duplin High School.

Wayne County—Tuesday, October 26, 7 p. m., Mount Olive College Auditorium; Ben Rollins, Chairman.

Jones County—Thursday, October 28, 7:30 p. m., Kings Restaurant.

Onslow-New Hanover—Friday, October 29, 7:15 p. m., Folkstone Church; Leonard Hobbs, Chairman.

Beaufort County—Saturday, October 30, 7 p. m., Chocowinity High School; Oscar Webster, Chairman.

Pitt County—Monday, November 1, 7 p. m., D. H. Conley High School; Stewart Humphrey, Chairman.

Nash County—Wednesday, November 3, 7 p. m., Middlesex Elementary School Cafeteria; Lester Duncan, Chairman.

Lenoir County—Saturday, November 6, 7:30 p. m., Kings Barbecue; Buddy Sasser, Chairman.

Johnston-Wake Counties—Monday, November 8, 7 p. m., Smithfield-Selma High School; V. T. Craddock and L. B. Woodall, Co-Chairmen.

Washington, Martin, Tyrrell, Pasquotank, and **Chowan Counties**—Thursday, November 11, 7:30 p. m., Washington County Union School.

Greene County—Saturday, November 13, 7 p. m., Snow Hill Junior High School; James Ray McLawhorn and George Harrison, Co-Chairmen.

Sampson, Harnett, and **Cumberland Counties**—To Be Announced.

Edgecombe-Halifax Counties—To Be Announced.

(Continued on Page 6)

QUESTIONNAIRE FOR THE LAITY

This questionnaire is prepared and printed by the Griffin Brotherhood. It is an attempt to give the laity of our church a chance to voice their feelings as to the relationship of the pastor and the people.

Fellow laborers for Christ, please complete and return this questionnaire to: De W. Eakes, P. O. Box 298, Lucama, North Carolina 27851. Please **do not** sign this questionnaire or give the name of your church or minister.

1. Name of the Conference/Association of Which Your Church is a Member
2. Status of Church (a) Fulltime (b) Halftime
3. Do You Feel Your Church's Support of Your Minister and His Ministry is Adequate:

	Yes	No
(a) Income	____	____
(b) Cooperation	____	____
(c) Housing	____	____
(d) Visitation	____	____
(e) Support of Church Program	____	____
(f) Prayer	____	____

4. Circle the Number of Years of Education You Have Completed:
   6 7 8 9 10 11 12 13 14 15 16 17 18
   (a) Do You Feel Your Minister's Education Is Adequate for Ministry to Your Particular Church/People's Needs? Yes No
   (b) What Level of Education Do You Feel Your Minister Should Have?
   (1) High School ____
   (2) College ____
   (3) Bible Institute ____
   (4) Seminary ____
   (5) Other (Specify)_____
5. Is Your Minister's Ministry Adequate? Yes ____ No ____
6. Should Any of the Following Areas Receive Special Attention?

	Yes	No
(a) Preaching	____	____
(b) Teaching	____	____
(c) Administrative	____	____
(d) Music	____	____
(e) Youth Work	____	____
(f) Ministry to Aged	____	____
(g) Hospital Ministry	____	____
(h) Ministry to the Bereaved	____	____
(i) Evangelistic Outreach	____	____
(j) Counseling	____	____

7. Rank the Above 10 Areas of Ministry (Question No. 6) in Order of Importance from Your Own Perspective (Assign Them a Number 1-10 with 1 being of highest importance and 10 being of least importance).

(Note: Please elaborate on all "No" answers as you wish to do so. Again please **do not** use any names of persons or churches.

Thank you,
De W. Eakes,
Program Chairman,
Griffin Brotherhood

MOUNT OLIVE

(Continued from Page 5)

Wilson County—To Be Announced.

Carteret County—Saturday, November 20, 6:30 p. m., East Carteret High School; Reginald Styron and Nathan Garner, Co-Chairmen.

CRAGMONT NEWS

Autumn has arrived at Cragmont. It is becoming very beautiful in the mountains now that the leaves are changing. It seems you can see God in every bright color.

We are well into the weekend retreat phase of this year's camping season. Since our last report we have hosted five weekend retreats. On August 27-29, 13 young people from Friendship Church near Middlesex visited Cragmont. On Labor Day weekend, September 3-5, we had two church groups here. The Rev. Lewis Sprouse brought 23 people from the Freedom Free Will Baptist Mission of Lumberton. Also a group of 39 came from the Elwood Lane Church in Kannapolis. Kenly Free Will Baptist Church visited Cragmont September 10-12, bringing 21 people. The First Church of Wilson came on a weekend retreat for the first time on September 17-19. This group of 39 had such a fine time that they are already planning to return next year. This past weekend Friendship Free Will Baptist Church near Farmville brought the largest single group so far this season with 51 people.

There has been no further progress on the new main building since our report at the State Convention. However we are hoping that it won't be much longer before we can see our new main building.

This winter we will be employed by the Cragmont Board as directors of promotion and publicity. We wish to visit our Free Will Baptist churches and present a Cragmont program. If you wish to have us come to your church, please contact us to reserve a date.

Continue to pray for us and for the success of God's work at Cragmont.

In His service,
Rev. and Mrs. Douglas Skinner,
Managers

IN

MEMORIAM

MR. LESLIE S. HADDOCK

We, the members of Pleasant Hill Free Will Baptist Church, near Greenville, North Carolina, wish to pay our last respects to Brother Leslie S. Haddock. Our beloved brother passed away to a greater home on March 18, 1976, at the age of 73. Funeral services were conducted the following Sunday at the Wilkerson Funeral Home by his pastor, the Rev. W. H. Willis.

Brother Leslie was born and spent all of his life in Pitt County, and had lived in Greenville for the past 27 years. He is survived by his wife, Mrs. Lillie Buck Haddock; a son, Kenneth Haddock of Greenville; two daughters, Mrs. James C. Walker Sr. of Washington, North Carolina, and Mrs. Norman Kirk of Greenville; two brothers, Walter Lee Haddock of Ayden, and George B. Haddock of Alabama; two sisters, Mrs. Ben Mayo of Washington, and Mrs. Atlas Burroughs of Vanceboro; four grandchildren and two great-grandchildren.

He was the son of the late Mr. and Mrs. George B. Haddock of Vanceboro. We pay tribute to him for being a very special man and devoted husband and father. He worked hard all of his life, but he was rich with love for his fellowman and he never saw a stranger. He was a member of the board of deacons for the past 30 years, being chairman at the time of his death. His first love was his church, and he attended all of its services as long as he was physically able. He always did his best for the church and for his Lord. It was a joy and a privilege to labor in God's Kingdom with him. We miss him, but we believe he is resting in that blessed and happy place that Jesus went to prepare for all who are faithful to Him.

Brother Leslie's heart was loyal and his spirit brave; his soul was pure and true. He gave this world the best he had—he gave love. He extended a helping hand to those in need—his faith was in word and deed. We thank God for giving us a man like Brother Leslie.

by Mrs. Novella Stokes

QUESTIONNAIRE FOR MINISTERS

This questionnaire is prepared and printed by the Griffin Brotherhood. It is an attempt to ascertain the level of income received by our Free Will Baptist ministers; the type of services rendered to and by the ministers; income expectations and needs of the ministry.

Fellow laborers for Christ, please complete and return this questionnaire to: De W. Eakes, P. O. Box 298, Lucama, North Carolina 27851. Please **do not** sign this questionnaire or give the name of the church(es) or institution served.

1. Name of Conference of Which Church(es) Holds Membership
2. Status of Work (Ministry)
   (a) Fulltime___ (b) Halftime___ (c) Denominational Institution_____
3. Portion of Income Derived from Ministry:
   (a) All_____ (b) Half_____ (c) Other Employment (type work)_____
4. Amount of Income
   (a) Salary_____
   (b) Fringe Benefits
      (1) Hospital Insurance_____ (2) Retirement_____ (3) Life Insurance_____
      (4) Housing: Parsonage_____ Own Home_____ Rent Home_____ Receive Housing Allowance_____
      (5) Utilities Allotment_____ Church Pays Utilities_____ Minister Pays Utilities_____ (6) Car Allowance/Traveling Expense_____
      (7) Other (Specify)_____
5. Amount of Other Income Not Derived from Ministry_____
6. Secretarial Help Received:
   (a) Paid by the Church_____ (c) Volunteer_____
   (b) Paid by the Minister_____
7. Education (Circle the Correct Number of Years):
   6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
8. Are You Satisfied with Your:

		Yes	No
(a)	Income:	___	___
(b)	Education	___	___
(c)	Relationship to the Church	___	___
(d)	Relationship to Fellow Ministers	___	___
(e)	Relationship to the Denomination	___	___
(f)	Quality of Ministry	___	___

9. Assign a Number (1-9, beginning with No. 1 as Top Priority) to Each of These Phases of Ministry:

(a)	Preaching	(f)	Ministry to Aged
(b)	Teaching	(g)	Hospital Ministry
(c)	Administrative	(h)	Ministry to the Bereaved
(d)	Music	(i)	Counseling
(e)	Youth Work	(j)	Evangelistic Outreach

10. Elaborate on any "NO" answers given if you desire:_____

(The Griffin Brotherhood is made up of all ministerial students and religion majors past and present as well as any person who has entered the ministry since attending Mount Olive College who wish to participate. It is named in memory of the late Elder J. C. Griffin, a renowned denominational leader of years past. The purpose of the brotherhood is fellowship, promote the unity progress of the Free Will Baptist denomination, and the continuing education of the minister and his family.)

Please give the amounts in each category as accurately as possible. Remember, please **do not** give names of persons or Churches/institutions.

Thank you,
De W. Eakes,
Program Chairman,
Griffin Brotherhood

NEWS & NOTES

Weekend Revival
At Marlboro Church

The Marlboro Free Will Baptist Church, near Farmville, North Carolina, announces weekend revival services which will be held October 8-10 with the Rev. Scott Sowers as the evangelist.

The Rev. N. B. Barrow Sr. pastor, and the church members extend an invitation to all to attend these services which begin at 7:30 p. m. on Friday and Saturday at 11:00 a. m. on Sunday.

Grimsley Church
Announces Homecoming

Homecoming will be observed at the Grimsley Free Will Baptist Church, near Maury, North Carolina, on Sunday, October 10. The pastor, the Rev. Tom Miller, will deliver the morning message. Lunch will be served on the church grounds.

All former pastors, former members, and friends are invited to attend.

Revival Services
At Warsaw Church

The Rev. John R. Lee, pastor of the First Free Will Baptist Church of Warsaw, North Carolina, announces revival services at the church beginning October 11, at 7:30 each evening. The evangelist for the week will be the Rev. Clyde Cox, pastor of the First Free Will Baptist Church of Wilson.

Everyone is invited to attend these services.

Cape Colony Mission
Announces Revival

The Cape Colony Free Will Baptist Mission of Edenton, North Carolina, announces revival services for October 11-15 with the Rev. Taylor Hill as the evangelist. Special music will also be featured each evening.

The Rev. John W. Sexton, pastor, extends a cordial invitation to the public to attend these services.

Old-Fashioned Sunday
At Pleasant Hill Church



The Pleasant Hill Free Will Baptist Church near Pikeville, North Carolina, celebrated September 12 as old-fashioned and bicentennial Sunday. The youth of the church presented a bicentennial program entitled ''God and Our Country.'' Special music was rendered by the Free Will Singers and the Junior Choir.

The church reports that Mr. and Mrs. Clarence Bunn were honored as one of the oldest and most faithful couples of the church. Special tribute was given to them by Miss Susan Snipes as she spoke of Mr. and Mrs. Bunn's activities in the church. It was noted that both have been active Sunday school teachers for many years, that Mrs. Bunn has served as church treasurer for 28 years, and that Mr. Bunn has served as a deacon for 16 years. Mrs. Myrtle Hall also paid tribute to the Bunns and presented them with a plaque from the church as a token of love and appreciation. The day was made complete for the Bunns by the presence of their children and grandchildren. Their daughter, Mrs. Roger Buchannan, presented her mother with a dozen red roses as a gift from all the children. The grandchildren presented their grandparents with a corsage and a boutonniere.

The pastor, the Rev. Dallas Pinkham, presented the morning message, speaking on ''Our Heritage'' and taking his text from Isaiah 51:1-6. Those present enjoyed a picnic lunch in the fellowship hall. Dessert was furnished by Mrs. Jimmy Dunn who made and decorated a bicentennial cake featuring the picture of the flag.

Homecoming Day
Mt. Tabor Church

The Mt. Tabor Free Will Baptist Church near Creswell, North Carolina, will observe its annual homecoming day on Sunday, October 10. Following Sunday school at 10 a. m., the pastor, the Rev. Stanley Buck, will bring the morning message. Lunch will be served on the church lawn. There will be a singspiration in the afternoon.

The pastor and the church members invite all former pastors, former members, and friends to attend.

Shady Grove Church
Holding Revival

Shady Grove Free Will Baptist Church, Route 5, Dunn, North Carolina, with the Rev. Cedric D. Pierce Jr., serving as pastor, is one of the oldest churches in North Carolina. The Rev. Fred A. Rivenbark is the evangelist for a revival now in session at the church which will continue through October 9. As a Free Will Baptist minister, he has held leading offices in the North Carolina State Convention of Free Will Baptists and has served for many years on the Foreign Missions Board. Mr. Rivenbark of 904 Midway Avenue, Durham, North Carolina, served as pastor of Sherron Acres in Durham and previously at Stoney Creek in Goldsboro. Mr. Rivenbark is known throughout the state as an outstanding Bible teacher.

The public is cordially invited to attend the remaining services beginning each night at 8:00 p. m.

Cape Fear Sunday School
Convention at Wooten's Chapel

The Ninety-Eighth Session of the Cape Fear Sunday School Convention will convene on October 9, 1976, at Wooten's Chapel Free Will Baptist Church. All Sunday school members and workers are urged to attend.

Registration begins at 9:30 a. m. unch will be served by the host church.

avis Church Fall Revival
ctober 10-15

Revival services are scheduled for the avis, North Carolina, Free Will Baptist hurch, located on Highway 70, for the eek of October 10-15. Services will egin each evening at 7:30 with the Rev. . B. Barrow as the visiting evangelist. r. Barrow will be assisted by the astor, the Rev. James A. Evans. Each ervice will feature gospel preaching, nd special music by the local church nd visiting musicians.

The pastor and the church members xtend to everyone a cordial invitation.

evival Announced
t Snow Hill Church

The Rev. Johnny Bullman will be the vangelist for revival services at the now Hill Free Will Baptist Church, cated on Route 2, Mount Olive, North arolina, the week of October 11-15. ervices will begin each evening at 7:30, ith the pastor, the Rev. John A. Owens, ssisting Mr. Bullman. Special music ill be rendered during the services.

The church extends an invitation to all attend.

nterville Church
nounces Homecoming

The Winterville, North Carolina, Free ll Baptist Church will have its annual mecoming on Sunday, October 10. nday school will begin at 10 a. m. llowed by the worship service at even. Lunch will be served at noon.

At 2 p. m. the **Redeemed**, a singing oup from Winnabow, North Carolina, ll render special music. The pastor, e Rev. Bobby Futrell, and the members vite all former members and friends to me and fellowship with them.

stern Conference
Sherron Acres Church

The Ninetieth Annual Session of the stern Conference of Original Free Will Baptists will convene with the Sherron res Free Will Baptist Church, 1300 hn Road, Durham, Thursday, October (Please note the directions: Going st on Highway 70, make a left turn at th traffic light at Calvary Baptist urch, Sherron Acres will be on the ht.)

The program is as follows:

Morning Session

9:30—Devotions, the Rev. Lester Duncan
9:40—Welcome, the Rev. Harry Grubbs
—Roll Call of Ministers
—Roll Call of Churches
—Recognition of Visitors
—Moderator's Remarks, the Rev. James Joyner
—Business Session
—Appointment of Temporary Committees
—Partial Report of Credentials Committee
10:45—Report of Foreign Missions, the Rev. Joseph Ingram
—Report of Home Missions, the Rev. Ray Wells
11:15—Song Service
Offering
Special Music, Host Church
11:30—Conference Message, the Rev. Fred A. Rivenbark
12:00—Lunch (Will Be Catered)

Afternoon Session

1:00—Devotions, the Rev. Kenneth Forehand
1:10—Report of Children's Home, the Rev. Sam Weeks
—Report of Retirement Homes Inc.
—Report of Mount Olive College
—Report of State Convention, the Rev. Robert May
—Report of Free Will Baptist Press Foundation
—Report of Camp Vandemere
—Report of Superannuation Board
—Report of Cragmont Assembly
—Report of Executive Board
—Report of Church Finance Association
—Report of Temporary Committees
—Report of Ministerial Character Board
—Final Report of Credentials Committee
—Report of Treasurer
—Final Business Session
—Closing Devotions, the Rev. Adrian Grubbs
—Adjournment

Earl Glenn, Evangelist
For Friendship Revival

The Rev. Earl Glenn will conduct revival services at the Friendship Free Will Baptist Church, Route 1, Farmville, North Carolina, the week of October 11-16, beginning each evening at 7:30.

The church members and their pastor, the Rev. Walter Reynolds, extend a cordial invitation to everyone to attend these services.

Revival and Homecoming
At St. Mary's Church

Revival services will begin at St. Mary's Free Will Baptist Church, 314 Fleet Street, New Bern, North Carolina, on Monday evening, October 11, at 7:30 p. m., continuing through Friday evening, October 15. The Rev. Norman Ard, pastor of Christian Chapel Free Will Baptist Church, near Pink Hill, will be the evangelist. Mr. Ard will be assisted in the services by the pastor, the Rev. Rod Jones. The church and its pastor extend to everyone a warm invitation to attend these services.

The annual homecoming service will be observed Sunday, October 17, with the pastor bringing the morning message. A picnic lunch will be served on the church grounds at the noon hour. The church extends a cordial invitation to all former pastors, members, and friends to attend and enjoy this special service with them.

Revival Announced
First Church, Smithfield

The First Free Will Baptist Church of Smithfield, North Carolina, has scheduled its fall revival meeting to begin on Sunday evening, October 17, and continue through the following Friday evening, October 22. Services will begin each evening at 7:30.

The Rev. Cedric Pierce Jr., pastor of the Shady Grove Free Will Baptist Church in Sampson County, will be the visiting evangelist for the meeting.

The pastor, Rev. L. B. Woodall Jr., and people of the First Free Will Baptist Church invite their many friends in the Smithfield area to fellowship and worship with them there during the revival services.

Homecoming and Revival
At Rooty Branch Church

The Rooty Branch Free Will Baptist Church of Route 1, Mount Olive, North Carolina, will celebrate its homecoming on October 10, 1976. Sunday school begins at 10 a. m., followed by the worship hour and the picnic on the church grounds. Services will resume at 1:30 with a short devotion by the Rev.

(Continued on Page 10)

NEWS NOTES

(Continued from Page 9)

Coy Brock and an hour of singing by the Victory Quartet.

All former pastors, former members, and friends are invited to attend.

Youth Sunday Held
At Smyrna Church

Youth Sunday was held at Smyrna Free Will Baptist Church, Route 2, Dunn, North Carolina, on September 26, 1976, with the youth assuming all offices of the church. The following youth participated during the Sunday school hour: Ricky Parker, superintendent; Larry Denning, song leader; Anita Smith, pianist; Teresa Wood, secretary; Lindy Barefoot and Darlene Dudley, beginner teachers; Sherry Barefoot and Ann Knowles, primary teachers; Carolyn Knowles and Norma Wallace, junior teachers; Anita Smith and Jan Knowles, intermediate teachers; Jo Ann Smith and Ricky Parker, senior teachers; Larry Denning and Ricky Johnson, young-married class teachers; Gary Smith and Bud Knowles, adult teachers.

During the morning worship hour the speakers were Larry Denning and Gary Smith. Their messages were centered on the life of a minister, and they paid special tribute to their pastor, the Rev. W. A. Martin. The Youth Fellowship of the church presented the pastor with the gift of a silver platter. Ushers for the morning service were David Parker and DeWayne Parker.

The church would like to remind the youth of their area that the Cape Fear District Youth Rally will be held at Smyrna Church on November 6 at 7:30 p. m. All youth are urged to attend.

Homecoming and Revival
At Elm Grove Church

The Elm Grove Free Will Baptist Church, near Ayden, North Carolina, will celebrate its annual homecoming on Sunday, October 10, 1976. The pastor, the Rev. Gary Bailey, will deliver the morning message after which lunch will be served in the fellowship building.

Following lunch, the Adult Choir will present a program of patriotic music. This choral program will combine a salute to God and country.

Revival services will begin on Monday, October 11, and continue through October 15. The services will begin each evening at 7:30. The Rev. O. B. Jones of Tarboro will be the guest speaker for the week.

All friends of Elm Grove are invited to join in the homecoming activities and the following revival services.

Eighty-First Annual Session
Eastern Conference

The Eighty-First Annual Session of the Eastern Conference of the Original Free Will Baptists of North Carolina will convene at the Beulaville, North Carolina, Free Will Baptist Church on October 20-21, 1976.

The program will be as follows:

Wednesday Morning

9:00—Registration
10:00—Devotions, Charles Richardson
10:10—Conference Called to Order, the Rev. Bill Futch
—Welcome, the Rev. Chris Singleton
—Response, the Rev. Walter Sutton
10:20—Moderator's Message
10:30—Roll Call of Ministers, Receive Church Letters
—Recognize and Welcome Visitors
10:45—Report of Free Will Baptist Children's Home
10:50—Report of Camp Vandemere, Inc.
—Receive Camp Vandemere Offering
10:55—Appointment of Committees
—Receive Conference Offering
11:15—Worship Service, Praises in Song
—Introductory Sermon, the Rev. A. Graham Lane
12:00—Lunch, Fellowship Time

Wednesday Afternoon

1:15—Devotions, Donald Earl Fader
1:25—Partial Report of Credentials Committee
—Seating of Delegates
1:30—Report of Executive Committee
—Report of Examining Board
2:00—Report of N. C. Board of Superannuation
2:05—Report from General Conference
2:10—Report from N. C. State Convention
2:15—Report from N. C. Ministerial Association
2:20—Report of Free Will Baptist Press Foundation
2:25—Report from Eastern Woman's Auxiliary Convention
2:45—Report of Church Financ Association
2:50—Miscellaneous Business
3:15—Closing Hymn, Benediction

Thursday Morning

9:30—Registration
10:00—Devotions, the Rev. Harold Swinson
10:10—Read and Approve Minutes o Previous Day
—Call Roll of Ministers Absen Wednesday
—Receive Church Letters No Turned In
10:30—Report from Cragmon Assembly, Inc.
10:35—Report from Eastern Conferen Mission Board
10:45—Report from N. C. State Missi Board
10:50—Report from N. C. State Chur Extension Board
10:55—Report from Mount Olive Colleg
11:00—Conference Offering
11:15—Worship Service, Praises Song
—Conference Sermon, the Re Jerry English
12:00—Lunch, Fellowship Time

Thursday Afternoon

1:15—Memorial Service, Memori Committee
1:30—Final Report of the Credentia Committee
—Final Report of the Examini Board
2:00—Reports from:
Leagues
Sunday Schools
Temperance
Resolutions
Digest
Treasurer
Finance Committee
Nominations
Election
3:00—Miscellaneous Business
—Read and Approve the Minutes
—Installation of Officers a Committee Members
3:15—Adjournment, Closing Hym Benediction

As of October 1, 1976, subscription prices for The Free Will Baptist will be changed to the following: one year, $5; two years, $9; and four years, $17.

berty Baptist College Chorale
Black Jack Church

The Liberty Baptist College Chorale of nchburg, Virginia, will be heard in ncert on Sunday, October 10, 1976, at p. m. at the Black Jack Free Will ptist Church, Route 3, Greenville, rth Carolina.

The chorale includes seven young men d six young ladies. They come uipped with their own sound system, otlight, and orchestrated ac-mpaniment tracks for many of their mbers.

The program will present the gospel rough spirituals and gospel song, as ll as with traditional hymns of the urch in unusual arrangements. oloists and small-group numbers will be atured, as well as readings by some of e gifted speakers, and personal stimonies by others. A special centennial, patriotic salute to America, rough music, is also included in the esentation.

The pastor of the Black Jack Church, e Rev. Bobby G. Bazen, extends the blic a cordial invitation to attend the ogram; there will be no admission arge.

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hite Oak Church Observes
omecoming and Revival

White Oak Original Free Will Baptist urch, Bladenboro, North Carolina, nounces its fall revival beginning tober 11 and continuing through tober 15, 1976. The Rev. M. E. Cox of e First Free Will Baptist Church, rham, North Carolina, will be the siting evangelist. Services will begin ch evening at 7:30, featuring special usic each night.

The Rev. Ransom McAbee, pastor, d the church members invite the blic to attend these worship services, d request all Christians to be in prayer r this revival.

The church will also observe its annual omecoming on Sunday, October 17, 976. All former members, former stors, and friends are invited to attend e services beginning with Sunday hool at 10:00 a. m., worship service at :00, and lunch at 12:30. There will be old-time singing in the afternoon.

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omecoming Announced
rst Church, Wilson

Homecoming services will be held at e First Free Will Baptist Church in Wilson, North Carolina, on Sunday, October 10, 1976. The pastor, the Rev. Clyde W. Cox will bring the message during the morning service, and there will be special music by the choir and the pastor. The afternoon service will feature a memorial service directed by Miss Shirley Rose Davis. There will be singing by The Believers, The Emmanuels, The Steeplaires, and The Master's Three.

All former members and friends of the church are invited to attend the services on this special day.

THE CHURCH: OUTREACH

(Continued from Page 3)

We had better decide what the business of the church is—condemnation or salvation, destruction or redemption. We must learn to deal with these people redemptively and minister the love of Christ to them. Too often we just condemn and walk away too proud to help.

One of my favorite stories in the Gospels is one that is certainly characteristic of Jesus. In John 8 the "religious" people came to Jesus with a woman they had found in adultery. They told Jesus she needed to be destroyed, condemned, stoned. I think I can almost see the sadness in the Saviour's face as He told these "religious" leaders that even they were not without fault. Then He turned to the woman and dealt redemptively but firmly with her sin.

Too often we get the sin and the sinner mixed up. God hates sin but He loves the sinner, and so should we! We must not condemn the alcoholic, drug addict, homosexual, unwed mother, divorcee, and prisoners. Rather we should seek to be redemptive, while doing what we can to destroy the sin.

Not only are people caught in the traps of sin but many other needs scream for attention, such as the physically sick, poor, and the aged. We cannot just deliver a basketful of fruit and clothes at Thanksgiving and Christmas, then settle back confident we have helped the poor for this year. We must get our hands dirty; we must invest our lives; or we are putting the cause of Christ to shame.

Read the Gospels. Sure Jesus preached repentance and faith, however, I cannot help but notice that He was truly a man who **went about doing good.** He was very concerned with all people and the many needs they had. His love, concern, and involvement gave validity to the message He preached with His lips, and it might do the same for us!

ALBEMARLE DISTRICT WOMAN'S AUXILIARY CONVENTION

The Albemarle District Woman's Auxiliary Convention will convene with the Gum Neck Free Will Baptist Church, Columbia, North Carolina, on Thursday, October 14, 1976. The theme for this meeting will be "God Is Our King," and the Scripture, Psalm 33:12. The program will be as follows:

Morning Session

10:00—Hymn, "My Faith Looks Up to Thee"
—Devotions, Mrs. Joseph Maitland
10:15—Welcome, Host President
—Response, Miss Alice Webster
—President's Message, Mrs. Lula Daw
—Recognition of Ministers and Visitors
—Appointment of Committees
10:30—Reading of Minutes
—Roll Call of Auxiliaries
—Offering for Home and Foreign Missions
10:45—Mission News, the Rev. Marvin Waters
11:00—Report of Children's Home, Mrs. Sam Weeks
11:15—Offering for Children's Home
—Special Music, Host Auxiliary
11:30—Message, the Rev. Robert May
12:00—Lunch

Afternoon Session

1:00—Hymn, "O Worship the King"
1:05—Memorial Service, Mrs. Melvin Moore
1:15—Report of Mount Olive College, Mrs. Dianne Riley
1:30—Report of Other Denominational Work
2:00—Committee Reports
—Treasurer's Report
—Announcement of Next Convention
2:15—Installation of New Officers, Mrs. Katie Roper
—Hymn, "Blest Be the Tie"
—Adjournment

the Sunday School LESSON

St. Claire Bible Class

For October 17

THE NEW LIFE IN CHRIST

Lesson Text: Romans 6:12-23
Memory Verse: 2 Corinthians 5:17

I. INTRODUCTION

One of the problems Paul faced in his dealings with the Christians at Rome was the idea that because one was saved and free from the Law he had license or freedom to sin if he chose to do so. The entire sixth chapter of Romans, as well as other portions of the book, is Paul's clear denunciation of this false teaching.

Justification through reconciliation did not make it possible for Christians to live as they pleased, nor does it now. The new life we receive through faith in the grace of God has "a continuing response to God's reconciling action in Christ." The fact that we are made alive in Christ does not set us free to sin, but sets us free to live without bringing reproach upon the name we bear. Having been freed from sin's slavery we are now committed to a lifetime of service to Him who freed us.

This is not to be done in "payment" for our delivery from sin's slavery; for we can never repay Christ for what He has done. Rather, we are to serve Him because we want to do so, our desire to do so being born out of the deep gratitude in our hearts for Christ's sacrifice at Calvary. Thus we see that the new life in Christ only begins with reconciliation. It continues for the rest of our earthly experience and when we go to meet Christ we shall find its consummation in His glory.—**The Advanced Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. The doctrine of the new birth has always been difficult to understand. It does not, as Nicodemus at first thought it did, embody any change in the physical being, but it does bring about a great change in those facets of human nature which determine who we are, where we are going, and what we will do along the way. It is more than a change in moral outlook. It embraces a change in the governing disposition of the mind that changes us from creatures of rebellion into creatures who recognize their kinship to God and desire to work with Him to accomplish that purpose for which His Son came into the world.

B. To try to live by law is to invite slavery to sin; but to live by faith is to become a servant of God. The just shall live by faith, and their lives shall produce works of righteousness and holiness, without which no man can see God.

C. Men's righteousness which comes from the fear of the law and its penalties is better than no righteousness at all, but it falls far short of that type of righteousness which our Lord expects of His followers. Christians should be righteous, because it is their nature to do so. If the Christian's actions are bound entirely by law and held in check by the prohibitive bans of the law, then his faith is in vain. As honest men will pay their debts whether or not the law demands payment, the Christian will refrain from sin and not allow it to hold dominion over him regardless of whether or not he is under the law of restraint. God forbid that the Christian should make use of his freedom from the law to commit sin and thus alienate himself from that very power which made him free from the law. This would not only be self-defeating, it would be completely disastrous.

D. The important question for every man to decide is this: "Whose servant will ye be?" Every man must be servant either to sin or to righteousness, and which he will serve will be made manifest to all by the type of works which he performs. If he performs sinful works, he is, in spite of all denials to the contrary, the servant of sin; but if he performs works of righteousness, it will be evident to all that he is the servant of God and of the cause of righteousness. —Selected

III. ADDITIONAL TRUTHS

A. Man can only serve one master. When he is servant of sin, he is free from righteousness; but when he is servant to righteousness, he is free from sin. This is yet another very convincing argument that Christians must not allow sin to ho dominion over them. They must prove t their works, as they follow the directio of the Spirit's leadership, that they a no longer servants of sin but hav become servants of God.

B. At a revival meeting several yea ago an unbeliever challenged th evangelist by stating that since he felt n burden of sin, he possessed none. T this the evangelist replied: "How muc weight would you have to put on a dea man in order for him to feel it?" "Yo couldn't put enough weight on a dea man for him to feel, for he is pas feeling," replied the critic. "That' exactly what I am trying to say," replie the evangelist. "You can feel no burde of sin, because you are dead i trespasses and sins; and pas feeling."—Selected

C. Paul warns against yielding th parts of our bodies as "instruments unrighteousness unto sin." If we yie our mouths, we may become gossips. we yield our brains, we may worry hold grudges. If we yield our eyes, w may watch the wrong sort of televisio programs. And so on.—**Standard Lesso Commentary**

D. In recent years we have becom more and more aware of one of the mo terrible wages of sin in the form narcotics and drugs. It has become way of life for many people, young ar old. Even children have come under i bondage. How awful must be the pric these pay for a few moments of thrill They do not pay this price alon however, for many who love them hav suffered with them. Opium, herio morphine, LSD, and many other types mind-blowing drugs are used by Satan bind in slavery those who use the abusively. And Satan always pays off.— **The Advanced Quarterly (F. W. B.)**

E. When you put yourself under th command of anyone and obey his order you actually are his servant. This is tru regardless of what you may say or an excuse you may make.

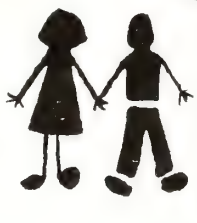
If you do what sin requires, then yo are sin's slave. When you choose to b such a slave, you nullify God's grace i your own case.

We are free to choose our master. we choose sin, we will be paid wit death. If we choose God, we becom slaves of obedience rather than slaves sin. This brings us to righteousness.

—**The Standard Lesson Commenta**

"A Christian Home for Boys and Girls"

free will baptist children's home



MIDDLESEX, NORTH CAROLINA
SAM WEEKS, Superintendent

STATE CONVENTION OFFERING EXCELLENT

The offering received for the Children's Home at the 1976 North Carolina State Convention of Free Will Baptists was an excellent one. At the time of this writing and according to our records, it has totaled over $15,000. We give thanks to God for such a wonderful gift, and we are indeed grateful to each of you who had a part in it.

In a few weeks a listing of the churches will be shown in **The Free Will Baptist** when the September receipts are reported. At this time, I'd like to give the number of churches by conference who sent an offering for us to the convention. In the Cape Fear Conference 12 of the 27 churches contributed; in the Central Conference there were 19 of 45; the Eastern Conference 23 of 79; 2 of 13 in the Pee Dee Association; none from the Piedmont Conference; 21 of the 46 churches of the Western Conference and 1 of 16 churches in the Albemarle Conference sent an offering to the Convention. The total of the above reflects that 85 of the 244 churches gave Convention offering to the Home.

Again we thank each person and church for your faithful support to the Free Will Baptist ministry to children. Our prayer is that God will richly bless you in your efforts for Him.

RETIREMENT HOMES CONTRIBUTIONS

During the summer months the contributions to the Retirement Homes have significantly decreased. In order for us to pay our monthly bills and complete the outside work such as sewage, guttering, storm windows, exterior painting and landscaping, we are going to need contributions from several churches. Why not ask your church to make a contribution to this service to the elderly?

This past week Miss Bonnie Farmer moved into one of the apartments. Miss Farmer retired last year after serving in various capacities at the Children's Home for twenty-five years and several years at Mount Olive College. We are glad that you made this possible for her and she herself, at the State Convention, expressed her gratitude. There is still some work to be done inside the other apartment, but we cannot do it until the necessary monies have been received.

Please prayerfully consider this request and don't delay—send your contribution today to the Free Will Baptist Retirement Homes, P. O. Box 250, Middlesex, North Carolina 27557.

PROGRESS REPORT FOR COMMUNITY BASED GROUP HOME CARE PROGRAM

During the past years we have seen the need of a program for children admitted to our Children's Home who are pre-school age. We feel that these children need to be in a home which maintains a family situation. Here a child can receive the individual care, love, and training which every child under the age of six so greatly needs. He has substitute parents who are responsible for the direct care and nurture of the child. Since we could not give this service to children in residential group childcare, we saw the urgent need to set up a community based group home.

Our first home was fully licensed in April of 1976 for the care of five children, ranging in age from two to ten years.

We now have three children in this home. There are two girls, age four, and a boy, age five.

Billy and Jenny have been there four months and have adjusted very well. Billy is going to kindergarten and is making excellent progress. They made an exciting visit to the dentist this month and are looking forward to their next appointment.

Kelly has been there five weeks. She is very happy and adjusting very well. Kelly is four years old and has a brother, age seven, and a sister, age eight, living here at the Children's Home. They get to visit each other often.

We are very pleased with the work that Mr. and Mrs. Glisson of the Sweet Gum Grove Free Will Baptist Church are doing as foster parents for these children.

It was recommended to the State Convention, which was held on September 15 and 16 in Mount Olive, North Carolina, that "this Convention endorse the existing Community Based Group Homes Program for serving pre-school age children and for other special purposes whenever the need arises." This recommendation was adopted by the convention. We are very pleased with the support which the convention and all Free Will Baptists have given us.

We are all working together to improve our Community Based Group Home Program during the coming year. The following are some of our goals and future plans:

(1) To set up another community based group home for children of the same age group, two to ten years.

(2) To set up a community based group home for the care of children with special problems (mental, physical, or adjustments which cannot be made in a group care home).

(3) Work very closely with the natural parents of children in making plans for the care of the children.

(4) Work with the individual child in his or her personal needs.

(5) Set up a training program for foster parents and join in group meetings with foster parents in the area.

Please remember our community based group home in your prayers and support. If you have an interest in this program, please come by to see us or contact us by phone or letter.

Jodie T. Strickland,
Director
Community Based Group Homes

"But Jesus called them unto him, and said. Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God" (Luke 18:16).

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: What is the Bible teaching on restitution?

Answer: In principle it teaches that full restitution needs to be made by one who becomes a Christian. It seems to me that anything in the possession of a sinner who repents and comes to the Lord for salvation, not rightfully belonging to him, should be restored in full to the rightful owner immediately. And probably interest should be paid for all the time one has had in his possession any wealth or goods belonging to another. Under the law Israel, in order that she be in favor with God, needed to restore fully and in some cases up to fivefold what they held illegally. The same was true of such an individual Israelite taking and appropriating to his own use property of another without purchasing it.

"If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. . . . If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double" (Exodus 22:1, 4). "Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering" (Leviticus 6:4, 5). "Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:6, 7). "But if he be found, he shall restore sevenfold; he shall give all the substance of his house" (Proverbs 6:31). "And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost" (Luke 19:8-10).

Zacchaeus, the chief tax collector, may have spent himself into the state of a poverty-stricken man when he obligated himself, gave half he rightfully owned, when he was saved and restored fourfold to all whom he had defrauded. But would it not be worth all that for him to have peace with God and peace of mind and soul?

George H. Sandison answers a similar question well, and we may do well to read and think it through. It is as follows in his book **1000 Difficult Bible Questions Answered:**

"It is very clearly set forth in the Scripture that restitution should follow repentance. The change of heart may come before or after the act of restitution takes place, but in either event the convert will feel bound to make restitution at the earliest possible moment and in the fullest manner. It is expected of us that we shall make it right with our brother and we have no right to ask God to bestow on us the fulness of his gracious pardon until we do this (see Nehemiah 5:10, 11; Luke 19:8; Romans 13:8). In his gospel work Evangelist Moody emphasized restitution wherever practicable as a necessary adjunct to complete salvation. A few principles, however, are fixed, and apply without exception to all such cases. In the first place, you must bring yourself to agree to obey God **at any cost.** This is precisely what Jesus meant by His stern words about the right eye or the right hand. He probably did not mean that a circumstance would ever arise in which a man should pluck out his eye or cut off his hand. He thought too much of efficiency for that. He wants two-eyed and two-armed men in His army. But He did mean that it is far more important to obey God than it is to have two arms and two eyes. We must become so desperately in earnest to be right with God that we promise Him that **when He makes His will clear we will obey.** Now that does not mean that we must go right off and do some fantastic or unreasonable thing before God has made His will clear. We must wait till His will is clear. That is all the consecration He ever asks from anybody: to obey, step by step, as He makes the way unmistakably plain. 'My sheep know my voice,' He said. If you are not sure it is His voice speaking, wait till you are sure before taking the step. Where any property is involved, even if the amount is very small, it should be returned to the owner of his heirs. You will find such a procedure easier than you fear. People do not ridicule the 'conscience fund.' They admire a man who is trying to do absolutely right. In the case of conduct in which others are involved the matter is more difficult. If your confession involves another, make very sure that the offense was really a serious matter and confer with those involved before making any statement. As to making financial restitution out of funds absolutely needed for present use, that problem is more difficult. In such a case it would be wise to make confession to those who were wronged, and ask them to give you time to make full restitution. Above all, think of God as a friend, who is trying to lead you to a place of perfect happiness, not as a tyrant demanding obedience to harsh and arbitrary rules. He is our best friend. You may win peace by trusting Him. Then He will guide and strengthen you in untangling the problems and undoing the mistakes of the past."

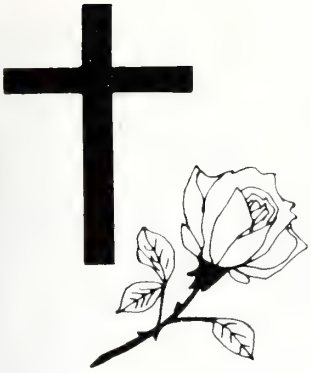
PRAYER SONG

by John W. Beaman
Walstonburg, North Carolina

Often when the sun was setting—
Dropping down behind the sea,
I've been waiting, Lord, and praying,
Lord, O Lord, remember me.

Like the thief outside Jerusalem,
Hanging on the gallows tree,
I have prayed to Thee in anguish—
Lord, O Lord, remember me.

O Thou Man of many sorrows,
You who knew Gethsemane,
When you come into your kingdom,
Lord, O Lord, remember me.



Special Moments

)ear Maggie,

My father was a Christian of great faith. If he were alive he'd want to contribute o your column. My father's faith sustained him as he suffered rheumatoid arthritis or more than twenty years. Slowly those who loved him watched as his body leteriorated until he was a bedridden patient with a physical body twisted with pain. His faith in God never faltered! He believed his life had a purpose and that God was sing him.

Often my father said, "I regret I didn't give my life to Christ earlier when I was a ealthy young man. Now there's not much I can do crippled. I can't even sit in hurch regularly."

My father's faith spoke louder from his sick bed than some of us do even with ur healthy bodies. He was a moving influence for those who saw him. His life was a ving testimony of faith in God. As he succumbed to crippling arthritis, heart disease, nd poor blood circulation, he never lost his faith in God. He loved his Lord and his aily life was an example of his beliefs.

I wanted to share this special moment of memory with you and the readers, for I eel there are those it will touch.

S
reenville, N.C.

Editorial . . .

(Continued from Page 2)

me from a custom of getting hold of a man to whom you wanted to tell mething and holding on to him until you get it told (like putting a finger in the ttonhole of his coat). Witnessing from person to person, these Christians won any converts. Did you know that Jesus Christ preached three of His greatest rmons to a single individual? To Nicodemus, who slipped in by night to talk ith Him, He delivered the great sermon on salvation from which we often uote, "Ye must be born again." To a lonely woman beside a well in Samaria, e delivered His great sermon on true worship, from which we quote, "God is a pirit; and they that worship Him must worship Him in Spirit and in truth." nd to Martha, one of the sorrowing sisters of Lazarus, He delivered His great essage on the resurrection, from which we quote at almost every funeral, "I m the resurrection and the life."

Young preacher, or any preacher who is called of God and wants a church pastor, let me give you a prescription which I would almost guarantee will et you a church: Pick out twelve lost souls and set yourself to the task of inning them one by one to the Lord by the "buttonhole" method and sincere rayer. Before you get the twelfth one won, most likely some church will be etting ready to open its door for you. More churches are looking for preachers ho *can* do things, than are looking for those who simply *want* to do things!

Coming Events . . .

October 13—Cape Fear Woman's Auxiliary Convention, Saint Mary's Grove Free Will Baptist Church, Route 3, Benson, North Carolina

October 14—Western Conference, Sherron Acres Free Will Baptist Church, Durham, North Carolina

October 16—Pee Dee Association, Emerson Free Will Baptist Church, Columbus County, North Carolina

October 17—Countywide Sunday School Convention, Pleasant Grove Free Will Baptist Church, Route 2, Pikeville, North Carolina (Wayne County)

October 20, 21—81st Annual Session of the Eastern Conference, Beulaville Free Will Baptist Church, Beulaville, North Carolina.

IN MEMORY OF MRS. HENRY LEE

In the early morning hours of September 6, 1976, God saw fit to call Mrs. Lillian Jackson Lee, Route 5, Dunn, North Carolina from her pilgrimage here to receive her reward in heaven. She had been in declining health for some time.

She was a member of Robert's Grove Free Will Baptist Church, and a member of the woman's auxiliary. As long as she was able she was always present, ready, and willing to do what she could for the cause of Christ's Kingdom here on earth. Mr. Henry and Miss Lillian Lee filled important places, in Robert's Grove for many years, Mr. Lee being the senior deacon of the church. They have three sons, Elwood, Payton and Wayne, who are influential members of their respective churches.

We bow in humble submission to God's holy will in calling our beloved sister and friend home to be with Him. We extend to the family our sincere sympathy, and may their hearts be filled with the assurance that ". . . all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28). May they be comforted by these words: ". . . the path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18).

Submitted by,
Mrs. James Spell, Church Reporter

Please note that the Rev. L. E. Ballard was the author of last week's editorial, "Thorn of Love." His name was inadvertently omitted. Our apologies and thanks to Mr. Ballard!

Tommy Manning

OBSERVE

SUPERANNUATION MONTH

IN

YOUR CHURCH

October was designated by the State Convention as "Superannuation Month" in our Free Will Baptist Churches.

HOW CAN YOU SUPPORT YOUR SUPERANNUATION PROGRAM?

1. Receive a Special Offering during October, or
2. Send a Special Gift from Your Treasurer, or
3. Urge Special Individual Gifts, and
4. Remember the Program with Your Prayers and Gifts Throughout the Year.

SEND YOUR GIFTS TO:

NORTH CAROLINA BOARD OF SUPERANNUATION
P. O. Box 474
AYDEN, NORTH CAROLINA 28513


DUKE UNIVERSITY LIBRARY
OCT 14 1976
DURHAM, N. C.

"The Lord is with you, while ye be with him . . . but if ye forsake him, he will forsake you" (2 Chronicles 15:2).

the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, OCTOBER 13, 1976

EDITORIAL...

What About Eternal Security?

Groups inevitably part ways when certain issues arise on which total agreement cannot be reached. Whether the issue be a doctrinal point, a philosophical premise, or a matter of church government and its complexities and intricacies, there is invariably difference of opinion expressed by religious groups and denominations.

Within the ranks of Baptist-ism, therefore (certainly one of the most conservative of the Protestant groups) many doctrines exist which are worthy of discussion—the least of which not being the belief that one *cannot fall from grace*, or (as it is more commonly known) the doctrine of eternal security. That is to say, if one is truly saved, he can *never* lose his salvation or enter again into disfavor with God. Do you subscribe to that belief? If so, my brother, you are *not a Free Will Baptist in faith and practice!*

Only a fool would suggest that he is a complete authority on *anything*. If one reaches such a plateau of superegotism that he declares his every word is the "gospel truth" which is "immune" to challenge, then such a fellow is a glutton for self-defamation in the end. Anybody with a lick of sense ought to be open to new ideas and/or approaches to a more expeditious spreading of the gospel and its understanding. *But* mind you, if anyone who is a *true Free Will Baptist* leans toward and accepts this eternal security "kick" (which is coming into new vogue), he is fast heading toward self-exclusion from the church.

To wit: Our *Statement of Faith and Discipline for Original Free Will Baptists of North Carolina* states on Page 31: "There are strong grounds to hope that the truly regenerate will persevere unto the end, and be saved, through the power of divine grace which is pledged for their support, but their future obedience and final salvation are neither determined (nor) certain, since through infirmity and manifold temptations they are in danger of falling; and they ought therefore to watch and pray, lest they make shipwreck of their faith and be lost."

Certainly there is the argument that the foregoing *wording* is man's, just as the *doctrine* is constructed by man; however, observe that 2 Chronicles 15:2 supports the belief that *one can indeed fall from grace*. "The LORD is with you, while ye be with him . . . but if ye forsake him, he will forsake you." Then 2 Peter 1:10, "Wherefore the rather brethren, give diligence to make your calling and election sure: for if you do these things, ye shall never fall" (note the contingency there: *if you do these things*). Then Ezekiel 33:18, "When the righteous turneth from his righteousness, and committeth iniquity, he shall ever die thereby." There are other Scriptures and personal examples in the Bible which make a strong case for falling from grace.

Peter denied His Lord (though later he became, perhaps, the greatest advocate of His gospel). It is not inconceivable that he fell from grace. And (ut oh, here is where we tread on dangerous ground), it is this editor's firm conviction that at one time Judas (who later betrayed our Lord) was saved, but having allowed the devil to enter his heart did indeed turn his back on Christ. The assumption that Judas was *never* saved, in your editor's opinion, is pure hogwash. Why would Christ have chosen him as a disciple if he had not been truly saved? Would our Lord have made a mockery of His own Kingdom's work by allowing a from-the-beginning, known-to-be infidel to work with Him? Never! Our first introduction to Judas's infidelity was during the time and just prior to and after the Last Supper. So, the contention that Judas was never saved seems very weak, if not ridiculous.

We have no axe to grind with our Southern Baptist brethren who choose to "ally" themselves with eternal security. It is indeed a comforting thought: to feel that once saved, one is eternally and absolutely in the safekeeping of God the Father. *Conversely*, however, we insist that one must "keep on holding on."

And, if some of our Free Will Baptist brethren are a little wishy-washy about their stand on the matter, this writer suggests that they do a lot of serious thinking and personal introspection.

Personally, this writer wants to hold on to what he considers a good thing. And the Free Will Baptist doctrine is "as good as the best, and possibly better than the rest," to allude to some words of a beloved minister friend.

Anyone who feels otherwise had better get his house in order or change locations. . . .

Comment?

Cover Photo by Harold M. Lambert



Tommy Manning
Editor

the free will baptist

OCTOBER 13, 1976

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HISTORIC NEW BERN CHURCH

HISTORY DATES TO COURT PETITION 236 YEARS AGO

by Steven Hill
New Bern, North Carolina

St. Mary's Free Will Baptist Church of New Bern, North Carolina, will celebrate its 236th birthday on Sunday, October 17. The pastor, the Rev. Rod Jones urges all friends and former members to attend.

Records date St. Mary's Church back to 1740 when six Baptists of New Bern petitioned the Craven County Court of Quarter Sessions and Common Pleas to register and to build a church. The court then conducted by a rival faction ended the appeal by accusing the delegation of various misdemeanors. The appealants were placed under individual bonds of 20 pounds and three of the men were sentenced to a public whipping.

The construction of the first St. Mary's Church began the following September when church members requested the benefits of the Act of Tolerance. This church building was used until it burned during the Revolution. The grounds were then used as the pastor's garden. The congregation then met at the home of the pastor, a Mr. Anderson. After the death of the Revolutionary pastor, the grounds were sold by the son of the pastor to a downtown businessman for a suit of clothing.



By the early 1800's the Free Will Baptists had no special place of worship. By 1829 a small 20 by 40 foot frame church was used, which sat on the corner of Fleet and Pollock Streets where the present parsonage is located.

In 1862, the city of New Bern fell to Federal forces on March 14. The city was fired upon (the Federals blamed the Confederates) and apparently the New Bern Church was burned when the turpentine distilleries, Trent River Bridge, and three squares of the town went up in flames. It is significant that only four churches are mentioned in the contemporary diary account of David L. Day, a Federal soldier with the 25th Massachusetts Regiment; on the other hand, Joseph W. Denny, another soldier in that regiment wrote at the same time that there were five churches "divided among the Baptists, Methodists, Presbyterians, and Episcopalians," and two churches "for the colored people exclusively." What became of the Free Will Baptist church in New Bern remains something of a mystery, but it was no longer there when the Federal Army left New Bern.

In 1868, the General Conference of Free Will Baptists appointed John L. Gaskins, Noah Gaskins, and Furney Fulcher as trustees of the lot in New Bern belonging to the Free Will Baptists and directed that they hold the lot until further directions. In 1881 Elder Rufus K. Hearn was allowed to build on the vacant lot in New Bern. The Free Will Baptist Press was then moved to New Bern with Rufus K. Hearn as its editor.

By 1884, N. B. Gaskins, R. F. Stilley, W. H. Slaughter, and J. F. Heath were appointed as the building committee for the purpose of building a church house. The pastors of every church in the General Conference were to request each member of the congregations to contribute ten cents for the building of the church. N. B. Gaskins was to act as treasurer, and to acknowledge receipts in **The Free Will Baptist.** By 1885 Rufus K. Hearn authorized to sell the lot. The church was apparently meeting some place else and had decided they would not need the lot on Fleet and Pollock Streets.

The next actual knowledge of the church was in 1892 when the Rev. R. F. Stilley, who lived a few miles from what is the little town of Bridgeton on the north side of the Neuse River, began holding religious services in New Bern in the home of one Bryce Anderson on Pollock Street. It was during one of these services that Mr. Anderson was converted and baptized in the Neuse River at what was then known as Lewis' Ferry, later taking membership with the Free Will Baptist church. Others were added until an organization was perfected, consisting of the new converts and other God-fearing people who had moved in from other places.



At the close of Mr. Stilley's pastorate, the Rev. Wilson Lupton was called to the church. He, being an able speaker and a carpenter by trade, proved to be an inspiration to the people. Soon after his arrival the membership decided they must have a church building. By 1893 the little wooden church on Fleet Street was ready for use. Between the years of 1893-1899, the New Bern Free Will Baptist Church was an active member of the General Conference and had changed its name to St. Mary's Free Will Baptist Church.

Throughout the history of the church, the women have always been a true inspiration and helpers of the church. It was between the years of 1892 and 1893 that the women of the church maintained what they called a "sewing circle"; the purpose was to make clothing into garments for the poor and needy. On October 1, 1909, the Ladies' Aid Society was organized and founded as a denominational auxiliary by Mrs. Alice E. Lupton. The Free Will Baptist League also had its origin in New Bern in 1915.

By this time the church needed more room and on Thanksgiving Day, 1909,

(continued on page 15)



SUNDAY, OCTOBER 17
Scripture Reading—Proverbs 11:1

SINCERITY TEST

An old Scotch woman said to her pastor, "That was a grand sermon you preached last Lord's Day at the kirk!"

Seeking to test her sincerity he asked, "And what was the text?"

"Ah, Meenister!" she replied. "I dinna ken the text or the words. But I came home and took the false bottom out of my peck measure."—Power

PRAYER THOUGHT

The Word of God reproves us in our wrongdoings. Even though we may not remember the exact text and its location, its context is remembered, especially when we are tempted to sin!

MONDAY, OCTOBER 18
Scripture Reading—Proverbs 1:8; 23:22-25

THE GIRL TO LOOK FOR

An old gentleman said reflectively: "Once I was young, but now I am old, and I've never seen a girl unfaithful to her mother that ever came to be worth a one-eyed button to her husband. If one of you boys ever come across a girl with a face full of roses, who says as you come to the door, 'I can't go for thirty minutes, for the dishes are not washed,' you wait for that girl; sit right down on the doorstep and wait for her. Because some other fellow may come along and marry her, and right there you have lost an angel. Wait for that girl; stick to her like a burr to a mule's tail."—Christian World

PRAYER THOUGHT

The Bible has much to say about children who love and honor their parents. The only commandment with a promise is "Honor thy father and mother."

TUESDAY, OCTOBER 19
Scripture Reading—John 10:1-5

ONLY THE SICK ONES WOULD FOLLOW

A friend who was traveling in the East heard that there was a shepherd who still kept up the custom of calling his sheep by name. He went to the man and said:

"Let me put on your clothes and take your crook, and I will call them and see if they will come to me."

And so he did, and he called one sheep, "Mina, Mina," but the whole flock ran away from him. Then he said to the shepherd: "Will none of them follow me when I call them?"

The shepherd replied, "Yes, sir, some of them will; the sick sheep will follow anybody."

I'm not going to make the application; I leave that to you!—*Moody Monthly*

PRAYER THOUGHT

Some Christians are swayed with every wind of doctrine. Could it be that they too are sick? Let us follow only the Master's voice!

WEDNESDAY, OCTOBER 20
Scripture Reading—Matthew 23:23

GRACE TO SAVE FROM EASE

Several years ago the Rev. Samuel Chadwick told of a testimony meeting at the close of a revival in his church. One person after another rose to tell of his transformation from a life devoted to lawbreaking, liquor, and all manner of evil. The congregation was profoundly impressed by their witness to the power of the Spirit. At the climax of the meeting a little lady got to her feet and gave the most startling testimony of all! She said: "Jesus saved me from a life of ease, luxury, and selfishness, and it took as much grace to save me from my easy chair as it did to save our brother from the gutter."—*Gospel Herald*

PRAYER THOUGHT

Sins of omission are just as real as sins of commission. God dislikes "rocking chair" Christians. Let us be up and doing for our Saviour and His Kingdom!

THURSDAY, OCTOBER 21
Scripture Reading—1 Samuel 16:7

"THERE IS NO DIFFERENCE"

Remember, the man on Skid Row is not different in kind from the rest of us. He is merely worse in degree. On Skid Row we see fallen man at his dismal worst. In the better neighborhoods we see him at his polished best, but he is the same man for all his disguise. In the gutter we find him chained by dope and drink and dirt. On the Avenue we find him bound by pride and greed and lust. To God there is no difference. He sees beyond appearances and He knows what is in every man. His remedy for every man is the same, a new birth and the impartation of a new kind of life.

The Gospel is the power of God operating toward the moral and spiritual transformation of man. And it works! Thousands will testify that it does. No man who wants to climb up out of his past and find a new and better life should overlook the Gospel. It is God's way out, and there is no other.—*Pacific Garden Mission News*

PRAYER THOUGHT

How many times have we looked down on our brother because of his social standing? or his ragged appearance? God sees the heart, and He knows when we judge others. That too is a sin!

FRIDAY, OCTOBER 22
Scripture Reading—2 Corinthians 9:7

HILARIOUS GIVING

A pastor instructed the ushers, on passing plates, to emit a good-sized whistle when a dollar bill or any larger amount was placed therein. Soon the church resounded with shrill sounds of rejoicing and laughter. The ushers found it difficult to pucker up their lips and grin at the same time, but the collection was about three times as large as usual. I do not suppose the pastor ever tried that plan again. Probably he merely used it as a sample of the "hilarious giving" (for that is the literal rendering of "cheerful giving") enjoined by Paul. At any rate, he woke up his congregation to the gaiety of giving.—*Christian Herald*

PRAYER THOUGHT

Only when we give by the plan outlined in God's Word can we be happy over our giving. Do you realize that you cannot give an offering until you have first paid your tithe?

SATURDAY, OCTOBER 16
Scripture Reading—Malachi 3:10

"NOTHIN' FOR NOBODY"

"The boy gave all his lunch to the Master," young Margaret concluded her review of the feeding of the five thousand, for the other members of the primary class. "And because He blessed it, there was enough for

(continued on page 15)

THE CHURCH: CHARACTERISTICS

by Calvin R. Mercer
Wake Forest, North Carolina

(Part 15)

AS we near the end of our study, I would like to draw together, in summary fashion, some things which should characterize the people of God, the Church of Jesus Christ. I do not say these are the seven most important characteristics, just that I feel they are particularly important and perhaps sometimes neglected in our time.

THE WORD OF GOD

God's Word has suffered not only from liberal theology but from outright neglect by conservative, Bible-believing Christians. It is one thing to believe the Bible is God's Word and therefore authoritative for the way we do things in our church. It is another to rise above and beyond the often deep-seated traditions and worldly ways to actually practice biblical principles in our churches.

We must stop searching the Scriptures for proof texts to support our pet doctrines and practices and begin to seek, if you will, what the naked Scripture says. Once again I'll say that I am not claiming everything I have said in this study is a correct interpretation of Scripture. I do say we must yield to the biblical way rather than twist the Scripture to support man's way. I can only encourage you to search the Scripture for yourselves to find God's truth about the church. As you do, keep in mind the power and extent of tradition.

Not only is God's Word authoritative for the way our church functions, it must be central in the life and teaching of the church. People must be instructed in the Word of God. We must stop playing around with Bible study and begin to do it seriously and relate it to life constantly.

LED BY THE SPIRIT

God leads His church not only by His Word but by His Spirit in accordance with that revealed Word. Too many of us have been so scared off by the excesses of the charismatic movement that we have quenched the Holy Spirit and therefore are missing the tremendous joy and blessing that comes from godly submission to the third person of the Godhead.

A church that is not led by the Holy Spirit is a church in trouble. In the first three chapters of the Book of Revelation, Jesus Christ has sent a message to seven churches in Asia. It is noteworthy that each letter ends with an exhortation by Jesus for the church that has ears to hear what the Spirit says.

I used to think this was just a stylistic phrase that was used by the author to end each letter, but one day it hit me hard that this is not just some phrase the author tagged onto each letter. It is a call for local churches to hear what the Spirit is saying. Are we hearing from God today in our churches? Is the Word of the Lord getting through? It is not enough just to have the Bible preached—we must hear and submit to the specific leadership of the Holy Spirit as He instructs us daily.

20th CENTURY

Although I have continually stressed, perhaps overstressed, that our churches should become more like the true church of the first century, we must not forget that this is the 20th century. Our churches must be based on the unchanging pattern of truth revealed in Holy Scripture, but they must also adapt to the situation and needs of a 20th century world preparing to move into the 21st century.

Not only must each church be awake to the needs and sins and facts of life in the 20th century, it must also relate to its particular community. The church at Corinth was in a city that might be compared to New York today. The city of Ephesus was different and so the church there had to be different, and it was as we can see from Paul's letters.

So also our churches must have a uniquely local character about them. A church in a large city with a big drug and crime problem will not have the exact same character and ministry as a small church in a rural farm community.

This also says something about the ministry of pastors as they are called to new churches. They should not come in with their own pet programs and begin forcing them on the new church. Rather they should seek to get to know the church and its community to discover particular and special needs. Then they can use their God-given abilities to lead the church in meeting those needs.

I am not saying basic truths of the Christian faith like sin and justification will change. I am saying that the sins one church has to face may be different from the sins another church may be called to deal with. One church may be located near a large prison, another near a shopping center, and a third near an Indian reservation. If the churches are truly local, their ministry will be different as they seek to relate to their own communities.

UNITY

There are many good qualities which we could mention such as faith, hope, and love. I have chosen unity at this point because I think it is so necessary and perhaps not often practiced. The Church of Jesus Christ is one, and we must express that oneness in our churches individually and collectively for the sake of our own peace and for the sake of a strong witness to a critical and skeptical world.

We will not do it by councils, treaties, or mergers. Unity in the body will only come as we submit to God himself and allow His unifying Spirit to make us truly love one another as brothers and sisters.

May we who believe be of one heart and one soul (see Acts 4:32), and may there be no division among us (see 1 Corinthians 1:10).

WORSHIP

This should be a central part of any local fellowship. How much worship by the group as a whole goes on in your

(continued on page 6)

"Go ye into all the world, and preach the gospel"

mission work...

at home and abroad.

Joseph Ingram
Foreign Missions
Director-Treasurer
P O Box 979
Goldsboro, N. C. 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave
Fayetteville, N. C 28305

MISSIONS IN TAMAULIPAS, MEXICO



In the great state of Tamaulipas, Mexico, Free Will Baptists are at work witnessing to those who have not been reached with the gospel of hope. In deep Mexico we have a pastor who is carrying on such activity in two mission stations; one of these is located in the state of Vera Cruz, the other in the city of Tampico, Tamaulipas. We are reminded of Deuteronomy 6:7: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

The picture with this article shows a number of children from the Tampico Mission who are learning about the Lord Jesus Christ. Is it worthwhile to support the mission cause, to reach the lost with the gospel of hope and life? Is it worth the prayers and effort put forth to reach the people for God? Then let us remember Brother Paul C. Ortega, as he continues to labor in the Tampico Tamaulipas, Mexico, mission field with prayerful support and concern that the lost find Christ. One of the important reasons to preach Christ the world over in mission activities is the need for someone to preach and instruct people everywhere the Word of God at home and outside the borders of our country. We are reminded of this in Acts 8:31: "And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him."

Thank you again for your stand for missions.

J. E. Timmons

THE CHURCH:

(continued from page 5)

local church? Preaching the Word, as important as this is, is not worship. Singing, as uplifting as it can be, is not worship. Sitting at the feet of Jesus and worshiping involves much more than doing something. It involves attitude and desire. We must seek to discover simple, unified, joyous, heart-felt, God-centered, group worship that characterized many meetings of the early Christians.

LEADERSHIP AND COMMUNITY

Leadership that will lead, build up, serve, and be ministers of the Word is much needed. They must submit to God and exercise their particular gifts rather than be general handymen around the church. Thank God for those who understand their biblical calling and are indeed faithful to it.

A biblical leadership that knows and submits to its calling will in turn call for a congregation that takes up its own ministry with gladness. The people of God must begin to minister, care, and love one another and reach out into the world with friendly arms, rather than depending on the pastor to do it all.

One of my favorite pictures of the church is that of a body (see 1 Corinthians 12). Each member has a unique God-given talent which, Paul says, is indispensable to the church. Each member of the body functions together under the common head, Jesus Christ.

OUTREACH

The true church will be a people so overflowing with God's love and grace and one another's encouragement that they cannot but help reach out in love and concern to the tremendous needs of today's society.

We will reach out in door-to-door evangelism and also to the rest homes. We will reach out in large evangelistic revivals as well as in the prisons. We will reach out however and wherever the Holy Spirit leads. We will do it with redemptive love and humbleness, and leave the condemning to the only righteous Judge. We must do it with redemptive love and humbleness or people will flatly refuse our pious hypocritical religion.

Although time will not permit, we could go on to talk about other qualities that should characterize the church of God like being open, real, natural, honest, sincere, Christ-centered, godly and having an expectation of the Lord's return. We will simply end this week with one verse which I think comes close to communicating the spirit of the Early Church which we are striving to catch:

"Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied" (Acts 9:31).

"A Christian Home for Boys and Girls"

free will baptist children's home



MIDDLESEX, NORTH CAROLINA
SAM WEEKS, Superintendent

RELIGIOUS CONTRIBUTIONS FOR AUGUST, 1976

ALBEMARLE CONFERENCE

Corinth	$ 100.00
Free Union	36.00
Hickory Chapel	150.00
Mt. Tabor	44.31
Union Meeting	17.63
S. S. Convention	41.30
Shiloh	82.40
Sidney	50.00
Union Chapel	162.41
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Tee's Chapel	4.50
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Saint's Delight	10.00
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Spring Hope	103.00
St. Mary's	93.11
Warden's Grove	168.06
Whaley's Chapel	160.00
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Woodrow	6.00
Total	$ 2,591.30

PEE DEE ASSOCIATION

Beaverdam	$ 25.00
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Durham	25.00
Heritage Mission	62.75
Total	$ 172.28

ROCKFISH CONFERENCE

Conference	$ 29.00

TOE RIVER ASSOCIATION

Minister's Fund	$ 25.00
Roan's Chapel	50.00
Total	$ 75.00

WESTERN CONFERENCE

Barnes Hill	$ 10.00
Branch Chapel	149.33
Calvary	50.00
Everett's Chapel	259.32
Flood's Chapel	68.00
Fremont	3.75
Friendship	40.00
Holly Springs	35.00
Kenly	87.50
Little Rock	9.50
Marsh Swamp	43.00
Memorial Chapel	200.00
Mirco	35.00
Milbournie	107.42
Mt. Zion (Nash)	167.28
New Sandy Hill	50.00
Oak Grove	182.00
Pine Level	5.00
Piney Grove	3.00
Pleasant Grove	1.50
Pleasant Hill	109.15
Rains' Cross Roads	100.00
Rosebud	5.00
Sherron Acres	150.00
Spring Hill	25.00
Stancil's Chapel	72.22
St. Mary's	604.19

(continued on page 16)

Mount Olive College

TWENTY-FIVE YEARS OF PROGRESS

(Part II)

The twenty-five years of progress may be seen in the current position of Mount Olive College:

*The first and only fully accredited college in the history of Free Will Baptists.

*A current enrollment of 350 students with a record of educational service to more than 4,000 since 1954.

*A modern campus in Mount Olive of 110 acres and 90 acres at Eagles Nest Conference Center for a total of 200 acres.

*Five modern buildings: Henderson Academic Building, Moye Library, Rodgers Chapel, Men's Dormitory, and Hart-Griffin and East Dormitory Complex for women.

*The most comprehensive collection of materials relative to Free Will Baptists known to be in existence.

*A modern library of more than 26,000 volumes.

*An educational opportunity for every qualified Free Will Baptist student regardless of his financial resources.

*One-third of the Free Will Baptist membership in North Carolina currently served by ministers who attended Mount Olive College.

*An endowment of more than $600,000.

*Life insurance policies with a face value of $500,000 payable to the college.

*A history of $4,059,917.71 in direct cash gifts through June 30, 1976: $2,186,276 from Free Will Baptists, $1,873,641 from friends. (An additional $1 million has been given or willed through endowments, trusts, and gifts of property.)

*Fiscal assets of approximately $5 million with a bonded indebtedness of $996,000 and other obligations of $250,000 (Net worth: approximately $3.75 million).

*An operating budget of $1,642,500 for 1976-77.

*A viable curriculum and philosophy of education designed to meet the needs of students who may expect to spend one-half of their lives in the twenty-first century.

*A competent and dedicated faculty, administration, and general staff whose guiding principle is to ". . . approve things that are excellent; . . ." (Philippians 1:10).

*A commitment which has as its first priority that Mount Olive be a **Christian College.**

*An emphasis upon loyalty and service to the Free Will Baptist Church.

RESOLUTION

Whereas Cora Lee Garris Spivey, born November 1, 1901, died June 29, 1976, was one of the most vocal advocates and loyal supporters of Mount Olive College, especially during its founding and early years; and

Whereas Mrs. Spivey was instrumental in organizing the Free Will Baptist Historical Collection in 1957, collecting and contributing perhaps more historical material than any other individual; and

Whereas as an alumnus of Ayden Seminary, she assisted in the organization of the Ayden Seminary-Eureka College Alumni Association, a body that has given and continues to give significant support to Mount Olive College; and

Whereas Mrs. Spivey rendered long and distinguished service to the Free Will Baptist denomination in many phases of its work on the local, district, and state levels;

Therefore be it resolved that the Board of Trustees of Mount Olive College officially recognize the efforts of the late Mrs. Cora Lee Garris Spivey and furnish a copy of the resolution to her family and a copy to **The Free Will Baptist** this seventh day of September, 1976.

SCHEDULE OF 1976 CHURCH DINNERS

Pamlico County—Saturday, October 16 7:30 p. m., Camp Vandemere.

Duplin County—Saturday, October 23 6:30 p. m., East Duplin High School

Wayne County—Tuesday, October 26 7 p. m., Mount Olive College Auditorium; Ben Rollins, Chairman.

Jones County—Thursday, October 28 7:30 p. m., Kings Restaurant.

Onslow-New Hanover—Friday, October 29, 7:15 p. m., Folkstone Church Leonard Hobbs, Chairman.

Beaufort County—Saturday, October 30 7 p. m., Chocowinity High School Oscar Webster, Chairman.

Pitt County—Monday, November 1 7 p. m., D. H. Conley High School Stewart Humphrey, Chairman.

Nash County—Wednesday, November 3 7 p. m., Middlesex Elementary School Cafeteria; Lester Duncan Chairman.

Lenoir County—Saturday, November 6 7:30 p. m., Kings Barbecue; Buddy Sasser, Chairman.

Johnston-Wake Counties—Monday, November 8, 7 p. m., Smithfield Selma High School; V. T. Craddock and L. B. Woodall, Cochairmen.

Washington, Martin, Tyrrell, Pasquotank, and **Chowan Counties**—Thursday, November 11, 7:30 p. m., Washington County Union School.

Greene County—Saturday, November 13, 7 p. m., Snow Hill Junior High School; James Ray McLawhorn and George Harrison, Cochairmen..

Wilson County—Tuesday, November 16, 7 p. m., American Legion; James B. Hunt, Sr., Chairman.

Sampson, Harnett, and **Cumberland Counties**—Thursday, November 18, 7:00 p. m., Midway School; the Rev. Felton Godwin, Chairman.

Edgecombe-Halifax Counties—To Be Announced.

Carteret County—Saturday, November 20, 6:30 p. m., East Carteret High School; Reginald Styron and Nathan Garner, Cochairmen.

CHARLES HARRELL HONORED

Charles Harrell, Business Manager and Financial Aid Director at Mount Olive College, was one of 12 financial aid

officers in the state's colleges and universities to receive a NCASFAA Certification in Raleigh on September 28th.

The certification awarded by the North Carolina Association of Student Financial Aid Administrators is based on professional qualifications and service activities in the field of financial aid administration. No other two-year private college aid officer received the certification. One other community college of two year status qualified.

This year the college awarded over $400,000 in grants, scholarships, work-study, and loans. Mount Olive College has adopted the policy that no worthy student would be denied an education for financial reasons as stated by Dr. W. Burkette Raper, President.

"Mr. Harrell has distinguished himself and the college by qualifying for this certification," Dr. Raper commented.

Charles Harrell is a member of the Mount Olive Free Will Baptist Church. He and his wife Faye were raised in Middlesex Children's Home. They have three children: Renee, Kelly, and Charles Jr.

GIFTS TO MOYE LIBRARY

Gifts to Moye Library, Mount Olive College, during the month of September, 1976, totaled $306.45 and are as follows:

In Memory of

Mr. James Ashby by Mr. and Mrs. Ivery Daughtry, Smithfield.

Mr. Winfred Reid Blackwelder by Mr. and Mrs. Ed Herring, Calypso; and Mr. Warren Herring, Calypso.

Mrs. Lois Boyette by Dr. and Mrs. Burkette Raper, Mount Olive; and Mr. and Mrs. D. F. Chambers, Kenansville.

Mrs. Virgie W. Branch by Mr. and Mrs. J. D. Barnes, Fremont; and Mrs. Flonnie W. Creech, Princeton.

Mr. John Hood Brewer by Mr. John Wesley Taylor Jr., Deep Run.

Mrs. Lula Howard Bullard by Mrs. Lucy B. Mooring, LaGrange; and Mr. and Mrs. John N. Walker, Mount Olive.

Mr. Russell Carrigan by Gary Fenton Barefoot, Mount Olive.

Mr. Julian (Pete) Council by Mr. and Mrs. Edward L. Walston, Pinetops.

Mr. Everette T. David by Mr. and Mrs. W. L. Fulghum, Wilson.

Mr. Avery Dudley by Mr. and Mrs. Ray Warwick, Newton Grove.

Mrs. Anna R. Edmondson by Mr. and Mrs. Edward Walston, Pinetops.

Mr. Michael Ginn by Mr. and Mrs. Bryce Ficken, Mount Olive.

Miss Victoria Kennedy by Mrs. Pannie M. Rhodes, Beulaville.

Mrs. Belle Kornegay by Mr. Gary Fenton Barefoot, Mount Olive.

Mr. Connie Lassiter by Powell Bible Class, First Free Will Baptist Church of Smithfield.

Mrs. Lillian Lee by the Willard Barefoot Family, Dunn; Martha Sue and Debra Tew, Dunn; Ladies Class, Robert's Grove Free Will Baptist Church, Dunn.

Mr. D. A. McGowan by Mrs. Gwendolyn B. Clifton, Clinton; Mr. and Mrs. Anderson Floyd, Mount Olive; Mr. and Mrs. J. Harold Herring Jr., Mount Olive; Dr. and Mrs. W. Burkette Raper, Mount Olive; Mr. and Mrs. Felix W. Ruiz, Goldsboro; and Mr. and Mrs. John N. Walker, Mount Olive.

Mrs. Francis Mercer by Mrs. Pannie M. Rhodes, Beulaville.

Padan A. Noble by Ladies Auxiliary, Smith's New Home Free Will Baptist Church, Kinston.

Mr. Jim Reynolds by Mount Olive College Alumni Association, Mount Olive; and Mr. and Mrs. John N. Walker, Mount Olive.

Mr. Garland Smith by Mr. and Mrs. Bryce H. Ficken, Mount Olive.

Mr. Roy M. Styron by Mr. and Mrs. W. Burkette Raper, Mount Olive.

Mrs. Laura W. Taylor by Mr. and Mrs. James B. Hunt, Lucama.

Mr. Oscar Tew by Mr. and Mrs. John N. Walker, Mount Olive.

Mr. L. W. Thompson by Gary Fenton Barefoot, Mount Olive.

Mrs. Winfield Thompson by Dr. and Mrs. M. M. Lownes, Mount Olive.

Mrs. Annie Thorne by Mr. and Mrs. W. L. Fulghum, Wilson; and Miss Frances Boyette, Lucama.

In Honor of

Mr. and Mrs. Amon Kennedy by Mr. and Mrs. R. P. Callahan, Pink Hill.

NEW CHURCH ORGANIZED

by Mrs. Woodrow McCoy
Cove City, North Carolina

I would like to share a blessing I experienced on the evening of August 24, 1976, when I went with my husband, who is a member of the Executive Committee of the Eastern Conference of Free Will Baptists, to the Maysville Mission. The Executive Committee met with the group to organize the mission into a church.

As the business of organizing the church was in progress, I detected the unity and oneness with the presence of the Holy Spirit leading. The people elected their church and Sunday school officers and named their church, White Oak. There were approximately one hundred people present for the wonderful service. Each minister had a part in the service which was instructive, challenging, and inspiring.

I am thankful for having the opportunity of being in this organizational meeting and to know that we still have people who are anxious to serve the Lord. I am also proud of the Home Mission Board and the Executive Committee of the Eastern Conference who are willing and faithful in using their time in this much-needed phase of our work.

FRUSTRATION

by Nancy Frost Rouse
Lucama, North Carolina

This has been a terrible day,
And I the monster in it.

It wasn't the stars
that jinxed me—
it was my own frustration.

The task wasn't
too difficult for me—
I was too impatient for it.

It wasn't that
nobody loved me—
I just couldn't love myself.

My day wasn't predestined
a disaster—
I spoiled it with my attitude.

It always helps to replace
superstition with faith,
to temper
effort with care,
to love and forgive
yourself as you would another,
and to remember, always,
there is hope,
for anything you
believe is possible.

NEWS & NOTES

Elwood Lane Church Celebrates Homecoming with Note Burning



The Elwood Lane Free Will Baptist Church of Kannapolis, North Carolina, had a note-burning ceremony on its annual homecoming day, September 12. The value of the church property is approximately $150,000.

In the picture are (left to right): Paul Wingler, board of deacons; the Rev. Walter Turnmire, church clerk; the Rev. Lee Therrell; the Rev. Paul Jenkins, pastor; Mrs. Paul Jenkins, pastor's wife; Mrs. Elsie Wallace, president of ladies auxiliary, Marvin Jenkins, chairman of finance committee; Howard Stuart, church treasurer.

Edgewood Church Announces Homecoming and Revival

The Edgewood Free Will Baptist Church, near Crisp, North Carolina, will celebrate its annual homecoming on Sunday, October 17. The pastor, the Rev. Jack Mayo, will deliver the morning message after which lunch will be served in the fellowship building. Following lunch, a program of gospel music will be presented by the local church and visiting groups.

Revival services will begin on Monday night, October 18, and will continue through October 23, beginning each evening at 7:30. The Rev. Bobby Bazen, pastor of Black Jack Free Will Baptist Church, will be the guest speaker for the week.

All former pastors, members, and friends are invited to attend.

Old-Fashioned Homecoming At Hull Road Church

The Hull Road Free Will Baptist Church near Snow Hill, North Carolina, will celebrate its annual homecoming on Sunday, October 17. Those attending are urged to wear old-fashioned dress if possible. Sunday school will begin at 9:45 a. m., followed by the morning worship with the Rev. Leonard Woodall of Smithfield as the guest speaker. A picnic lunch will be served at the noon hour, followed by an afternoon of music, games, and fellowship.

All former members, former pastors, and friends are invited to attend this day of old-fashioned worship and fellowship.

Homecoming and Revival At Whaley's Chapel Church

Revival is now in session at Whaley's Chapel Free Will Baptist Church, Jones County, and will continue through October 15, with the Rev. Jerry English as the evangelist. Services begin each evening at 7:30.

The church will observe its annual homecoming on Sunday, October 17, with the pastor, the Rev. Andrew Hill, bringing the homecoming message. A picnic lunch will be served, and a song service will be held in the afternoon. The church invites everyone to attend.

Revival and Homecoming At Chocowinity Church

Revival services are in progress at Memorial Free Will Baptist Church, Chocowinity, North Carolina, continuing through Friday night, October 15. The Rev. Francis Garner, pastor of Free Union Church, is the quest speaker. Services begin nightly at 8 p. m.

Homecoming will be observed on Sunday, October 17. The pastor, the Rev. Roy Cauley, extends a cordial invitation to everyone to attend these services.

Revival and Homecoming At Russell's Creek Church

The Russell's Creek Free Will Baptist Church, Hwy. 101, Beaufort, North Carolina, announces revival services for the week of October 18-22, beginning each evening at 7:30. The visiting evangelist will be the Rev. Rod Jones, pastor of St. Mary's Free Will Baptist Church, New Bern. Mr. Jones will be assisted in the services by the pastor, the Rev. Larry Higgins. There will be special music each evening, and the public is invited to attend.

On Sunday, October 24, the church will observe its annual homecoming with the pastor bringing the morning message. A picnic lunch will be served on the church grounds at the noon hour. A singspiration, featuring the **Gospelaires** of New Bern and the **Crusaders** of Winterville, is planned for the afternoon. The church and the pastor wish to extend a cordial invitation to all former pastors, members, and friends.

Revival and Homecoming At Harrell's Chapel Church

Fall revival services will be held October 18-23 at the Harrell's Chapel Free Will Baptist Church of Route 3, Snow Hill, North Carolina. The Rev. Everette Harper will be the guest evangelist for the services which begin each evening at 7:30. Special music will be featured at each service also.

The church will observe its annual homecoming following the revival on Sunday, October 24. All former pastors, members, and friends are invited.

Revival to Be Held
At First Church, Tarboro

The First Free Will Baptist Church of Tarboro, North Carolina, announces its fall revival for the week of October 18-22, at 7:30 each evening, with the Rev. Arnold Price of Madison, West Virginia, as the guest evangelist. There will be special music nightly, and a nursery will be provided.

The pastor, the Rev. O. B. Jones, and the church members extend a cordial invitation to everyone to attend these services.

Gospel Quartet Schedules
Concert at Reedy Branch



The **Lightbearers** Gospel Quartet will appear in concert on Sunday, October 17, at the Reedy Branch Free Will Baptist Church, Winterville, North Carolina, at 7:30 p. m. The group is just another example of what the love of Christ can do when His love is in the hearts of those who love Him. The quartet, based in Robersonville, came into existence after a revival meeting when the minister of the group and a few laymen got together for singing after the service. Weekly rehearsals followed and today the **Lightbearers** have sung in more than 50 worship services, concerts, and revivals throughout Eastern North Carolina.

This group has appeared at Reedy Branch before and were such a blessing that they have been asked to return.

The pastor, the Rev. Willis Wilson, extends a cordial welcome to all who will come and share this service.

Homecoming and Revival
At Casey's Chapel Church

The annual homecoming and harvest day will be observed on October 17 at Casey's Chapel Free Will Baptist Church, located on Highway 70 east of Goldsboro, North Carolina, Sunday school will begin at 10 a. m., followed by the morning worship services at eleven. Lunch will be served in the fellowship hall at 12:30.

The Rev. Bobby Jackson, evangelist, will deliver the homecoming message, and will also hold revival services at the church beginning Sunday night, October 17, and continuing through Friday night, October 22.

The pastor, the Rev. Edward Miles, and the members invite everyone to attend.

Bicentennial Homecoming
At Oak Grove Church

The Oak Grove Free Will Baptist Church, Bladenboro, North Carolina, will celebrate its annual homecoming with a bicentennial theme on Sunday, October 17. Dr. W. Burkette Raper, president of Mount Olive College, will speak during the Sunday school and the morning worship hours. Lunch will be served at the noon hour. The afternoon session will feature a flag ceremony and a history presentation by Mrs. Ellen Gause.

The pastor, the Rev. James Hardee, issues a cordial invitation to all former pastors, former members, and friends to attend. He also makes note that revival services will begin at the church on Sunday night, October 17, with the Rev. Noah Brown as the visiting evangelist.

Fall Community Revival
In Session at Greenville Church

A fall community revival, sponsored by the First Free Will Baptist Church in cooperation with other churches, is now in session at the church located on Highway 43 south of Greenville, North Carolina, continuing through Friday night, October 15. The guest speakers and their topics are as follows: Monday night—''The Power of Prayer'' by the Rev. Stewart Humphrey; Tuesday night—''Soul Winning'' by the Rev. Bobby Futrell; Wednesday night—''Christian Example'' by the Rev. Frank Brinson; Thursday night—''The Bible'' by the Rev. Willis Wilson; Friday night—''The Church'' by the Rev. Bobby Bazen.

Services begin at 7:30 p. m. The pastor of the Greenville church, the Rev. Davie Brinson, extends a cordial invitation to the public to attend.

First Church Warsaw Holds
Bicentennial Celebration

The First Free Will Baptist Church of Warsaw, North Carolina, observed a special bicentennial celebration on Sunday, September 29, with all-day services. Lunch was served in the fellowship building. The Scripture was read by Connie Anderson. Wayne Davis led in prayer and thanksgiving for 200 years of religious freedom.

Miss Lucy Beaman, youth chairman, directed a pageant entitled ''Our Country's Hope,'' presented by the children of the church. Six scenes from the history of our country were featured with full costumes.

The pastor of the church, the Rev. Emmett E. Jones, made some timely remarks and dismissed the group with prayer.

Rock Springs Church
Announces Homecoming

The Rock Springs Free Will Baptist Church, Route 1, Bailey, North Carolina, will observe its annual homecoming on Sunday, October 17. Sunday school will begin at 10 a. m., followed by the worship service with the Rev. Luther Bissette, a former pastor, bringing the message. Lunch will be served on the church grounds.

The afternoon service will feature special singing by the **Vanguard Brothers** and the **Misty Trio.** The pastor, the Rev. Jimmy Barfield, extends a cordial invitation to all former pastors, former members, and friends to attend.

Tom Miller to Hold
Ormondsville Fall Revival

The Rev. Tom Miller of Hookerton and pastor of the Grimsley Free Will Baptist Church, will be the guest minister for revival services at the Ormondsville Free Will Baptist Church located eight miles west of Ayden, North Carolina, just off Highway 903. Services will begin Monday night, October 18, and continue through Friday night, October 22, beginning at 7:30 nightly. The pastor, the Rev. Clifton Rice, will be assisting in the services.

Each service will feature good gospel preaching and music rendered by the local church and visiting musicians. Everyone is extended a cordial invitation to attend and urged to pray for the success of the meeting.

News Notes Continued

Revival and Homecoming
At Juniper Chapel Church

Revival services are scheduled to begin at Juniper Chapel Free Will Baptist Church on October 18, continuing through October 23, with the Rev. David Charles Hansley as the visiting evangelist. Services will begin at 7:45 each evening; prayer room services will precede each service.

Homecoming will be observed on Sunday, October 24, with the pastor, the Rev. Eddie Edwards, bringing the message. Former pastors, former members, and friends are urged to attend the revival and the homecoming services.

Ormonsdville Church
Honors Pastor

The Woman's Auxiliary of Ormondsville Original Free Will Baptist Church honored its pastor and his wife, the Rev. and Mrs. Clifton Rice, at a reception on Sunday, September 19, in the recreation building. The occasion was to honor Mr. Rice for having served fifty years in the ministry and twenty years as pastor of the Ormondsville Church.

On entering the building, Mrs. Lawrence Tripp presented a boutonniere and a corsage to Mr. and Mrs. Rice. Guests were received by Mr. and Mrs. Pete Beamon. The receiving line consisted of the honored couple; their daughter, Joan; her husband, Murrell Broadway; grandsons, Jeffrey Rice Broadway and Patrick Ray Broadway.

Members of the auxiliary alternated serving at the beautifully decorated table. Everyone attending enjoyed the punch, cake squares, and other delicacies served by the ladies. Mr. and Mrs. Rice were presented a beautiful silver coffee and tea service. Goodbyes were said by Mr. and Mrs. Carson Edwards.

Revival in Session
At Spring Hope Church

Revival services began at Spring Hope Free Will Baptist Church on October 11 and will continue through October 16, with the Rev. Eddie Edwards as the visiting evangelist. Services begin each evening at 7:30, with the prayer room opening at 7:15.

The pastor, the Rev. James Warren, and the church members extend an invitation to all.

Living Waters Church
Builds Parsonage



The members of Living Waters Free Will Baptist Church located three miles west of Pikeville, North Carolina, experienced a special day on Saturday, September 25, as several of the men met to begin digging the foundation for the new church parsonage. The new parsonage will be located beside the church which is only three years old itself.

The accompanying picture shows the men at work with the pastor, the Rev. Larry Barbour helping.

Sandy Plain Church
Announces Homecoming

The annual homecoming and harvest day will be held at Sandy Plain Free Will Baptist Church near Beulaville, North Carolina, on Sunday, October 17. Sunday school begins at 9:45 a. m., followed by the worship service with the Rev. Lloyd Vernon, a former pastor, bringing the message. Lunch will be served in the educational building.

After lunch, a memorial service will begin at 1:45 p. m., followed by gospel singing by the Coastal Plain's Gospel Singers.

Everyone is invited to worship with the church on this special occasion.

Mount Zion Church
Observes Homecoming

The annual homecoming will be observed at Mount Zion Free Will Baptist Church, Roper, North Carolina, on Sunday, October 17. Sunday school begins at 10 a. m., followed by the worship service with the Rev. Charlie Overton, pastor, bringing the message. Lunch will be served on the church grounds at noon.

In the afternoon a memorial service will be held, followed by gospel singing featuring The Traveliers of Aulander, North Carolina; Mount Zion Ladies' Quartet; and others.

The pastor and the church members extend an invitation to all to attend.

Revival in Progress
At Grant's Chapel Church

Revival services are now in progress at the Grant's Chapel Free Will Baptist Church, located between Seven Springs and Mount Olive, North Carolina, and will continue throughout the week. The Rev. David W. Hansley of LaGrange is the visiting evangelist.

The pastor, the Rev. Emmett E. Jones, and the members extend an invitation to everyone to attend the revival.

Homecoming and Revival
At Shiloh Church

Revival services are being held at the Shiloh Free Will Baptist Church, Route 1, Pinetown, North Carolina, and will continue through Friday night, October 15, beginning each evening at 7:30. The Rev. Fred A. Rivenbark of Durham is the visiting evangelist.

The church will observe its annual homecoming on Sunday, October 17. The pastor, the Rev. Marvin R. Waters, and the church members extend a cordial invitation to all former pastors, former members, and friends to attend.

Pleasant Hill Church Announces
Homecoming and Revival

The Pleasant Hill Free Will Baptist Church, Route 2, Pikeville, North Carolina, will observe its annual homecoming on Sunday, October 17, with the Rev. R. P. Harris of Rocky Mount, a former pastor, bringing the eleven o'clock message. Services begin with Sunday school at 10 a. m. Lunch will be served at 12:30 p. m.

The pastor, the Rev. Luther Swinson will deliver the devotional during the afternoon services. Mrs. Clarence Bunn will be in charge of a memorial service, followed by a program of music and singing.

Fall revival services will begin at the church on Monday evening, October 18, and will continue through October 22, with the Rev. DeWayne Eakes as the evangelist. Services will begin each evening at 7:30.

All former pastors, former members, and friends are invited to attend the homecoming and the revival.

the Sunday School LESSON

St. Claire Bible Class

For October 24

THE NEW LIFE AS FREEDOM

Lesson Text: Romans 7:14—8:2
Memory Verse: Romans 8:14

I. INTRODUCTION

In recent lessons we have had much to say about the child of God being free from the power of sin and made alive in Christ. This, of course, is true, but we must emphasize again that being free from the **power** of sin does not mean we are free from the **presence** of sin. Christ broke the power of sin in our lives when we came to Him in penitence and faith, but though we became a new creation spiritually our old carnal nature remains to buffet us. It remains because we are still housed in the tabernacle of flesh which is the meaning of carnality. Thus there is a constant conflict within us between the new and the old. Concerning this Paul had some vital things to say in this lesson.

Yet there remains a hope. The same power of Christ that broke the power of sin in our lives is available to us in our struggle with the "old man," or the carnal nature. This power is able to help us survive and overcome the attacks of Satan through the flesh. This power is within us in the form of the Holy Spirit. We may use this power as we will, that is, if we choose to ignore it the carnal nature takes over and we suffer defeat in the conflict. If we allow the Spirit to control, the carnal nature is put down and we rise victorious. The choice is left to the child of God. The victory is left to God. The difference lies in which choice we make.—**The Advanced Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. It is good when man comes to the conclusion that he cannot deliver himself from the power of evil influences and is thus led to seek help from another quarter. Paul did this, and he was able to express his thanks unto God for providing the deliverance which he felt that he must find. This deliverance came from God, and it came through Jesus Christ our Lord.

B. Though the natural man's condition is hopeless insofar as his being able to deliver himself, it is not hopeless when he seeks God's assistance; for nothing is impossible with God. Man's extremity is God's opportunity; and happy is that man who recognizes the cause of his trouble and calls upon God for help in breaking the bondage which a depraved and sinful nature holds over him. He then can govern his passions with absolute sway, and grow wiser and more spiritual with each passing day. Instead of being mastered by carnal instincts, he then will be master of all carnal appetites.

C. When the servant of sin desires to do good, he cannot do it because of sin's power over him. He is its slave, and he must do what it dictates; for when there is no power to do what is willed, sin always prevails.

D. When we do wrong when we know we shouldn't, the law is good for us in that it shows us the wrong and points to a better way. When we steal, or lie, or take the name of the Lord in vain, we know these are wrong because the law rises up in our conscience and tells us. We can be thankful for the law, even though it is powerless to save. We cannot possibly keep the law without offending it in some point and when we offend it in one point we offend it all together. That is why we cannot be saved by it. Grace alone can save, but the law is good because it shows us our need for the grace that saves.

E. Sin is evil. It can kill us, and it will kill us if we let it have its way. Let's not be complacent about our sinning. Let's not try to justify it or excuse it or condone it. Let's stop it. But let's trust our Saviour to take it away and make us pure.

—Selected

III. ADDITIONAL TRUTHS

A. Nagging Question—The lesson ends on a note of triumph. Thank God there is no condemnation. I am free from the law of sin and death. But a nagging question remains. This freedom is for those who walk not after the flesh, but after the Spirit. Am I really following the Spirit?

Most of us do not claim to be so completely sanctified that we always follow the Spirit's leading without the slightest failure. We know ourselves too well to say we never do anything wrong and never fail to do all that we ought to do. We know we are not faultless, and the Scriptures confirm this. Romans 12:3 warns us not to think too highly of ourselves. Galatians 6:1 indicates that Christians may be at fault sometimes. The end of that verse warns us to watch ourselves, while James 5:16 tells us to confess our faults. First John 1:8 says we are only fooling ourselves if we say we have no sin.

If I do not follow the Spirit's leading perfectly, can I claim to be following it? Yes, certainly I can. Walking after the Spirit does not necessarily mean walking without even stumbling. The direction of my life is what counts most, and it is determined by the allegiance of my mind. "To be carnally minded is death; but to be spiritually minded is life and peace" (Romans 8:6). Is my heart really set on heavenly things rather than earthly? (Colossians 3:2). If it is, the grace of God and the sacrifice of Christ are enough to cover all my sins. We have the Spirit of God and the Word of God to steer us away from sinning, but "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). **—Standard Lesson Commentary**

B. God forgives our sins, but this is no excuse for sinning.

C. If it were not for Christ this sin that lies within us would surely be our ruin; for we would find it impossible through the force of our own will to defeat its overtures and attractions. We would give in to sin, and then find ourselves as transgressors of God's law, with no way of breaking the power of sin or of cleansing our lives from its pollution or removing the penalty of sin from us.

CHURCH MINISTERS TO ALL AGES

by Rev. William Scott Sowers



The Rock of Zion Free Will Baptist Church, Grantsboro, North Carolina, is an old institution. The church as a body of believers is thought to be over 102 years old. In 1874 a motion was recorded in the minutes of the General Conference of Free Will Baptists to receive and enter the "the church at White Children's School House." According to the recollection of Mrs. Hattie Brinson, an elderly member of Rock of Zion, her father worshiped at "White Children's School House" until the group of worshipers built a church in Grantsboro which was named Rock of Zion. This has been confirmed by the memory of others. "White Children's School House" is last mentioned in 1885 in the same minutes. According to the minutes of the conference that met with Reedy Branch church in 1889, the next conference would meet with Rock of Zion, Pamlico County. They probably volunteered to show off their new building. This approximate date of the first church building at Rock of Zion was confirmed by Mrs. Mattie Lewis Lane. She recalls walking across the floor joists as a small girl following her father to the building project. The date has to be before November 1890 since the General Conference met at Rock of Zion in 1890.

The original building still stands with additions that have been made through the years. Educational space has been added to the rear of the church. The church also added a fellowship building and a parsonage.

Truly Rock of Zion has a heritage. The present church did not become what it is in the last few years, but has progressed by the labor of its people from long ago until today with the help and guidance of the Lord.

At the present the Rock of Zion church is a strong arm of the North Carolina State Convention of Free Will Baptist Churches. The church is a member in good standing of the Eastern Conference of Free Will Baptists, and supports all the enterprises and institutions of the denomination.

The church offers a varied program of worship, study, training, and Christian fellowship for all ages. The church offers Sunday school for nursery through senior adults with emphasis on Bible study. Worship services are conducted each Sunday morning and night. For the adults, the church offers a program of in-depth Bible study on Wednesday nights and an opportunity of sharing through visitation on Thursday nights. The women find an opportunity for additional growth and sharing as well as fellowship at the monthly meeting of the woman's auxiliary. The men gather monthly around the breakfast table to fellowship and carry out the business of the Men's Fellowship.

The youth gather for youth Bible study each Wednesday night. They fellowship and find training in the monthly meeting of the Youth Fellowship Auxiliary and blend their voices to compose Parousia, the youth choir. They participate in local, district, and state activities planned for them. The youth also assume various leadership roles throughout the church.

Recently the church people felt a special need to minister to children. The church sent a delegation to the National Children's Worship Conference in Atlanta, Georgia, for training and insight into the needs and abilities of children in the church. The church then launched into a program of ministry for children. The church offers a program of worship geared to the understanding of childre every Sunday except on third Sunday which time the children return to t regular church service to learn a participate. A bus ministry was al begun to aid in the evangelization children. They are also trained in t monthly meetings of the Cherubs a Adventurers.

Feeling that senior adults are a vit part of the church, Rock of Zio developed a program of ministry f them. Senior Adults Ministry (or SAM attempts to discover the needs of senio adults and to minister to them Recreation is provided through tours an planned activities for the Golden-Agers.

Through the years Rock of Zion ha had many pastors. The church called it present pastor, the Rev. William Sco Sowers, to begin serving December 22 1974. He is a native of Greene Count and grew up in the Hull Road Free Wi Baptist Church, and was active i church, school, and 4-H activities. I 1969 he was the winner of the Worl Peace Talks held in the United Nations i New York City. A graduate of Green Central, he entered Mount Olive Colleg as a pre-law student actively involved i politics. While at Mount Olive College, h recommitted his life to Christ and an swered the call to the ministry. He wa graduated from Mount Olive as a religio major in 1973.

In 1974 Scott married Janie Car Jones from Washington, also a religio major from Mount Olive College. The tw are continuing their education at Atlanti Christian College. They work together t carry out the ministry of the church.

The church feels that the purpose o the ministry is to win lost souls to Jesu Christ, and then to help them mature i their faith that they might continue th process. Although the church has bee through both good and lean years, it ha expectations of greater growth, an seeks to rekindle a renewed faith an spirit. The church does not claim to b perfect or the best, but with the help o God it aims to meet the needs of others It is to that end that Rock of Zion look toward the future.

the unmitigated TRUTH

y the Rev. R. P. Harris

Scriptural Basis: ". . . by one man sin ntered into the world, and death by sin; nd so death passed upon all men, for hat all have sinned" (Romans 5:12).

THE FACT OF DEATH IS NO PROBLEM

The fact of death is without question. he of the first and most traumatic xperiences we have to face is death. he fact of death would not be so nfusing if a man knew he would never ce the judgment and an all-knowing od. ". . . it is appointed unto men once die, but after this the judgment" Hebrews 9:27). Since the day Adam nned by breaking God's law, man has een living under the penalty of death. o man can escape death. God's only egotten Son died upon the Roman ross. ". . . everything that is in the arth shall die" (Genesis 6:17). There is o escape. Cemeteries are a grim itness to the fact.

The fact of death becomes a problem life. This is the same problem Job ced when he asked, "If a man die, hall he live again? . . ." (Job 14:14). he evidence of death is all around us very day. The death of animals and all ving things around us witness to the ct that all life ends in death. Without eath there would be no evidence of life ecause life is the opposite of death.

There is no way a man can avoid eath, but there is hope beyond the ave. There are two different deaths cing man—the physical death and the piritual death. Man himself can do thing to stop the physical death. There no remedy for man. He faces death. He ill die and his body, through a chemical eakdown, will join the chemical ements of the earth from which it came. his is the first death. There is a second eath, and there is a remedy for it. The mission of Jesus Christ to this earth was to make it possible for men to bypass the second death and live forever. The second death is the spiritual death, and the Lord's remedy for souls gives everlasting life to all who come under His terms of salvation. ". . . believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31).

The separation of body and soul comes at physical death. The body dies, but the soul goes to a place provided for departed spirits. The soul of the born-again Christian goes to be with the Lord, and the soul of the wicked is departed to hell, a place of torment. Hell is a place and the victim is conscious! He knows what is going on. He is aware of what he failed to do on earth and the reason for his tormented condition. He knows that unless those who are alive in the flesh can be warned of the danger and repent of their sins, they, too, will die and go to hell. He realizes, too late, that God has provided a way for man to avoid his predicament and he tries to get the message to his loved ones still in the flesh and on earth.

The best way, and in fact the only way, to avoid the second death is to seek and find salvation. A man can be saved if he seeks the grace of God by faith believing. This faith is the faith of the Lord Jesus. A person's own faith will not save him. The heathen have all kinds of earthly faith in their idols, their gods, but these have no power to respond or to save them. It is **the faith** of Jesus Christ that saves, but our faith must be merged into the faith of Christ. The sinner and Christ alone must come to terms. Christ will not save a man without faith, and man cannot be saved without the faith of Christ. Have faith in God!

Churches and Ministers Available

Johnny Taylor, a licensed minister and member of the Saratoga, North Carolina, Free Will Baptist Church, wishes to announce that he is available for revivals, prayer meetings, substitute preaching for vacationing ministers, and other services. Any church or minister interested in his service is asked to contact Mr. Taylor at Route 1, Box 105, Stantonsburg, North Carolina 27883.

FAMILY DEVOTIONS

(continued from page 4)

everybody." "And what do you think would have happened," the teacher asked, "if the boy had said, 'I can't share this; there is only enough for me'?" Margaret considered, and then said, "It would have squinched up and squinched up, and there wouldn't have been nothin' for nobody!" —*Moody Monthly*

PRAYER THOUGHT

Selfishness will squeeze Christianity right out of our lives. But the Scriptures say that God will multiply our blessings when we give God His rightful share of our possessions.

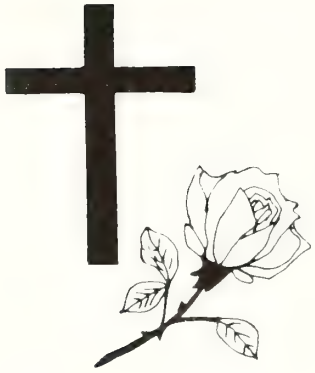
(Devotions used by permission of *Knight's Master Book of New Illustrations*, Eerdmans Press.)

FEATURE

(continued from page 3)

the wooden church was razed; on December 10 of the same year, the first brick was laid for the new structure. Many times during the next months despair filled the hearts of the laborers; many times the money and supplies were not sufficient, but God in His wisdom managed to get His children through. The men of the church were earnest workers, laboring on the church day and night, while at night the women of the church would come and hold the torches so the men could see to work. Through hard work and constant prayer, the first service was held in the church in the fall of 1910. (See picture.) This met the needs of the congregation until 1954 when the old stone church was razed and the present colonial structure was built. (See picture.) The church with its white trimmed mahogany pews and beautiful stained windows will seat about 500 persons when the balcony is in use.

The church continues to grow and prosper under the leadership of the Rev. Rod Jones. Along with the ladies' auxiliary, the church has various programs and organizations for its youth. The slogan of St. Mary's Church is "You are never a stranger but once in our church—the next time you are one of us!"



Special Moments

Dear Maggie,

In May, 1975, I underwent open-heart surgery in Duke Hospital in North Carolina. Now everything, except what others tell me, is blanked out. The doctor said that happens often. I was a little upset at first, but now I know it was God's doing. When I was told that in order for me to survive the surgery had to be done, I put myself completely in God's care. It didn't occur to me that I would or would not come out of it. Also, there is no earthly reason why I can't remember things just before surgery. God was taking care of it all and sparing me all the ugly part of surgery. I can only remember, in part, the good things. God held me very close. I know now that I belong to God, and when I fall short now and then He always takes me back with love and joy.

EB
Port Charlotte, Florida

"I will speak of the glorious honour of thy majesty, and of thy wondrous works" (Psalm 145:5).

Maggie

TRUCKLOAD SALE CONTINUES

The Truckload Sale which was advertised in the September 15th issue of The Free Will Baptist has been continued by the Free Will Baptist Press Foundation. The first shipment has been depleted, however another shipment has been ordered and should be in by the last of October.

Place your order now for the tubular steel folding chairs and folding tables at special prices as follows (at Ayden or one of the other bookstores):

Chairs:		
	12-48	**$6.50 Each**
	52-100	**$6.25 Each**
	104†	**$5.75 Each**
Tables:		
	2-4	**$37.95 Each**
	6†	**$35.95 Each**

CHILDREN'S HOME

(continued from page 7)

Stoney Creek	50.(
Stony Hill	6.(
Trinity	10.(
Union Chapel	32.5
Union Grove	58.(
Unity (Durham)	10.(
Wilson	1,272.(
Total	$ 4,010.6

Other States

$ 102.(

AUXILIARY CONVENTION

$ 145.6

Grand Total $10,866.5

Memorial Gifts

Memorial Gifts for August, 197 totaled $85, and were as follows:

A. L. Stilley by Mary Register.

Ann Sessoms by Mr. & Mrs. Obe Pate, Mr. and Mrs. Ross J. Phipps.

Roger Fitzgerald by Mr. and Mrs. W R. Martin.

H. W. Hudnell by Marie H. Magee.

A HIGHER POWER

by John W. Beaman
Walstonburg, North Carolina

There is a force that reaches down,
When strength and courage both are gone,
To lift me up and hearten me,
And give me hope to carry on.

Full many a time when illness came,
In many a dark and hopeless hour,
Its presence has been known to me,
And I have felt its quiet power.

Till I have come to trust it more
Than anything I know on earth,
From heaven above I know it comes,
From heaven I know it had its birth.

It is the Rock of all my strength;
On it I lean forever more.
In it I put my faith and trust,
And shall until this life is o'er.

the free will baptist

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"I therefore, . . . beseech you that ye walk worthy of the vocation wherewith ye are called" (Ephesians 4:1).



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AYDEN, NORTH CAROLINA,
WEDNESDAY, OCTOBER 20, 1976

EDITORIAL...

PREACHERS, BE WORTHY OF YOUR CALLING!

Every Christian is supposed to live right, but *ministers especially* are supposed to walk the straight and narrow way. And woe be unto those who stray to the side and become a stumblingblock for those who are weak!

Mind you, no one has ever been, is, or ever can be perfect, but each of us can strive toward improvement. And, most laymen look upon the ministry as the noblest of callings and upon those who have answered the call as somehow "set apart"; that is to say, most laymen expect ministers of the gospel to be always aboveboard in whatever dealings they have with others or each other, and more especially to live the life commensurate with their statement, "The Lord has chosen me for full-time Christian service." Thus, ministers are somehow (and properly so) expected to be a little more "perfect."

Woe be unto the pastor who scatters the flock or who casts unfavorable influence or who practices hypocrisy secretly or openly. While most of us would prefer that one's sins be blatantly projected to the public rather than done "behind closed doors," we cannot tolerate a silver-tongued preacher who, as the old expression goes, contends that one should "Do as I say, not as I do." If a minister isn't willing to do as he says, as he teaches from the Word, he ought to get out of the pulpit—and the ministry altogether!

In this day of *loose* morals (and anyone who disagrees with the adjective is not being realistic), all persons find it easier to sin than to remain true to the "faith once delivered to the saints." Numerous temptations jump out at the unsuspecting, and those of our number who are perceptive enough to "apprehend" the manifold enticements find it sometimes all too difficult to resist. Ministers certainly are not immune, but if *any* group needs a spiritual shot in the arm to fight off the "disease," ministers certainly do—and, further, they should be willing to call upon the Great Physician for such. In this case, as in the physical, an "ounce of prevention" is indeed worth more than a "pound of cure."

There have been proverbial jokes about ministers and choir directors and their overfamiliarity and/or involvement, and many of us have been amused by the stories. But, when the "story" becomes "reality," there is little to laugh about. If we have kept our eyes and ears opened, all of us know that there is more truth than fiction to many of the jokes. Though it is a fact that ministers sometimes have a difficult time living up to what may prove impossible expectations, it is within the right of every layman to expect them (the ministers) to live a godly life, as free from blemish as is possible in the physical realm.

Surely, the ministry of any church is far from being a "picnic," especially if the *minister* is a *pastor*. (There is a distinct difference in the two terms and what they represent.) The true pastor is called upon to render many services apart from his usual duties. Still, in rendering his "services," he must be careful that those services are indeed needed, and, if thought necessary, he (and we) can question the validity of those "services." To wit: No minister is expected to hold Mrs. So-and-So's hand every time she feels a "little troubled." Even if the minister's intentions are noble, repeated visits to a certain house can cause the parishioners to raise their eyebrows. Soon, tongues start wagging—and sometimes rightly so. The suggestion, of course, is that discretion *must* be practiced, especially by a *minister of the Lord's gospel!*

We are not casting stones at any one clergyman. We are merely cautioning all members of the cloth to walk rightly and to prove that they are the "called out ones," holy and acceptable to the Lord. As mankind views each of us (minister and layman alike) with severely critical eyes, we are behooved to avoid the *very appearance of evil*, notwithstanding the innocence of certain acts.

As all Christians (and non-Christians for that matter) must answer to God rather than to man, all the more should *ministers* be careful to protect themselves and their testimony from the spot of sin.

Please, ministers, for all our sakes, be worthy of your calling—it is a beautiful and precious one. And remember, you shall not be counted blameless if you defile yourselves with Satan's lures and entanglements!



Tommy Manning
Editor

the free will baptist

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THE CHURCH: CONCLUSION

by Calvin Mercer
Wake Forest, North Carolina

THERE seems today to be an increased emphasis on the kinds of things we have dealt with over the past four months. Christians and churches who are emphasizing them are sometimes referred to as the "church renewal movement."

Certainly the renewal movement is not an organization with a central headquarters nor even a loosely connected group of people or churches. Rather, renewal is a term which has been applied to what many churches are seeking with respect to such things as real fellowship, active laity, and concerned evangelism.

Like any trend the renewal movement has its radical excesses. Some renewal people are saying, "Let's get rid of all our buildings and do away with everything traditional from the sermon to the Sunday school." This I think is more of an attitude of destruction rather than construction. Change, if it comes and is good, will affect our inner attitudes, values, and spirits as much as it does the outer church form.

As our thinking becomes less bound by tradition and the world, and more alive to God, our actions and patterns of church life will reflect this.

I am not encouraging you to change the way your church functions just for the sake of change. I urge you to consider the ways you think and the things you do in church. Then if you feel led to do something different and if it will be more spiritual and godly and in line with truth as you see it in Scripture, then do it.

What about change in a local church. Research has shown that in most organizations there are certain groups with certain attitudes towards change. About 80 percent of the group will be very cautious of any change. They will change, but they must be convinced that a new way is better before they will set their feet on uncertain ground.

Another 10 percent will fight any change no matter whether it be good or bad for the group and its purposes. These people will verbally and loudly resist any change whatsoever. The last 10 percent of the group will be willing, ready, perhaps eager, to accept any change that seems able to offer progress.

If these figures are anywhere near correct, I am optimistic that change for the better, for a more biblical and spiritual way of functioning in the local church, will occur. I feel this way because as Free Will Baptists we are basically dedicated to God's Word as our authority for faith and practice. This means that as the 80 percent sees new ways of doing things and judges them by God's Word, they will reject that which is ungodly and accept that which is of God.

This says something to the renewal movement. It must not encourage change for the sake of change or it will attract only the 10 percent of a group favorable to almost any change. Rather, it must base change firmly on the authoritative Word so it will speak to and convince the majority of Christians in our churches who stand on the Word and want to see the church go forward.

There are many things we fear in the area of change. I noted in a previous article that it has often been hard for me to accept change because I tend to associate it with liberal theological tendencies. This is not necessarily a true association. Also, we naturally have a fear of the unknown, and much of the change occurring in the church today is unknown because the Holy Spirit's work sometimes cannot be predicted or planned.

Though the obstacles are many, I am confident certain changes will occur (perhaps already have) among our people for the better. Those of you who sense that what we have discussed is true and right have a responsibility to act as you are led by God. The congregation cannot wait for the leaders to act, and the leaders cannot wait for the people to act. When our ears hear God speak, we should immediately seek His direction. Time may be short and the people of God must respond quickly and responsibly.

Let us consider in a little more depth the role church leaders can play in church renewal. Pastors are perhaps the most influential group in our churches. I see at least two problems with respect to the leadership.

One, the pastor can resist any change and therefore stifle the Spirit's leadership among his people. Or he can be so much for change that he moves unwisely and ahead of, or perhaps without God's leadership.

First, the pastor should seek personal renewal. He should seek truer personal worship and a more real fellowship with others. Renewal has to start with someone.

Then he must seek to free the people of his church to be themselves in Christ, grow in Christ, think about godly goals not statistics, teach them to be ministers to each other, and to discover and exercise their particular gifts.

Changing old ways is difficult, painful, and often very slow. It will take patience. The leadership of a local church, if it sees these things as true and right, should work to provide the opportunity for change. They should not force it but, as ministers of the Word, should search out God's truth about the church and where change is necessary encourage it.

In a previous article I have already suggested that I think small group fellowship under the spiritual covering of the larger local church is a good way for many of these things to happen. Other than this, it is difficult to make concrete suggestions about what your church should do. Your situation is unique. No one can decide what is right and then try to impose it on every church. Your church must seek spiritual truth under the leadership of the Holy Spirit that you might be the people of God in your unique situation.

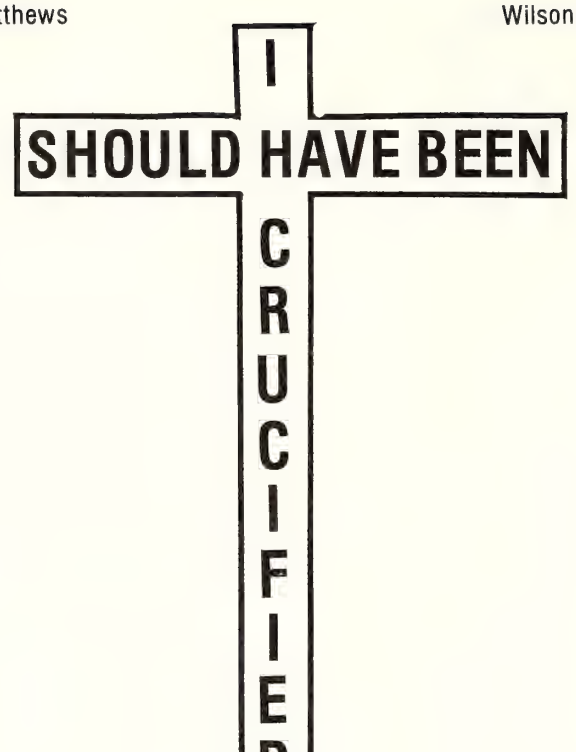
For the most part I have not tried to give specific answers, only general ideas and principles. You must work out the specific answers in light of what you see to be God's will and way. I hope the principles we have elaborated on have come from the spirit and teaching of Scripture but ultimately you must decide even that.

Again I would like to suggest these books for your consideration: **Brethren, Hang Loose** (1972: Zondervan), by Robert G. Girard; **A New Face for the Church** (1970: Zondervan), by Lawrence O. Richards; and **The Normal Christian**

Continued on page 16

by Mrs. Royce Matthews

Wilson, North Carolina



THE crackling fire was hot against the backs of my legs. There had been two close calls, but I had convinced them that I never knew the prisoner. I didn't want to turn around for fear my face would reveal that my insides had quivered and quaked, loosing a mass of bitter gall.

The bonfire was getting hotter so I turned, my head lowered carefully, holding my hands to warm them. The hot folds of my robe struck the backs of my legs causing me to wince.

Outside the circle of firelight the rage of the anguished mob tore through the darkness, "Crucify Him!" "Crucify Him!" Obscene curses rang out and those who had neither clubs nor spears shook clenched fists toward the prisoner.

"Jesus!" they screamed, and the word "blasphemer" was spat out all around me. Sobs I dared not utter were caught in my throat almost cutting off my breath. I wrapped my hands in my girdle to hide their trembling. The strength in my knees disintergrated.

I raised my head enough to study the faces around me, but not enough for them to see mine. They were a mingled bunch—masters wearing expensive clothes and jewelry, their servants, and some less fortunate who were very poorly dressed. But they shared a like expression—a hard-core bitterness and eyes gleaming with angry excitement in faces scorched red by the fire.

A wineskin passed from lip to lip. It came my turn. The texture was rough against my fingertips as I hesitated a moment. Warming by their fire was one thing, I thought, but sharing their drink was like becoming one of them. I was tired. The night had been endless and nerve shattering. I had watched as my dearest Friend had been arrested. He was only a few feet from me when a soldier spat in his face. Another grabbed his beard and with a twist, jerked. Blood oozed through the facial tissue where the skin and hair had been. I could picture Him as He gently replaced the ear I had sliced from a servant's head. A portion of myself was crying now to be with Him, His face by now disfigured almost beyond recognition.

The man beside me brought me back to the present with a rough elbow in my side. "You goin' to take all night?" he asked viciously.

It was when I raised the wineskin that my eyes were caught and held by pools of blackness in the mean and ugly face across from me.

"He's one of them!" he shouted, pointing a dirty finger at me. "He's the follower whose sword cut my brother's ear off!"

All the angry eyes thrust me to th center of attention and a quietness fell a the group began slowly moving in.

"I never knew Him!" I shouted ar cursed. They began backing away. N follower of Jesus would curse, the thought.

My breath came easier. Another clos call, but I had triumphed just as a pir tinge in the East summoned the end of long night.

A slight flapping noise behind m caught my curiosity. I swung around see the red, green, and orange rooste At that moment, he crowed.

My mind slipped back a few hou when with sad and compassionate eye the loving voice had said gently, "Befor the cock crows, you'll deny me thre times."

Knowlege of my terrible deed floode through me. I had denied my Lord! M digestive system seemed to revers itself. I handed the wineskin to the ma next to me and stumbled around th fence, feeling the rooster's eyes on m every movement. My knees hit the roug stones with a thud, but I fell unfeelingl "Lord," I cried, "I should have bee crucified."

I was lying tensely awake in th spacious bed when the rumble begar It's only my imagination, I thought. Lac of sleep causes one to hallucinat Things were going very badly. I had bee on the wrong political side at the wron time, and here we were in the lowlie province. I was governor.

My wife was dissatisfied, shut off fro the social world in the capital. Only hi selfish pride kept her with me. She cou not face her friends and admit failure.

This was a forlorn place but the Jew were a clannish bunch. From fear an hatred of my government, they settle their grievances within themselves. The knew the least offense could mean brut execution by my expertly traine soldiers.

Rumors had been spreading that the had a new leader, a man called Jesu who would overthrow my governme and set up one of His own. But th didn't bother me. Those rumors were least seven hundred years old.

"Have nothing to do with this ma called Jesus," my wife warned after dream.

But I have nothing to fear. Even th religious leaders were calling Him blasphemer.

The rumbling grew louder and I alized it was no figment of my agination. It was real.

"Master," my servant called.

"How many times have I told you not disturb my rest?" I asked harshly.

"But this is different," he pleaded d his urgency brought me from my d.

I shuddered as I stood on the balcony d surveyed the mob. They were crazily tous. Heated curses thickly filled the . A drunken soldier stumbled and fell m my sight to be trampled underfoot. e religious leaders in their ceremonial bes clanned together, self-righteous dignation written on their faces.

Then I saw the Prisoner standing mbly before me. He must have been a ndsome man, but now His face was sfigured and caked with dried blood. It His eyes that hold my attention ptive.

"Settle your own arguments," I tell e sanctimonious scribes. I wanted no rt of it. But He was brought to me ain.

The person behind those eyes could no wrong. "He is a just man," I ed.

Then I thought of my superior and my sition should he hear I couldn't control ese people. They must be quieted fore they destroyed the entire city.

I called for a pan of water, washing my nds to symbolize cleanness from the t that was certain to happen.

"What will you do with Jesus?" I ked.

"Crucify Him!" "Crucify Him!" the wd thundered through the torch-otted darkness.

I turned in the direction of my room. y hands felt sticky as with fresh blood. alled for pan after pan, but the feeling uldn't go away.

The realization of this terrible deed I d done suffocated me. "Oh, God!," I ed, "I should have been crucified."

Days and nights have leap-frogged o weeks, and weeks have tumbled into nths until almost two thousand years ve passed. I don't walk the dusty ads of Galilee anymore nor live in the vernor's mansion there.

I do not have to pass judgment on yone nor do I fear for my life. I live in a ilized country where all men are ated equal. My country was founded the principles for which this unjustly cused Prisoner lived and died.

I am a believer and have claimed His name as mine—Christian. Doesn't the name Christian have a lovely ring to it?

But I am still thrust into the same position warming around the enemy's fire. I sit quietly as someone makes light jokes about God, His Son, the church, and Christianity. I rub shoulders with people who use Christ's name coupled with profane abusive language. I cover my hands with the folds of my skirt to hide their trembling, yet I dare not utter a word.

The brightly colored rooster has crowed and crowed. I get nauseated. I ask forgiveness—only to let the same practice happen again.

I live in air-conditioned comfort; eat luxuriously; while the world around me is a mass of confusion and hunger. But I won't get involved.

What if my friend is making a terrible spectacle of herself? That's her problem.

What if the underprivileged and aged can't get help? That's their problem.

What if my country is supplying arms to both political sides of another nation? That's the government leaders' problem.

What if television has turned into a mini-university training murderers, rapists, and criminals of all sorts? That's the job of the FCC.

"That's no concern of mine," I say as I call for a pan of water. I wash and wash until I am almost hysterical, but my hands don't come clean. I think of all the times I am motivated by selfish pride and prejudice.

I am thrust back through time, and seeing the compassionate brown eyes, know an innocent Man is going to the Cross. I grow weak as the realization hits me that He is going for me.

"Lord," I cry, "I should have been crucified."

Finding and Using the Potential Within Us

by Hazel Casey

Each of us is filled with unfulfilled potentials. God has given to us various talents—some we have failed to recognize and to develop in order to become more effective witnesses for Jesus.

In Proverbs 10:14 we find these words: "Wise men lay up knowledge: . . ."

Now all of us would like to be well educated and able to talk about various subjects with understanding. We would also like to be creative in our talents as we put them to work to enrich our lives. Some of us have this opinion: As long as I get through this world then why should I bother to get involved with new activites which I have not been accustomed to doing? Why should I go out of my way to recognize that I possess talents that could be used (if I chose to) to help and bless others? Isn't this a question of false assumption? Certainly! No employer would advance a man who failed to perform in accordance with his capabilities. Therefore the real question isn't why but how can we develop the proper attitudes for advancing ourselves and for using our full potential?

Only a few of us have the quality of a genius. Shakespeare could pick up a pen and write with beauty and spiritual sight. We remember Albert Schweitzer, who could crowd half a dozen careers into one life—and what wonderful things he did for mankind!

We remember "Einsteins" of all ages who have discovered many unheard of things and places. We are so grateful to them for their contributions to society!

We, in America, are not told what we must do, or what we must not store up in our closet, the human mind. Communism is not our God. We have the privilege of knowing the God who made the world, and of having Him dwell within our hearts and minds as we develop the potential within us. We recognize that man's mind is a sacred gift which should be properly cultivated and enlightened.

We can formulate a great purpose for our lives. Lincoln was a lawyer who fought for the freedom of individuals. Jesus Christ was a carpenter, in the physical realm, doing his Father's will.

We can also accept the challenge to help preserve our ideals and institutions through hard work, integrity, and responsibility in all areas of our lives. We can become aware of the full potential within us!

We must be willing to let our true selves be discovered, and then we can be assured that we are headed in the right direction—that of finding and using the potential that is lying dormant within us. Let us decide today to think and live deeper, so that we may become just what God intended for us to be when He made us and placed all these wonderful talents in our beings. Let us begin to come to full maturity in His grace and love.

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: I once was a happy Christian worker but backslid. How may I return to that happy state of contentment and love for lost souls?

Answer: Do what the Bible teaches that one should do in such a condition. The psalmist says, "For I will declare mine iniquity; I will be sorry for my sin" (Psalm 38:18); "I waited patiently for the LORD; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD" (Psalm 40:1-3).

Isaiah writes this beautiful verse: "But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31).

This, of course, calls upon a person to enter into communion with the Lord, the kind that keeps him in a continued submission to his Maker. Paul writes: "Pray without ceasing" (1 Thessalonians 5:17). This coupled with, "And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his live shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" (Luke 9:23-25).

Jesus gave all of us Christians a simple task to perform—that we always be winning souls. He said: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

When Jesus was arrested and crucified, the apostles seemed to have had their vision blurred and to have in a sense departed the active enthusiastic life of witnessing for which they were commissioned. After the resurrection He reassured them and directed them in their soul-winning activities. "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20:21-23).

I had a Bible professor at the Moody Bible Institute who used to admonish his students who thought they had in any way backslidden or grown cold in their Christian life and Christian activities to go back where they departed from God, confess their sins, and proceed there in an active life of soul winning. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments" (1 John 2:1-3).

The Christian who has obeyed in soul winning, and then grows cold and lacks in enthusiasm, must remember that even though he was not saved by keeping the ten commandments he has an obligation to live a holy life before Christ and the lost in the world for whom Christ died and that he is obliged to keep the commandments Christ has issued to His followers.

"Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the LORD our God" (Jeremiah 3:22); Jehovah returns to those who return to Him. "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Malachi 3:7, 8). "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him retu unto the LORD, and he will have mer upon him; and to our God, for he w abundantly pardon" (Isaiah 55:7).

Here is George H. Sandison's answ to a similar question in his book **10 Difficult Bible Questions Answered** follows:

" 'I am not as good a Christian worker as I used to be,' is a complai often heard. Thousands of professir Christians could make this sam complaint. Removal to a new home, t death of consecrated Christian frienc who encouraged and guided us in oth years, gradual yielding to the influenc and pressure of other interests ar desires—these are among the countles causes of inactivity and unconcern on t part of those who were once zealou Christian workers. Further, one's view or one's tastes may change with passir years, and the tasks one once delighte in may not be so congenial as before. O more seriously, one's faith in some of t details of the creeds of earlier years m have been weakened, and this weakene faith has caused a hesitancy about tryir to guide others. What shall be done? the first place we must come resolute back to Christ. Whatever may hav happened to our old faith we are still su that he is the Master our souls. We mu confess our shortcomings, ask h forgiveness, and ask him to set us work again. We must be strenuous ar uncompromising in making rig whatever wrongs have crept into o lives during these years of neglect. H will freely forgive. He will give us a ne vision of himself, a new vision of o truths. He will show us what he wants to do now. Opportunities will open—t may be to take up the very tasks we la down; it may be to take up new tas more in line with our present interest But we must begin **at once** to do som definite thing for Christ, and when that done another task will surely be at han We dare not delay another hour to retu to our fidelity and our zeal. We mu think not only of Christ's disappointme during the faithless years and of the lo to our own lives, but of the burdens v might have lifted, the heartaches ar tears we might have prevented, of all t people who have had sad hours or wror hours that we might have saved the from, or who are wrong now because w were unfaithful. We dare not add anoth moment to those unfaithful years."

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: ". . . he that elieveth in me, though he were dead, et shall he live: And whosoever liveth nd believeth in me shall never die. . . ." ohn 11:25, 26).

THE PROBLEM OF LIFE

The only problem of life comes when e, like Job, ask ourselves the question, If a man die, shall he live again?" (See b 14:14.) Job lived in an ancient day. od had not revealed things to him. What mazes me is that there are multitudes of eople living in our day who have no etter understanding of life than Job. We ave passed through centuries of nlightenment and spiritual growth and t men grope about in the darkness of eathenism. I guess it is because cience has no answer and man refuses believe there is a better source than cience. Only the Word of God can say r sure that man shall live again. Some ligious men believe and teach that hen a man dies he is dead body and ul, and there is absolutely no existence the body or soul until the resurrection. here is absolutely no biblical truth in is doctrine. No man has returned from e other side of the grave but the Lord esus Christ. He is our only living itness and we are obliged to take His ord for it. (Read our text again.) If you ill read John 5:28, 29 you will find His itness again. In fact Jesus Christ mself was Truth incarnate in the flesh. e is the whole truth and nothing but the uth even today.

The very nature of man teaches that he immortal. The soul of man is made for ernity. This immortality means that the ul of man can never be destroyed. The vil can no more destroy the soul than can destroy God. When we die and go to be with God, we will live as long as God does. Glory! But that is the truth. What we believe about death and destruction may need some changing. Physical death means the separation of body and soul; spiritual death means the separation of the soul from God. This does not mean the termination of the soul. Death to the soul simply means everlasting torment, gnashing of teeth, and forever burning in the Lake of Fire prepared for the devil and his demons God has not provided another place for wicked men who die in their sins. They will share the Lake of Fire with all wicked men as well as the devil and his demons or angels.

There are only two places mentioned in the Bible for the eternal home of departed spirits: one is Heaven and the other is Hell. Where shall we live? Where shall you die? It is entirely up to you to decide, but decide you must. If you do not decide to follow Jesus and be saved in this life, you will have decided to follow the devil and be sent by Jesus Christ to a devil's Hell and to the Lake of Fire at the consumnation of all things. Death and Hell shall deliver up their dead and all of them shall be cast into the Lake of Fire. If you believe the Bible and place any merit at all on what it teaches now is the time to get right with God.

Now the challenge: If you knew the Lord were coming this week or right now, would you be ready to go with Him? Would you go to Heaven or Hell? The challenge now until you die or until Christ comes is your Christian life. The Christian way of life means to withdraw from worldly living and to commit yourself to Christ. Live for Christ every day. You should be able to discipline yourself and become obedient to Christ in all things. When about to do something and you are not sure it is right, ask yourself the question, "If Christ were in my position, what would He do?" When you are loyal to Christ and His church, you are on the right road.

Furthermore, you can read the Bible under the leadership of the Holy Spirit and He will speak and interpret the Scripture for you. He will not teach you wrong. What He says will count for eternity. Give it a try and may God bless you.

IN MEMORY OF MRS. NETTIE C. FUTRELLE

On July 21, 1976, Mrs. Nettie C. Futrelle was called to her heavenly home. She left behind to mourn her passing, her husband, Walter R. Futrelle; sons, Walter R. Jr., William G., and James B. Futrelle; a daughter, Marie Turner; six grandchildren; four sisters; and a host of friends.

"Mrs. Nettie," as she was fondly called, was a member of Sarecta Free Will Baptist Church and was a living example of faithful Christian stewardship. Her presence could be counted on every time a service was held, as long as she was physically able. Those of us who knew and loved her know that her love for her Lord, her family, and her fellowman was shown forth daily as she ministered to them. Her quiet manner, ready smile, and willing hands will be long remembered in our church and community. We believe there is no greater memorial to a person than a life lived for Christ.

Respectfully Submitted,
Mrs. Guy Casteen
Mrs. Jimmy Summerlin

JUST THINK!

by Nancy Frost Rouse
Lucama, North Carolina

Just Think . . .

If birds were human beings
they'd never learn to fly,
for they, with no more faith than we,
would never even try!

Just Think . . .

It only takes a smile
to show someone you care,
and the best things in life
are the things people share!

Just Think . . .

It is a very simple thing
to whisper a prayer,
but the blessing God reciprocates
is exceedingly rare!

Just Think . . .

About the little things
you do every day,
and try, just tomorrow,
to do them in God's way.

NEWS & NOTES

Piney Grove
Announces Revival

The Piney Grove Free Will Baptist Church of Greenville announces its fall revival will be held beginning Monday night, October 25, continuing through October 29. Services will begin at 7:30 each evening with the Rev. Earl Glenn, pastor of the First Free Will Baptist Church of Goldsboro, as the evangelist.

The church and its pastor extend a warm invitation to everyone to attend these services.

Gospel Chargers
In Concert

The **Gospel Chargers** of Winterville will present a program of special music at Ephesus Free Will Baptist Church, Route 2, Blounts Creek, on Sunday night, October 24, at 7 p. m.

The pastor, the Rev. Charles Branch, invites everyone to attend.

Fourth District Union Meeting
Of Central Conference

The Fourth District Union Meeting of the Central Conference will convene with Edgewood Free Will Baptist Church, near Crisp, on October 31. The program will be as follows:

Morning Session

10:00—Sunday School
11:00—Hymn, "Love Lifted Me"
—Welcome, Sylvia Edmonson
—Response, J. T. Bailey
11:15—President's Remarks
—Missions Report
—Greeting from Children's Home
—Mount Olive College News
11:30—Special Music, Hart Sisters
—Sermon, the Rev. Jack Mayo
—Appointment of Committees
12:15—Lunch

Afternoon Session

1:15—Hymn, "The Light of the World Is Jesus"
—Devotion, Darlene Norville
—Special Music, Gladys and Willis Cobb
—Business
—Program, Local Church
2:15—Adjournment

Holly Springs Announces
Homecoming and Revival

The Holly Springs Free Will Baptist Church, Nine Mile Road, Newport, announces that its annual homecoming will be observed on Sunday, October 24. Services will begin with Sunday school at 9:45, followed by the morning worship with the pastor, the Rev. J. B. Starnes, delivering the homecoming message. Lunch will be served in the fellowship hall. There will be a short memorial service after lunch and also special singing. All former pastors, members, and friends are invited to attend.

A week of special revival services will begin at the church on Monday, October 25, at 7:30 p. m. with the Rev. O. B. Jones of Tarboro as the guest evangelist. The services will feature special music each evening. A nursery will also be provided. The church extends an invitation to everyone to attend.

Sweet Gum Grove Church
Announces Fall Revival



Fall revival services are scheduled for October 25-30 at the Sweet Gum Grove Free Will Baptist Church, Route 1, Stokes. Services will begin each evening at 7:30 with the Rev. Davie Brinson a the guest speaker. The pastor, the Re Frank Brinson, will be assisting in th services. Special music will be rendere at each service.

The church requests the prayers of a Christians for the success of the reviv and that souls may be saved ar rededicated to Christ. Everyone cordially invited to attend. A nursery w be provided.

Homecoming Announced
At Dilda's Grove Church

Homecoming will be observed Dilda's Grove Free Will Baptist Churc near Fountain, on Sunday, October 2 Following Sunday school at 10 a. m., th pastor, the Rev. Luther Bissette, w deliver the message during the mornir worship hour. Lunch will be served the fellowship building.

The church extends a cordial invitatic to all former pastors, members, a friends to attend and enjoy this speci day.

Free Union Church, Host
To Albemarle District Meetings

The Free Union Free Will Bapti Church, Pinetown, will host th Albemarle Union Meeting, Sund School Convention, and League Co vention on October 30. Mr. Craig Oliv will serve as the pianist. The progran are as follows:

Albemarle Union Meeting
Opening Session

10:00—Devotions, the Rev. Melv Moore
10:10—Welcome, the Rev. Franc Garner
—Response, the Rev. Jo Melancon
10:15—Moderator's Address, the Re Charlie Overton
10:20—Roll Call of Ministers
—Recognition of Visiting Ministe
—Roll Call of Churches
10:45—Offering for Denominatio Enterprises
—Announcements

Business Session

11:05—Report of Children's Home
—Report of Mount Olive College
—Report of Missions
—Report of Press
—Report of Cragmont

1:20—Reading of Minutes of Last Union
—Report of Treasurer
—Other Business
—Announcements of Next Union
1:30—Minutes Read and Approved

Morning Worship

1:35—Hymn
1:40—Special Music, Host Church
1:45—Message, the Rev. Charlie Overton
2:30—Benediction
—Adjournment and Lunch

Albemarle Sunday School Convention
Opening Session

:45—Devotions, Mr. Bentley Oliver
:15—Welcome, Superintendent, Mr. Frank Keech
—Response
:00—President's Message, Mrs. Francis Spruill
—Recognition of Visiting Ministers
—Roll Call of Churches and Delegates
—Bringing Reports and Receiving Blanks
—Announcements
—Offering for Children's Home
—Offertory Prayer
2:10—Suggestions and Information for the Betterment of Sunday Schools

Business Session

2:30—Minutes of Last Convention
—Treasurer's Report
—New Business
—Minutes Read and Approved

Afternoon Worship

3:00—Special Music, Host Church
3:10—Benediction and Adjournment

Albemarle League Convention

7:30—Devotions
7:40—President's Message, Mr. Loyd Jones Jr.
—Appointment of Digest Committee
—Offering
—Roll Call of Leagues
—Sword Drill
—Hymn
—Recognition of Ministers
—Announcements
—Special Music, Host Church
—League Program
—Minutes of Last Convention
—Business Period
—Report of Digest Committee
—Awarding of Banners and Picture
—Treasurer's Report
9:00—Adjournment

First Union Meeting
Western Conference

Following is the program for the First Union Meeting of the Western Conference to be held with Pleasant Plain Free Will Baptist Church, Johnston County, Saturday, October 30, with William Dale, moderator; C. F. Bowen, clerk.

10:00—Devotions, Keith Cobb
10:15—Welcome Address, Raymond T. Sasser, Host Pastor
—Response, Johnny Howell
10:20—Business Session
11:00—News from Denominational Enterprises
11:20—Report of Committees
11:30—Morning Worship Service
—Congregational Singing and Special Music
—Offering for the Children's Home
—Sermon, DeWayne Eakes; Alternate, H. M. Minschew
12:30—Adjournment and Lunch

Cape Fear Union Meets
With Lanwood Chapel Church

The Union Meeting of the Cape Fear Conference will convene with the Lanwood Chapel Free Will Baptist Church, Route 3, Smithfield, Saturday, October 30. The moderator, the Rev. C. M. Coats, will be presiding. Special music will be rendered by the host church with the church pianist playing for the union. There will only be a morning session. The program is as follows.

10:00—Hymn, Congregation
—Devotions, the Rev. David Barrow
—Welcome, Host Church
—Response, the Rev. Walter Stanley
10:20—Enrollment of Officers and Ministers
—Recognition of Visitors
—Reading Minutes of Last Union
—Appointments of Committees
—Roll Call of Churches
—Report of Denominational Enterprises
—Miscellaneous Business
11:15—Hymn, Congregation
—Special Music, Host Church
—Offering and Offertory Prayer
—Message, the Rev. Henry Armstrong
12:00—Report of Treasurer
—Report of Nominating Committee
—Unfinished Business
—Benediction and Adjournment
—Lunch and Christian Fellowship

Macedonia Church to Host
Fifth Eastern Union Meeting

The Fifth Eastern Union Meeting will convene with the Macedonia Free Will Baptist Church, Ernul, on Saturday, October 30, with the Rev. Ralph Sumner as moderator. There will be only a morning session as follows:

10:00—Hymn, "The Home Over There"
10:05—Devotions, the Rev. Ray Harrison
10:15—Welcome, the Rev. Walter Sutton
—Response, Mr. Johnnie Boyd
10:20—Moderator's Remarks
10:30—Reading of Minutes
—Roll Call of Ministers
—Recognition of Visiting Ministers
—Receiving of Church Reports
—Offering for Children's Home
—Appointment of Committees
10:45—Reports of Denominational Enterprises
11:15—Business Session
—Reports of Committees
11:30—Memorial Service
—Hymn, "Sweet Hour of Prayer"
—Special Music, Mrs. Judy Brown
—Sermon, the Rev. Frank Brown
—Benediction
—Lunch and Fellowship

Revival in Progress
First Church, Goldsboro

Revival services are now in progress at the First Free Will Baptist Church, Goldsboro, beginning each evening at 7:30, and will continue through October 22. The Rev. Fred A. Rivenbark, an outstanding Free Will Baptist minister, is the visiting evangelist.

The pastor of the church, the Rev. Earl Glenn, extends a cordial invitation to all to attend these services.

Revival at Bethel Church
Now in Session

Revival services began at Bethel Free

News Notes Continued Next Page

Will Baptist Church, Route 1, Merritt, on October 18 and will continue through the week. Services begin each evening at 7:30 with the Rev. Norman Ard as the evangelist, assisted by the pastor, the Rev. James E. Howard. Special music will be featured at each service.

The pastor and the church members extend to everyone an invitation to attend.

Gospel Singing to Benefit
Free Will Baptist Children's Home

The Aspen Grove and the Marlboro Free Will Baptist Churches are sponsoring a Gospel Singing to be held at the Farmville National Guard Armory on Friday night, October 29, at 8 p. m., featuring the **Foundations** of Pikeville and **The Redeemers** of New Bern. Advance tickets will sell for $3; tickets at the door will be $3.50; children under 12 will be admitted for $1.50.



The proceeds from the singing will benefit the Free Will Baptist Children's Home of Middlesex. The sponsoring churches urge everyone, especially Free Will Baptists, to attend and to invite your friends.



Friendship Church
Announces Homecoming

Homecoming will be observed at Friendship Original Free Will Baptist Church, Route 1, Middlesex, on Sunday, October 24. Services will begin with Sunday school at 10 a. m., followed by the morning worship with the pastor, the Rev. Dwight Chapman, delivering the message. Lunch will be served on the church grounds at noon. There will be gospel singing in the afternoon, beginning at 1:30 p. m. The public is cordially invited to attend.

Fall Revival Announced
At Palmer Memorial Church

Fall revival services will begin at the Palmer Memorial Free Will Baptist Church, Garner, beginning Monday, October 24, and continuing through Friday, October 29. The Rev. Rusty Coffey of West Virginia will be the visiting evangelist. He will be assisted by the pastor, the Rev. Curtis Jones. Special music will be featured each evening also.

The pastor and the church members extend a cordial invitation to everyone to worship with them in these services which will begin each evening at 7:30.

Revival and Harvest Day
At Gethsemane Church

The Gethsemane Free Will Baptist Church of Wilson announces that revival services will be held at the church October 25-30, beginning each evening at 7:30 p. m. The Rev. Rudy Shepard of Wilmington will be the evangelist.

Harvest day, a day of fellowship with dinner served on the grounds, will be celebrated on Sunday, October 31. The church members and the pastor, the Rev. George Greene, extend a cordial invitation to all to attend these services.

Revival in Progress
At Union Chapel Church

The Union Chapel Free Will Baptist Church of Route 1, Middlesex, announces that revival services are now in progress and will continue through October 23. The Rev. Braxton Creech is the guest evangelist, assisted by the pastor, the Rev. Walton E. Parrish. Services begin each evening at 7:30, featuring special music each night.

The pastor and the church members invite everyone to attend.

Calvary Church
Announces Homecoming

Calvary Free Will Baptist Church Wilson will observe its annu homecoming on October 24, 197 Sunday school will begin at 9:45 a. n The morning worship service will includ a memorial service by Mrs. Floren Taylor and message by the pastor, th Rev. Dewey C. Boling. Lunch will b served at noon.

An afternoon service of gospel musi has been planned. All former pastors members, and friends are invited t attend.

Revival and Homecoming
At Harrell's Chapel Church

Fall revival services are in session an will continue through October 23 a Harrell's Chapel Free Will Baptis Church, Route 3, Snow Hill. The churc had previously announced a visitin evangelist for the week, however it i called to your attention that the pastor the Rev. Robert Rollins, is the evangelis for the services which begin eac evening at 7:30.

The church will observe its annua homecoming following the revival o Sunday, October 24. All former pastors former members, and friends are urge to attend.

Calvin Church Announces
Homecoming and Revival

The Calvin Free Will Baptist Church o Route 1, Beulaville, will celebrate its homecoming on October 24. Sunday school begins at 9:45 a. m., followed by the worship hour and the picnic on the church grounds. There will be a song service in the afternoon. The Rev. W. L Littleton, pastor, extends an invitation to all former pastors, former members, and friends.

On the following Monday evening October 25, a series of revival services will begin with the Rev. M. E. Cox as the evangelist. Prayer room service opens a 7:15, followed by the worship service a 7:30 p. m. Everyone is invited to attend these services which will continue through October 29.

SCENES OF THE ALBEMARLE CONFERENCE

Held at Shiloh Church, Pinetown

October 6



ineup of officers: Billy Dilday, treasurer; Robert May, ioderator; Charlie Overton, assistant moderator; Oscar Vebster, clerk; and Marvin Waters, assistant clerk and ost pastor.



A group of delegates engage in conversation during the lunch break.



reasurer Billy Dilday gives his annual report to the onvention.



New ministers are received into the conference.



he Rev. Robert May strikes a familiar pose as he ioderates the meeting.



Some of those in attendance lift their voices in song.

Photos by Walter Reynolds

the Sunday School LESSON

St. Claire Bible Class

For October 31

SECURE IN GOD'S LOVE

Lesson Text: Romans 8:28-39
Memory Verse: Romans 8:28

I. INTRODUCTION

Many Bible scholars consider the Book of Romans the greatest work Paul did. It is the crown which sits atop all his writings. In his book, **Come Alive**, the subtitle of which is "The Roman Road to Renewal," Dr. William L. Bennett, pastor of the First Baptist Church of Fort Smith, Arkansas, writes: "It is a well documented fact that the Book of Romans has had more impact upon Christian history than any of the 66 books of the Bible. History tells us that the Book of Romans led Augustine to Christ; the Book of Romans formed the seed bed of the Protestant Reformation under Martin Luther. The Book of Romans led John Wesley into a saving relationship with Jesus Christ."

If the Book of Romans is perhaps the greatest book of the Bible, then we must add that the eighth chapter of this book is the greatest chapter, for the child of God, in the Bible. William R. Newell wrote in his **Romans:** "The Eighth Chapter of Romans is the instinctive goal of the Christian. Whether or not he can tell why—whether or not he can give the great doctrinal facts that give him comfort here, he is, nevertheless, like a storm-tossed mariner who has arrived at his home port, and has cast anchor, when he comes into Romans Eight!"—**The Advanced (F. W. B.)**

II. HINTS THAT HELP

A. We **know**—because we believe God's Word—that **all** things work **together** for **good.** The **all things** cannot be fully comprehended; they involve things that have happened perhaps even before we were born; the good things, the bad things, the sweet things, the sour things, the happy things, the bitter things—all work **together** for good. They do not work separately and in an unrelated way at all. Only God knows how to put all things together for our good.—**The Advanced (F. W. B.)**

B. No sinner can claim the benefits of this promise. He has no right to them because he does not love God and has not answered God's call to discipleship. This promise is the sweetest one in all the Bible for the child of God who loves Him enough to make full surrender of his whole life to Him.—**The Advanced (F. W. B.)**

C. Many efforts have been made to destroy the church through persecution; but these efforts have all backfired. Instead of making the light of the gospel grow dim through the testimony of the saints, it only served to brighten the flame of their testimony and increase their determination to continue to suffer, even death if it need be, for the cause of their Lord.

The passage quoted by Paul in describing the death which Christians are undergoing for the cause of the Lord is from Psalm 44:22. Paul saw in the present distress and persecution of the church a fulfillment of these words from the psalmist. None of these things, however, were able to separate the believer from the love of Christ nor to cause his love for Christ to diminish in the least.—**The Bible Teacher (F. W. B.)**

D. Paul lists seven forces of evil that plague our footsteps. We may succumb to either of them, but trusting in Christ we know that none of them is able to keep His love from us. The way may be hard at times but we know that Jesus cares and is ever ready to help us bear up under any of these. The threat of these things is ever before us; the world hates us because it hated Christ. While we may appear to be safe, we are yet potentially subject to being killed as are sheep that are taken to the slaughter pen. But Christ is our triumph.

He is our triumph because it is through Him that we can overcome all forces of evil. **"Nay, in all these things we are more than conquerors throug him that loved us"** (v. 37). This does n mean that we will not be killed, or in prisoned, or persecuted in some way; means that in and through it all we w be **conquerors,** that we will emerg triumphant, that we will be victorious i the end. His grace is stronger than an force of evil Satan may have.—**The Bibl Student (F. W. B.)**

III. ADDITIONAL TRUTHS

A. "Human love may be of tw kinds. There is a love for its ow pleasure, and there is a love for the sak of others. Self-seeking love lasts as lon as the object of affection gives person satisfaction and enjoyment. It is mor interested in getting than in giving.

"Unselfish love is hard to define. requires the giving of ourselves t another, and this requires that we als feel that we have something that is wort giving to another. Paul sees love a having various qualities such a patience, kindness, generosity, humility courtesy, unselfishness, sincerity, an honesty."—**Where Are You Growing?**

B. Oftentimes things seem to be i reverse for us. Nothing seems to g right. All at once we find that all th reverses were used by God for our good.

C. If God is almighty, what He has decreed will surely come to pass. His power gives us full assurance of ou security.

D. Power carries responsibility with it. What only you can do, you must do You must choose your destiny. You mus choose to live after the flesh or to be led by the Spirit, and with this choice you choose whether you will live or die (Romans 8:12-14). God wants you to live (2 Peter 3:9), but He will not make you choice for you. It is up to you.

E. How awesome is the power o God! Nothing in Heaven or earth, nothing in present or future, nothing above o below can snatch us from His keeping.

F. "It just won't fit," my son said as he viewed one piece of a Chinese puzzle that refused to find its proper place in the symmetrical block that was to be a perfect whole.

The carefully precisioned pieces had once been together in a perfect cube, bu now one did not seem to belong. The remaining gap just wouldn't receive the disengaged portion.

Continued on page 16

Family Devotions

SUNDAY, OCTOBER 24
Scripture Reading—1 Timothy 6:17

THE BEST THINGS

The best things are nearest: breath
n your nostrils, light in your eyes,
owers at your feet, duties at your
and, the path of right just before you.
hen do not grasp at the stars, but do
fe's plain, common work as it
omes, certain that daily duties and
aily bread are the sweetest things of
fe.—Robert Louis Stevenson

PRAYER THOUGHT

*"Along the way, take time to smell
he flowers." This is a motto used
ften today, and a good one. Often-
mes we miss the joys of today while
lanning for tomorrow.*

MONDAY, OCTOBER 25
Scripture Reading—Isaiah 9:6, 7

OLD AND NEW TESTAMENTS

The New is in the Old concealed,
The Old is in the New revealed,
The New is in the Old contained,
The Old is in the New explained.

PRAYER THOUGHT

*This catchy little poem serves to
emind us that God's Word is proven
rue by the prophecies in the Old
estament which are brought to pass
n the New Testament. The Scriptures
ere truly revealed by God to holy
en who recorded them for us.*

TUESDAY, OCTOBER 26
Scripture Reading—Proverbs 22:1

RICH TOWARD GOD

Henry Ward Beecher said, "No man
an tell whether he is rich or poor by
rning to his ledger. It is the heart
at makes a man rich. He is rich
cording to what he *is*, not according
what he *has*."

Jesus said, "A man's life consists
ot in the abundance of the things
which he possesses." (See Luke 12:15.)

PRAYER THOUGHT

The love of money causes man to do a lot of things. This fact is borne out by the following poem entitled "What You Make of Gold":

*Dug from the mountainside, washed
from the glen,
Servant am I or the master of men.
Steal me, I curse you; earn me, I
bless you;
Grasp me and hoard me, a fiend shall
possess you;
Live for me, die for me, covet me,
take me,
Angel or devil, I am what you make
me.*

—Anonymous

WEDNESDAY, OCTOBER 27
Scripture Reading—Psalm 138

BIBLE STOPS BULLET

U. S. Army Pfc. Roger Boe of Elbow Lake, Minnesota, learned that his Bible meant salvation for the flesh as well as for the soul. Here's how:

The 1st Infantry Division trooper was on a patrol near Lai Khe when North Vietnamese soldiers ambushed his unit. When the attack ended, Boe noticed smoke curling from his pocket. He discovered that an enemy rifle bullet had gone through his wallet and lodged in his Bible, just short of a loaded ammunition clip.

PRAYER THOUGHT

Jesus used Scripture each time the devil confronted Him in the wilderness. Remembering Scripture prevents many mistakes in our lives also.

THURSDAY, OCTOBER 28
Scripture Reading—Psalm 84:11

SERENDIPITY

The word "serendipity" means the faculty of happening upon fortunate discoveries when not in search of them. The word was coined by Horace Walpole in 1754.

God often showers blessings on His children when they are not expected. He often works wondrously for them when there is no outward evidence, staying "in the shadows, keeping watch above His own!"

PRAYER THOUGHT

Have you ever thought about how often we pray "gimme prayers"? We are always asking God for something, when He gives so freely all of the time anyway. Wouldn't it be wonderful if we could learn to pray prayers of praise and thanksgiving instead?

FRIDAY, OCTOBER 29
Scripture Reading—Psalm 73:24-28

THE POWER OF CLEAN LIVING

Said a high school principal to a pastor, "The most popular student on our campus is not a football player. He is just an ordinary student, but he lives such a clean, wholesome, and Christlike life before the students that he has raised the moral standards of the whole school. It is simply amazing!"

PRAYER THOUGHT

Edwin Markham once said, "We have committed the Golden Rule to memory. Let us now commit it to life!"

SATURDAY, OCTOBER 30
Scripture Reading: Galatians 5:13-15, 25, 26

DON'T DO IT!

A self-righteous young man once said to Spurgeon, "When I find a perfect church, I'll join it!"

Spurgeon quipped: "Young man, there has never been a perfect church. I am sure my church is not perfect. If perchance you ever find a perfect church, I would advise you not to join it, for then it would become an imperfect church!"

PRAYER THOUGHT

*I think that I shall never see
A church that's all it ought to be:
A church whose members never
stray,
Beyond the strait and narrow way.
A church that has no empty pews,
Whose pastor never has the blues,
A church whose deacons always
"deak,"
And none are proud but always meek,
Where gossips never peddle lies,
Or make complaints or criticize,
Where all are always sweet and kind,
And all to others' faults are blind,
Such perfect churches there may be,
But none of them are known to me,
But still we'll work and pray and plan,
To make our church the best we can!*

—Author Unknown

(Devotions used by permission of *Knight's Up-To-The-Minute Illustrations*, Moody Press.)

Mount Olive College

INTO THE FUTURE OF MOUNT OLIVE COLLEGE

"Where There Is No Vision the People Perish"

(Part III)

Based upon a careful consideration of the needs of both Mount Olive College and the Free Will Baptist Church, the Board of Trustees has approved the following twenty-fifth anniversary goals to be achieved by the end of 1980:

*Continued development and maintenance of educational excellence.

*Continuous enrichment of the spiritual life of students and personnel.

*Building enrollment to 500 full-time capable and highly motivated students.

*Programs for the professional and personal development of all college personnel: administration, faculty, and staff.

*Continued development of relevant programs of study (curricula) that will effectively prepare students for both life and work in a changing world.

*New campus development including: College Union Complex (Food services, bookstore, student activities, counseling, and other services); Physical Education and Convention Center; Fine Arts Building for music, art, and drama; administrative offices; continuous program of campus beautification through landscaping, roads, and parking areas.

*Development of programs of continuing education for the church and community.

*Development of Eagles Nest Conference Center for: Conference center for educational, civic, business, and other groups; Christian youth camp and spiritual life retreats; educational uses by the college; recreational use by students, college personnel, churches, youth, and community groups.

*Attainment of senior college status for the awarding of baccalaureate degrees.

*Resource development adequate to achieve the above and to build an endowment that will give stable financial strength to the college.

SCHEDULE OF 1976 CHURCH DINNERS

Duplin County—Saturday, October 23, 6:30 p. m., East Duplin High School.

Wayne County—Tuesday, October 26, 7 p. m., Mount Olive College Auditorium; Ben Rollins, Chairman.

Onslow-New Hanover—Friday, October 29, 7:15 p. m., Folkstone Church; Leonard Hobbs, Chairman.

Beaufort County—Saturday, October 30, 7 p. m., Chocowinity High School; Oscar Webster, Chairman.

JONES COUNTY, PLEASE NOTE CHANGE TO FOLLOWING DATE—Thursday, November 4, 7:30 p. m., Kings Restuarant, the Rev. Melvin Everington, Chairman.

Pitt County—Monday, November 1, 7 p. m., D. H. Conley High School; Stewart Humphrey, Chairman.

Nash County—Wednesday, November 3, 7 p. m., Middlesex Elementary School Cafeteria; Lester Duncan, Chairman.

Lenoir County—Saturday, November 6, 7:30 p. m., Kings Barbecue; Buddy Sasser, Chairman.

Johnston-Wake Counties—Monday, November 8, 7 p. m., Smithfield-Selma High School; V. T. Craddock and L. B. Woodall, Cochairmen.

Washington, Martin, Tyrrell, Pasquotank, and **Chowan Counties**—Thursday, November 11, 7:30 p. m., Washington County Union School.

Greene County—Saturday, November 13, 7 p. m., Snow Hill Junior High School; James Ray McLawhorn and George Harrison, Cochairmen..

Wilson County—Tuesday, November 16, 7 p. m., American Legion; James B. Hunt, Sr., Chairman.

Sampson, Harnett, and **Cumberla Counties**—Thursday, November 1 7:00 p. m., Midway School; the Re Felton Godwin, Chairman.

Edgecombe-Halifax Counties—To Announced.

Carteret County—Saturday, Novemb 20, 6:30 p. m., East Carteret Hig School; Reginald Styron and Natha Garner, Cochairmen.

CHANGE!!!

High School Day at Mount Olive College will be held Saturday, November 13, 1976. Details are forthcoming.

DO YOU KNOW MY FRIEND?

by Hazel Casey
Goldsboro, North Carolina

I have a very special and dedicate Friend
Who has promised to stand by me un life's end.
This Friend is always so kind and s patient with me;
He guides my feet on this road of life s lovingly—
That I might not fall or falter.

He loves me more than anyone I coul ever know.
It costs me nothing for this love, so must show
His love and grace, through me, everyone I meet,
As I travel the winding paths on the dail beat
To win the race of life on earth.

He died for me one dark, dark day
On a cruel cross, that my sins would a be washed away;
By believing in Him, as having paid th price
For my salvation, and full joy always, bu alas—
I know that I am so unworthy!

He conquered death, and showed me th way
To receive salvation, He freely offers a today.
He's my Lord, my Saviour, my Redeeme and my King—
That's why I'm so happy, I continue t shout and sing
THAT HE IS MY FRIEND!



Special Moments

ar Maggie,

I was blessed to have been born in a Christian home. Thank God for godly rents. I was reared in a home that believed there was a "Hell to shun" and a eaven to gain." I felt pretty sure that I would not be lost, not realizing that I was eady lost. I was living my life my way. I didn't do anything hideous, such as ysically harm anyone or steal, for I would not have thought of such a thing. I was ral, but I was a sinner. You see, I was outside not knowing the joy of vation—the peace of mind. Then I came to the reality that if I lost my life I would e my soul. It never occurred to me that I could not be saved anytime I wanted to, e putting on a coat or a pair of shoes. It's not that way at all. I tried my way—it dn't work! Then I tried God's way. It was by grace through faith not of myself but rough the wooing of the Holy Spirit I became a new creature in Christ. I **know** I have en redeemed! I have stumbled many times. I have shed many tears. They were not for joy; many were for remorse. I have failed my Lord many times. But He has essed me by giving me a Christian wife, two lovely daughters, eight grandchildren, d two great grandchildren. I have **peace** of mind and a conscience that's **free.** anks be to God!

LS
lly Ridge, N. C.

Today's response is the last part of a lengthy testimony of Christian faith by a ntleman who has served God many, many years. May it bless your life.

Maggie

IS IT WORTH THE EFFORT?

by Rev. Graham Faucette
Kenly, North Carolina

Some 1500 years ago a pound of pper would have marked you as being rich man. It was so expensive that it s found only on the tables of kings and ry rich people. There was a time when ople demanded pepper as a ransom. pper was also given as payments on rtain things.

Values change as time goes on, but re is one treasure that never changes. at is the treasure of salvation. It still remains the greatest goal of mankind. We know that all kinds of businesses take inventory to determine how much stock they have and its value. They want to know if what they have is worth the effort they have to put forth.

Such inventory and self-evaluation, along with the matter of reviewing final goals and rewards, should not be completely new to the Christian.

We labor long and faithful in the vineyard of the Lord. We do the work of the Lord in order that we may be well-pleasing in His sight. We seek to win others that they too, may have the same knowledge and joy in the Lord that we have. We call; we write; we preach; we teach; we invite; we pray; we visit. We spend much time reading the Bible that we may learn more about His Word. Then we stop and wonder if it's really worth all the effort.

The final goal and the real reward is that each of us may spend eternity in God's Heaven. To know Jesus and the Father through Him is to possess eternal life. The proof of the promise, "I am the resurrection and the life" (see John 11:25).

Paul affirmed in the Roman epistle that Christ was. ". . . declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Romans 1:4). To Timothy he wrote, ". . . your Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Timothy 1:10).

Those whose robes have been washed in the blood of the Lamb are become the children of God, and with Christ they shall inherit all things. To the Roman Christians Paul wrote, "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together" (Romans 8:16, 17).

They shall know the beauty and glory of God's new and perfect creation, unspoiled by sin, and described in terms of most costly, the most pure, the most beautiful, and the most enduring materials known to man. It is built of pure gold and precious stones.

Words fail to express the far more exceeding and eternal weight of glory. That which the Apostle Paul did not find lawful to do when he was tempted to declare the glory of the third heaven was an impossibility. Enough that we discern the exceeding great and precious promise of a redeemed humanity and the love that is working to bring it to pass. Here is the vision to inspire us as we do the work of the Lord, on earth. The present joys and the promised rewards make our work in the Master's vineyard worth far more than the effort we could ever put into it.

"THINK ON THESE THINGS"

by
Rev. Graham Faucette
Route 1
Kenly, North Carolina

Too long we have had questions, articles, and tracts concerning what women should wear and how they should think and act. How long are men going to criticize women when they go out of their way to take the second or third look at the girl who walks down the street wearing an immodest dress? Which is worse, voyeurism or exhibitionism?

The Word of God denounces all sensual pleasures. The lewd look and the lecherous looker are both condemned. When the Apostle Paul told the women to ". . . adorn themselves in modest apparel, . . ." (1 Timothy 2:9), they got the message. And men did not miss the point when Jesus said, ". . . whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:28).

In Mark 7:14-23 Christ analyzes the heart of man. In Verse 21 He says, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders." Proverbs 4:23 says, "Keep thy heart with all diligence; for out of it are the issues of life." The human heart is constantly being bombarded with temptations to sin. If the heart harbors these evil thoughts an evil action results.

James says, "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:14, 15).

In Ephesians 4:19 Paul talks of the unsaved, saying that they were motivated by evil minds and reckless lusts. Then in the next verses he declares that Christ taught them differently and that they should get rid of the "former manner of life" which had been corrupted by lust.

The rapid spread of adult bookstores and topless bars seems to indicate that we are living in the time that Paul spoke of when he said, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Timothy 3:13).

How badly has the American sense of decency been eroded. "The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9:17). People are being swept down the devil's drain by the thousands. "Therefore hell hath enlarged herself, and opened her mouth without measure. . . ." (Isaiah 5:14). The once ever-so-glamorous lights of Broadway now shine on cheap pornographic plays and films.

Fortunately for the Christian, he doesn't have to be swept down the devil's drain. Paul gives us excellent advice for such a time as this: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; . . . think on these things" (Philippians 4:8).

THE CHURCH: CONCLUSION

Continued from page 3

"Church" Life (order from International Students, Inc., P. O. Box C, Colorado Springs, Colorado 80901), by Watchman Nee.

And again I say I offer these articles in love and with the understanding that we, as brothers and sisters, can and indeed probably do disagree over many things. Yet I submit them to you, the body of Christ, for whatever they might be worth to your upbuilding.

Finally, I want to say I encourage response to what I have said and am willing to be judged by you in the Spirit. Feel free to write me at 439 Stadium Road, Wake Forest, North Carolina.

I pray and trust that God will guide you and your fellowship until we, the people of God, meet to rest forever in the very presence of our Father, who is blessed and worthy of all glory and honor.

BIBLE-BOOK PUZZLE

There are sixteen (16) books of the Bible hidden in the following story. The first one is MARKed to help you. Spacing of letters, words and punctuation are to be observed closely! Can YOU find 16?

I once made a reMARK about t hidden books of the Bible. It was a lu kept people looking so hard for fact and for others it was a revelation. So were in a jam, especially since the nam of the books were not capitalized. But t truth finally struck home to numbers readers. To others, it was a real job. W want it to be a most fascinating fe moments for you. Yes, there will be so really easy ones to spot. Others mig require judges to help them. We w quickly admit, it usually takes a minist to find one of them, and there will be lo lamentations when it is found! A lit lady says she brews a cup of tea, so s can concentrate better. See how well y can compete. Relax now, for there rea ARE sixteen names of books in the Bib in this little 'story'!

(This puzzle was submitted Johnnie G. Howell of Pikeville, Nor Carolina. It has appeared in oth publications and should prove of intere to the readers of the "Baptist." T author is unknown.)

SUNDAY SCHOOL LESSON

Continued from page 12

After several more futile attempts rearranging, he handed the puzzle bac to his older brother, who quick reassembled the odd shapes into perfect cube.

There was no magic in my older son skill of reassembling all the parts. H had the instructions to the puzzle!

Life was meant to be whole. God mad us that way, but sin has left gaping hol where nothing seems to fit right. All t hurts of man across all the centuries time keep us from the completeness G originally designed for us.

Then Jesus came and by His ow sacrifice made us whole again. Trust Hi to take the misplaced pieces of your li and reorder them into the creation G designed. In Jesus we come into perfe union with God once more. — **Selected fro Standard Lesson Commentary**

the free will baptist

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OCT 28 '76

DURHAM, N. C.

AYDEN, NORTH CAROLINA, WEDNESDAY, OCTOBER 27, 1976



"Walk in wisdom toward them that are without, . . ." [Colossians 4:5].

EDITORIAL...

What Do You Do With It?

Some use it; some misuse it; some squander it; and some just while it away, neglecting to consider the importance of it.

Some take it for granted, suggesting that an abundance of it is theirs for the asking, knowing little where it comes from, and caring even less.

Some refuse to view it as a luxury, and others may not even consider it a *necessity,* since it has been a constant part of their lives, and they have never been without it.

Some find a lot of it on their hands; and since they have it in abundance, they don't stop to realize that their wasting of it may be an imposition on somebody else—especially when their wasting of it involves stopping someone from doing something he needs to do: some duty, a job, or something he would simply rather do.

Some act as though they have a premium on it and tend to cause it to revolve around themselves, their immediate concerns, cares, or personal interests, at the expense of actually cheating another out of his portion of it.

Some take it out for their own benefit, depriving others of their right to do the same, risking the probability of losing it altogether. It can never be called forth again, once it has been used or abused.

Some relinquish it, intentionally or unintentionally, knowing the possible peril of doing so, but disdaining to acknowledge the fact that they indeed *need* it. They are injudicious, to say the least.

Some hoard it, thinking it can be stored up and saved like money; but, no, it passes too quickly; it cannot be preserved. It waits for no man, despite his "claim" on it, his wealth, or his education.

Some just simply ignore it—but not for long; it catches up with them. It cannot be escaped, neither can it be avoided—except in the imagination.

Some gloat over it; others view it with dismay and with little enthusiasm, perhaps wondering how much longer they will be privileged to enjoy it.

Some spend it here and there, foolishly or wisely, according to the dictates of their individual minds and hearts.

Some budget it, knowing that at the very best they have a minimum of it to treat lightly.

Some use it for others (very nobly), and some use it solely for themselves—and that, in excess.

Some make plans for it, hoping that it will come; others approach it haphazardly, feeling that little can be done about it anyhow.

A stitch in it saves nine, we're told. It tries men's souls. It is the stuff that dreams are made of. It has been often called the fourth dimension.

According to John Heywood, it tries truth in every doubt. It has been said to fly, and, further, it has been reputed to heal what reason cannot.

There are footprints on it, according to Longfellow. Some are clear-cut, while others have been distorted by the wind of discontent. Yes—

Time!

What do you do with your allotted portion of it? Your approach could mean the difference in success or failure.

There is a time to be born and a time to die, according to the Bible. And as unpleasant as it might be to think about: Our ration may be running low. Tomorrow might never come!



Tommy Manning
Editor

the free will baptist

OCTOBER 27, 1976

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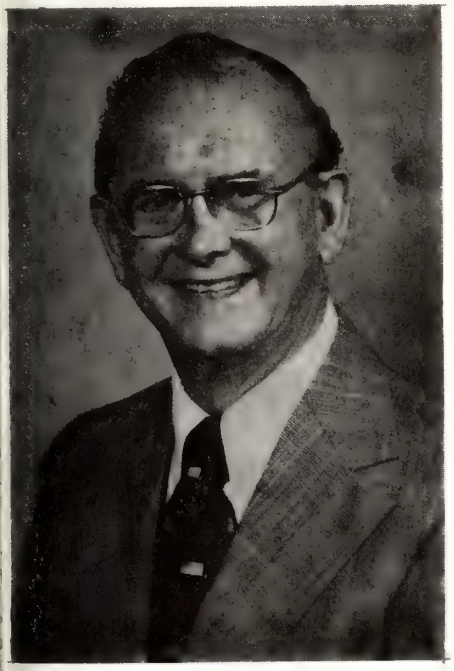
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SOUL WINNING:

by the Rev. Fred A. Rivenbark
Assistant Pastor
Sherron Acres Free Will Baptist Church
Durham, North Carolina

THE FIRST TASK OF THE CHURCH



WHEN I think back to the Sunday morning I was converted in 1932, my heart fills with praise first of all to the God who saved me and secondly to the evangelistically-oriented pastor, the Rev. Henry Melvin, whose every heartthrob seemed to beat **evangelism.** The very life of the church was saturated with a fervor to reach the lost. Seeing seeking sinners walk down the aisle of that church was the norm, not the exception.

If the "evangelistic fervor" is contagious, I must have caught it from my pastor. God called me to preach in 1935, and from the very beginning of my ministry, my main thrust has been to reach the lost for Christ.

The central theme of the Book of Acts is spreading the good news by witnessing. In this book we see the great expert on witnessing—the Holy Spirit. We learn in Acts what witnessing is, what it isn't, when to witness, and how to witness. The earnest believer who yearns to obey God in this matter of soul winning will be infused with the same enthusiasm, boldness, and excitement that first-century witnesses had.

Surely the phenomenal expansion of the Early Church gives us reason enough to study closely the ministries of the first apostles. For believers who want a scriptural basis for modern evangelistic efforts, the Book of Acts is extremely helpful.

Motive of Evangelism

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

The disciples gave up their fishing business, tax business, families and friends. But it wasn't until they gave up themselves after praying for days in the Upper Room that the Holy Spirit fell upon them. When they came to the end of themselves, they came to the beginning of evangelism. So, the power and presence of the Holy Spirit in the early disciples became their directive and power, and obedience to God's Spirit became their motive. God is His own motivator. We are His instruments. We are His vessels, His earthenware pots, His containers. He, the motivator, lives inside us. (See Galatians 2:20.)

How did this higher motivation work in the Early Church? Read Acts 4 where Peter and John were arrested and brought before the rulers and elders because of their boldness in speaking to the people about Jesus Christ as Lord and Messiah. They were warned not "to speak or teach at all in the name of Jesus." But these bold men of God did not accept the verdict. Their loyalty to Christ meant more than any protection from the government. These brave witnesses emphatically replied, "Whether it is right in the sight of God to listen to you rather than to God, you must judge; for we cannot but speak of what we have seen and heard" (see Acts 4:18-20). Notice how Peter turned persecution into a witnessing opportunity. Isn't this the basic motivation in evangelism? We live under the direction of the Holy Spirit. He lives within the believer. Dare we silence Him?

So the only real motivating force is God himself within us. When we totally yield ourselves to Him, then evangelism is the natural result of our commitment.

Methods of Evangelism

Jesus made contacts among people where they were—in the street.

In Acts 2 we see the apostles leaving the Upper Room where they had lingered for the power of the Holy Spirit and going to the masses that thronged the streets. These Spirit-filled believers mingled among the crowds telling the unsaved about the resurrected Christ.

The Early Church also won the lost to Christ in the church. Study the first part of Paul's ministry and you will see that, when he went to a new city, he first went to the synagogue. "And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed" (Acts 14:1).

Wherever people were in need, we see the Early Christians making contact with them. The Holy Spirit opened doors of opportunitiy and the early apostles allowed the Holy Spirit to use them to win souls. When the apostles could get a crowd together, they **preached** the Word of God. The Book of Acts is filled with sermons by Peter and Paul. Their main message centered on the resurrection of Jesus Christ. Wherever we read of Peter and Paul, we see them taking advantage of opportunities and preaching the Word.

Visitation evangelism is not as obvious in the Book of Acts as preaching, but it is definitely a biblical method of witnessing. The Lord sent Philip on a soul winning mission. Philip met an Ethiopian reading Isaiah and wondering what the passage meant.

In Acts 3 we see an example of **personal** evangelism. Peter and John stopped to minister to a needy heart on

(Continued on Next Page)

their way to a prayer service. Jesus became real to the beggar through the personal witness of these apostles.

Modern Evangelism

The first task of the church today is soul winning. The first desire a new Christian often has is to tell his closest firends what Jesus Christ has done for him. I sincerely believe that the basic nature of the church is evangelistic, and both ministers and laity have a continuing responsibility to share Jesus Christ with others—in the church, in homes, on the street, in the factory, in the shop, in the office—wherever there are people.

The experiences of the Early Church can furnish both the motivation and the basic patterns for our approach today. But within the basic patterns, we find in the Book of Acts we must adapt our evangelism to our current time and culture. Evangelism must be contemporary.

Believers who are fed properly will find the truths of God's Word too good to keep. And in becoming witnesses they will enrich their own relationship with Jesus Christ.

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). Here Jesus was telling His disciples that the people of His day were spiritually hungry and thirsty. Only God could fill that God-shaped vacuum in their lives. People all around us today are seeking for something that satisfies just as they did in Jesus' day.

The need to reach the unsaved is urgent! When we meet together as members of God's family, we should have such love and compassion for the sinner that he will feel a compelling desire to accept Christ into his life. Our church life should be so permeated with a passion for lost souls that sinners will come to know Christ.

When the name of your church is mentioned at work, in a social gathering, or some other place, what do you suppose comes to the minds of those listening? Do they immediately think of the tremendous concern your church has for the lost of your community? Is your church known for its fervor in reaching the unsaved?

Remember, God does not hold you responsible for being successful in witnessing; He holds you responsible for being faithful.

The Final Curtain Will Fall

by Mrs. Hersel L. Bowen
Winterville, North Carolina

F you have ever been into an opera house, I know you (like me (remember the elegance of its interior. As you sat and watched the opera, everything around you faded into nothing. Everything on stage seemed so real. You were caught up in the act. Then the curtain fell, and you were brought back to reality. Then you realized it was all acting.

We have the most beautiful opera house—this lovely world. Take time to look around at the trees, flowers, food and fiber—they are real! The singing of the birds is for real. The sky above us, the sunlight, the stars, the moon, and many other things are given to us by God, and they are real. The stage we stand upon is the good earth. How often do we take these things for granted?

Will life upon this earth be better because we were here? Are we acting a part that is not real? Someday the final curtain will fall for you and me. Have we stood upon this stage of life, acting out a part or are we for real? God has a purpose for you and me. Have we wasted away our past? Have we played or acted? Have we been for real? Have we been Christians whom God could count on to tell others of Him? When the final curtain falls, will we stand upon the beautiful stage of Heaven? or upon the stage of Hell?

If we are Christians, we don't have to put on an act or sign a pledge that we will do certain things, go certain places, or dress indecently. If we are right with God with all our heart, soul, and strength, then we will not do things we know to be wrong. No one has to tell a Christian what to do or not to do; a real Chriristian will do the right things or be the best he can be.

"For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (Romans 14:7, 8).

When the final curtain falls upon the earth for us, I pray each of us will find ourselves on the great stage of Heaven. May we say with Charles H. Gabriel:

O that will be glory for me,
Glory for me, glory for me;
When by His grace I shall
look on His face,
That will be glory, be glory for me.

MEMORIAL GIFTS FOR REV. W. L. MORETZ

The family of the Rev. Willet L. Moretz have asked me to express appreciation to all those who remembered Brother Moretz during the time of his sickness and death. Cards and gifts sent to him during his extended illness brightened his final days, and friendly interest shown the family at the time of his death and funeral comforted the hearts of Mrs. Moretz and the girls.

The family is requesting that if there are those who would like to honor the memory of Brother Moretz, they do so by making gifts in his memory to the building fund of Roanoke Rapids Free Will Baptist Church. Roanoke Rapids was the last church pastored by Brother Moretz, and he and his family remained members of and supported this church during the years of his retirement, brought on prematurely due to the loss of his health while pastoring the church. The people of the church were always dear to him.

Donations for this purpose should be sent to: Home Mission Board, Rev. Taylor Hill, 1207 Arsenal Avenue, Fayetteville, N. C. 28305. Be sure and designate it for Roanoke Rapids Building Fund.

Respectively submitted,
Rev. L. E. Ballard

CHANGE OF ADDRESS

The new address for the Rev. M. E. Cox is Route 3, Box 334, Elm City, North Carolina 27822; phone, (919) 236-4073.

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: Please explain: "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire" (Matthew 18:8, 9).

Answer: Jesus' primary teachings here seem to be that a Christian is obligated to release himself of any attachments that hinder himself of completely fulfilling his obligation to Christ. If, for instance, he is employed by someone or under some conditions that will hinder him from submitting to Christ in a fully dedicated life of love and service to his Saviour, he should detach himself from such an employer and that kind of employment immediately. When he becomes a Christian, if he finds himself attached to social cronies that makes him in this association limited in his Christian witness, then he is to call an immediate halt to this relationship.

We are told in the Bible: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matthew 6:24). We have certain obligations in relation to the natural realm. We are to be honest and upright in the fulfillment of such obligations.

The late philanthropist, Colgate, was sent from his home, being the member of a large, poor, honest, hardworking family to begin as an apprentice in the soap-making business of a friend of his father. He was detained a short distance from home by a Christian friend of his father. This friend, a tugboat operator, gave him good advice and the kind that paid in dollars and cents when he said, "Always give a full pound for a pound of soap. When in doubt tip the scale in favor of your customer and not yourself. Seek daily guidance from God. Show forth the Christian integrity under which you grew up at home. Read the Bible every day and walk only in its light. You will get along if you don't get rich."

Those of us who have read of him know that he did get along well, that he did get rich and made many rich in his gifts to evangelical institutions, even though long since his homegoing some of these are no longer evangelical in the true sense of the word.

Jesus himself was excluding the very chief of His apostles when He voiced a selfish attitude: "But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men" (Matthew 16:23). When He had so done, He gave the formula of success for any of His followers: "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24).

Jesus freely excluded the Pharisees and other Jewish groups whose favor the average politician of that day or of today (both church and ecclesiastical) would gladly embrace. He was in no way about to encumber Himself with either individuals or groups of individuals who would in any way influence Him in any other route than that which led to Calvary. We should be of like mind and determination with our Christ and our God. No other way leads the Christian home but the way of the cross; and let us remember that, regardless of what we are commanded of the world.

In **Albert Barnes' Notes, Matthew to Mark,** page 186, in interpreting these verses, we read: "The sense in all these interpretations is the same. Worldly attachments, friendships, and employments of any kind, that cannot be pursued without leading us into sin, be they ever so dear to us, must be abandoned or the soul will be lost."

George H. Sandison answers a similar question in his book **1000 Difficult Bible Questions** as follows:

"The words of Jesus in Matthew 18:8-10 point out (among other things) the wickedness of those who, by evil example and by their impure inclinations, their quarrelsome and revengeful dispositions, their unworthy aims and ambitions, stand in the way of others and prevent them from seeking salvation. It is as though he had said there would be stumblings and pitfalls enough through the world's treatment of young and inexperienced souls without any additions from the disciples, and he warns them not to share in such wickedness, as the one who, after having himself received light, wilfully caused others to stumble was doubly an offender. Far better were it for him to make any personal sacrifice than to be the means of causing a weaker brother or sister to stumble and lose faith."

In the above Scripture Jesus appeals to us who profess to be Christians, holding us responsible to eliminate all hindering objects, calling us to a life of obedience in Him and in His cause. In the following He calls upon professing Christians who would, in their deceit, hinder a young or weak Christian: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences: for it must needs be that offences come; but woe to that man by whom the offence cometh!" (Matthew 18:6, 7).

So if we read and study and meditate on the Bible's message as we are instructed in its sacred pages, we shall be able to intelligently withstand the wiles of the devil. When we become negligent and disobedient and fail to spend the time God would have us spend familiarizing ourselves with the Bible's instructions, we may fall prey to the enemies of God.



Religious Contributions For September, 1976

Albemarle Conference

Belhaven	$ 110.25
Corinth	10.00
Free Union	240.00
Gum Neck	100.00
Hickory Chapel	131.00
Malachi's Chapel	300.00
Mt. Tabor	285.00
Mt. Zion	120.00
Sidney	600.00
Sound Side	50.00
Union Chapel	117.85
Total	$2,064.10

Blue Ridge Association

Cedar Hill	$ 14.00

Cape Fear Conference

Catalpa	$ 10.00
Goldsboro	400.00
Hopewell	250.00
Johnston Union	212.00
Lee's Chapel	275.00
Oak Grove	200.00
Palmer Memorial	50.00
Riverside	200.00
Robert's Grove	200.00
Saint Mary's Grove	105.00
Shady Grove	303.53
Smyrna	265.00
St. Paul	200.00
Tee's Chapel	200.00
Wooten's Chapel	91.55
Total	$2,962.08

Central Conference

Aspen Grove	$ 213.50
Ayden	285.00
Bethany	276.60
Black Jack	200.00
Community	53.00
Daniels Chapel	315.00
Dilda's Grove	100.00
Edgewood	335.00
Elm Grove	100.00
Free Union	240.00
Friendship	349.43
Greenville	235.00
Grimsley	140.77
Gum Swamp	340.00
Harrell's Chapel	320.00
Howell Swamp	350.00
Hull Road	300.00
Little Creek	55.00
Marlboro	100.00
Laymen's League	34.50
Fourth Union	108.85
Ormondsville	68.00
Otter's Creek	237.15
Owen's Chapel	150.00
Peace	14.10
Piney Grove (Pitt)	100.00
Reedy Branch	543.98
Roanoke Rapids	5.00
Rocky Mount	100.00
Saratoga	384.07
Spring Branch	200.00
Sweet Gum Grove	221.19
Tarboro	40.00
Walnut Creek	200.00
Winterville	401.56
Total	$7,116.70

Eastern Conference

Bethel	$ 100.00
Bethlehem	200.00
Bridgeton	50.00
British Chapel	200.00
Christian Chapel	350.00
Core Creek	297.93
Crab Point	15.00
Croatan	200.00
Davis	200.00
Deep Run	106.00
Dublin Grove	165.00
Folkstone	90.00
Friendship	26.40
Gray Branch	200.00
Hillsberry	30.00
Juniper Chapel	400.00
Kinston	65.00
Lanier's Chapel	110.00
Macedonia	35.00
May's Chapel	200.00
Mt. Zion (Onslow)	185.79
Mt. Zion (Pamlico)	200.00
Eula Jones	5.00
Third Union	50.00
Fifth S.S. Convention	57.00
New Bethlehem	26.81
New Haven	135.59
Northeast	63.26
Oak Grove	280.00
Oriental	35.36
Otway	30.00
Pearsall's Chapel	200.00
Rock of Zion	30.00
Rooty Branch	50.00
Sandy Plain	230.14
Sarecta	200.00
Snead's Ferry	50.00
Snow Hill	258.00
Sound View	110.00
St. Mary's	300.00
Vanceboro	100.00
White Oak Grove	55.96
Wintergreen	313.75
Total	$6,006.99

Pee Dee Association

Beaverdam	$ 700.00
Cypress Creek	37.00
Emerson	50.00
Union No. 1	68.16
Oak Grove	200.00
Total	$1,055.16

Piedmont Conference

Christ	$ 20.00
Durham	25.00
Total	$ 45.00

Toe River Association

Roaring Creek	$ 69.42

Western Conference

Barnes Hill	$ 210.00
Black Jack Grove	300.00
Branch Chapel	564.81
Calvary	425.00
Everett's Chapel	82.88
Free Union	200.00
Friendship	255.00
Holly Springs	200.00
Kenly	215.00
Little Rock	385.00
Living Waters	100.00
Marsh Swamp	80.00
Micro	200.00
Milbournie	96.00
Mt. Zion	200.00
First Union	64.12
Second S.S. Convention	71.52
New Sandy Hill	50.00
People's Chapel	185.00
Pine Level	30.00
Piney Grove	140.00
Pleasant Grove	406.65
Pleasant Hill	158.89
Rains Cross Road	50.00
Rock Springs	100.00
Rosebud	305.00
Sherron Acres	150.00
Spring Hill	200.00
Stancil's Chapel	242.29
St. Mary's	25.00
Union Chapel	32.50
Union Grove	317.95
Unity	10.00
Watson's Grove	75.00
West Hillsborough	115.00
Wilson	80.00
Total	$6,322.61

Statewide Bodies

State Convention Cash	$ 22.00

Other States

Bim, West Virginia	$ 10.00
Laurel City, West Virginia	183.18
Flint, Michigan	60.00
Total	$ 253.18

Total Religious Contributions $25,918.24

(Included in this total is $15,157.52 in State Convention offering.)

MEMORIAL CONTRIBUTIINS FOR SEPTEMBER, 1976

Memorial gifts for the Children's home for September, 1976 totaled $60, and were as follows:

Mrs. Louise Mills by an Anonymous Donor
Leon L. Scott by Mae W. Scott

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural Basis: ". . . pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2).

THE NEED OF A GOLDEN HARVEST

There is a need for Christians to awaken to a holy and useful life. Only a very small percentage of citizens in the world have been saved. The grace of God has not been received by them and they are lost; most of them are lost forever. Christians are the only ones saved, redeemed by the blood of Christ. All other people, in spite of their religion, are doomed for a devil's hell. There is no way a soul can be saved but by the precious blood of Jesus Christ. God ordered it, the Bible teaches it, and I believe it all the way. Christians are like Christ because they have accepted the likeness and dedication of Christ. In words, they are, as far as possible, carbon copies of the real Christ. All earthly and worldly claims upon their lives have been declared null and void. They are committed to Christ, and they have enthroned Christ who directs their affairs in this world forever. Christ is Lord of lords and King of kings. He reigns in holy majesty upon the throne of the heart of the Christian. With all the great religions of the world, there is only one that can save—and that **one** is the **one whose god is the Lord Jesus Christ.**

Jesus declares, ". . . lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). There is a great harvest promised, but the laborers are few. Many of the few laborers who qualify fail to realize the urgency of their work. The need is urgent because sinners must be awakened and warned of God's coming judgment. No sinner will be able to bypass the wrath and penalty of God. The judge has already been appointed, the time has been set, and the place where judgment will be handed down has already been assigned. The only way a sinner can avoid the judgment of God is to be reconciled to God through council for his defense. Jesus Christ is the attorney assigned to you, and He will be the one to handle your case. He now has the authority to remove all sins and their guilt so that you will be absolutely pure and free from every sin.

The Christian's efforts in the golden harvest must be directed to reveal God's love to the unsaved. God loves all people, even sinners. He loves the sinner but not his sins and, because of this, He has provided a way for man to be saved from his sins. There are very few people whom God will not save. These are lost and lost forever. I am not sure that God has completely given up on anyone if that person has the capability of making a decision for himself. God's Spirit does not always strive with man, but only God knows where the place of no return lies.

Christian workers, then, must learn to show sinners how they can be saved, satisfied, and secure in God's love. Jesus says, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:27, 28).

When the laborers are aroused, become excited, and are awakened to the zeal and spiritual urgency of their work, sinners will listen and begin to seek salvation. A golden harvest of souls depends upon the workers in the fields. There is no time for laziness or bickering or foolishness in God's fields.

The church must be motivated. Her chords must be lengthened and her stakes must be strengthened so as to make her coverage safe and secure. Prayer warriors are needed. Christians should attend public prayer meetings. They should call friends and urge them to attend prayer meetings to pray for lost sinners, the pastor, and all the ministries of the church, especially the preaching of God's Word. It is through the foolishness of preaching that sinners are saved. Every laborer must have a definite place and time for prayer every day. Family altars are needed and necessary in all homes for daily communion, confessions, and close relationship with God. The time of prayer is most important.

"Go ye into all the world, and preach the gospel"

mission work...

at home and abroad.



Joseph Ingram
Foreign Missions
Director-Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave
Fayetteville, N. C. 28305

THE HISTORY OF VICTORY FREE WILL BAPTIST MISSION

October 25, 1972—we held our first business conference this night. Discussion was held as to what plan of action would be desirable to all in attendance. It was strongly expressed by all that a Free Will Baptist church in the Hope Mills, North Carolina, area be established.

We all realize that we are not a recognized Free Will Baptist mission and are not affiliated with any Free Will Baptist conference, but we are all dedicated to establishing a Free Will Baptist church in this area. All persons gathered here tonight are Christians, and

Missions continued on next page

all have faith in God that if we move out on faith in trying to organize a church that God will supply the needs. The following persons were present: Brother and Sister J. L. Lee, Brother and Sister Joe Marsuak, Sister Mildred Marsuak, Brother and Sister Charles Reep, and Sister Louise Lee.

November 11, 1972—the name, Victory Free Will Baptist Mission was chosen for our group.

Four months later—February, 1973—we met with the Rev. Taylor Hill at his church to talk about our becoming a mission and to find out from Brother Hill just what we needed to do before getting started. We expressed our desire to join with the Cape Fear Conference at that time. The ones who met with Brother Hill at this time were as follows: Brother and Sister Charles Reep, Brother and Sister J. L. Lee, Sister Louise Lee, Brother Joe Marusak, Sister Mildred Marausak, Sister Lettie Elmore, Sister Ruby Elmore, Sister Debbie Elmore and Brother and Sister Clarence Lee.

We were well pleased with the meeting. Two weeks later we met with the mission board to talk with them about getting the mission started. Brother Reep had written to the mission board telling them about us and our desire to start a Free Will Baptist mission in Hope Mills. The mission board was pleased and offered their help to us for which we are all thankful.

March 11, 1973—the mission board has sent us a preacher, and today we met in the home of Brother Paul Kinlaw for worship service and Sunday school. We all enjoyed the message and everyone was well pleased with the Rev. Al Markuson, the preacher whom the mission board sent us.

April 22, 1973 (Easter Sunday)—we are in our building today for our first service as a mission. We had 38 present today and an offering of $65.99. The Spirit of God was with us in a mighty way.

The 1973 average attendance was a high of 38, a low of 7, with a Sunday school average of 21.

Vacation Bible School Reports for the Years 1974, 1975, and 1976

In July, 1974, we held our first Vacation Bible School, averaging 50 per night, with 75 on commencement night. The offering for the week was $60, which went to the building fund.

The 1975 average was 51 with an offering of $135.57 to our building fund.

The 1976 average was 62 with an offering of $193 to our general treasury.

God continued blessing us richly during the year of 1974 as we were able to pay off what we owed on the piano, start supplementing the pastor's salary, and were able to purchase a filing cabinet, electric typewriter, adding machine, and a secretary's table and chair.

1975

March 7, 1975—$500 was deposited on the purchase of 2.06 acres of land.

May 19, 1975—we completed all negotiations for our land on Highway 59 and Orchard Street, Hope Mills, North Carolina, and received our warranty deed.

May, 1975—the Rev. Alfred J. Markuson left us to become the evangelist for the Swordmen Singers. He was greatly loved and will be greatly missed by each of us, but we feel he has the leadership of God Almighty in this move.

On June 5, 1975, the Rev. Taylor Hill, secretary and treasurer of the Home Missions Board appointed Brother Charles Reep as moderator of Victory Free Will Baptist Mission until such time as the Lord sends us a minister. For five months we were without a pastor.

October 19, 1975—this is our third homecoming and the first service with our new pastor, the Rev. Joe E. Gerald and his lovely wife, Sylvia, and three children: Jody, Eugene, and Jennifer. We pray God's Holy Spirit may continue filling them and us as we all march forward for our livng Saviour, Christ Jesus. Amen.

On Sunday, January 4, 1976, at 3 p.m., Victory Free Will Baptist Mission of

Continued on Page 16

A MEMORIAL TRIBUTE TO ELLIE EASON RICE

Days that we live when we are young become memories which we treasure as we grow older. Happy memories or sad ones we treasure them all. To know people and then to come to love them is perhaps the dearest thing memories are made of.

on August 28, 1976, God in His infinite grace called from our midst one of the true saints of God, Ellie Eason Rice, who had been a long-time faithful member of the First Free Will Baptist Church in Greenville, North Carolina. The true mark of her devoted life came through her great compassion and love for each and everyone. She had unusual patience as she worked with the young people of the First church. Her special Christian character led her to choose working with mentally retarded and handicapped children as a vocation. Her principles went much higher as did her true concern, as her home was a foster home for many years. In her home, unwanted children found love, strength, and happiness in a proud religious way.

Ellie was born on November 29, 1923, in Snow Hill, North Carolina. For many years she gave and gave of herself to others until God decided that she had done what He had called her to do—and that she had done it well, so He called her to a higher work with Him. During the last few months of her life here on earth, knowing full and well that her illness was terminal, she continued to be the picture of Christian inspiration that she had always been. Her unwavering faith in her Lord and Saviour Jesus Christ enabled her to face death unafraid, and, at the same time, inspired others who were fortunate enough to share her life and now her memory.

Ellie Rice will always have a special place in the hearts and minds of the people of the First Free Will Baptist Church, and to her family: her husband, Ronald Rice Sr.; her son, Ronald Rice Jr., and her three daughters, Sandra Hall, Rebecca Rice, and Betty Langston. Yes, we share your precious memories of a true saint of God.

Submitted by,
First Free Will Baptist Church
Greenville, North Carolina

Mount Olive College

RECOMMENDATIONS TO THE STATE CONVENTION FROM MOUNT OLIVE COLLEGE (Part IV)

In order to help provide the strengthening and continued development of Mount Olive College, the following recommendations are made to the North Carolina State Convention of Free Will Baptists:

*That the convention go on record as approving the twenty-fifth anniversary goals outlined in this report and that the convention recommend to its churches and individual members that they provide the maximum financial support possible to attain these goals.

*That in order to help provide a suitable and adequate facility for the meeting of this convention and for other accommodations to Free Will Baptists, the convention recommend to each member church that it consider a commitment of $1,000 toward the construction of a Physical Education and Convention Center at Mount Olive College with the provision that this commitment may be paid in annual installments by 1980 ($250 annually for four years or $200 annually for five years.)

*That the convention recommend to our churches unrestricted gifts totaling $150,000 for the 1976-77 operating budget of Mount Olive College.

*That the convention continue its designation of each fifth Sunday as "Mount Olive College Day" and the months of February and July for "Christian Education."

DR. W. BURKETTE RAPER to Attend Workshop

Dr. W. Burkette Raper, president of Mount Olive College, and W. Nathan Reynolds, assistant to the president, will be in Chicago October 28-29 attending a workshop on Estate Planning and programs of Life-Income Contracts. The workshop is sponsored by Gonser Gerber Tinker Stuhr, educational consultants to Mount Olive College.

The purpose of the workshop is to acquaint educational personnel with the 1976 Tax Reform Act and with other provisions relative to gifts and bequests to educational institutions.

In addition to a program of wills and bequests, Mount Olive College has also inaugurated a comprehensive program of planned gifts, inluding Gift Annuities, Unitrusts, Pooled Income, and Charitable Giving through Life Insurance.

SCHEDULE OF 1976 CHURCH DINNERS

Onslow-New Hanover—Friday, October 29, 7:15 p. m., Folkstone Church; Leonard Hobbs, Chairman.

Beaufort County—Saturday, October 30, 7 p. m., Chocowinity High School; Oscar Webster, Chairman.

Pitt County—Monday, November 1, 7 p. m., D. H. Conley High School; Stewart Humphrey, Chairman.

Nash County—Wednesday, November 3, 7 p. m., Middlesex Elementary School Cafeteria; Lester Duncan, Chairman.

Jones County—Thursday, November 4, 7:30 p. m., Kings Restuarant, the Rev. Melvin Everington, Chairman.

Lenoir County—Saturday, November 6, 7:30 p. m., Kings Barbecue; Buddy Sasser, Chairman.

Johnston-Wake Counties—Monday, November 8, 7 p. m., Smithfield-Selma High School; V. T. Craddock and L. B. Woodall, Cochairmen.

Washington, Martin, Tyrrell, Pasquotank, and **Chowan Counties**—Thursday, November 11, 7:30 p. m., Washington County Union School.

Greene County—Saturday, November 13, 7 p. m., Snow Hill Junior High School; James Ray McLawhorn and George Harrison, Cochairmen..

Edgecombe-Halifax Counties, Monday, November 15, 7 p. m., Edgewood Church, Rufus Harrell, Chairman.

Wilson County—Tuesday, November 16, 7 p. m., American Legion; James B. Hunt, Sr., Chairman.

IN MEMORY OF CLARENCE D. WHITEHURST

As we review the past year, we are conscious of the vacancy that has been left in our church by the passing of our brother in Christ, Mr. Clarence D. Whitehurst. Brother Whitehurst united with the Sweet Gum Grove Free Will Baptist Church, Stokes, at an early age and served his church as long as his health permitted.

He is survived by his faithful wife, Mrs. Agnes B. Whitehurst; one daughter, Mrs. George Johnson of Robersonville; two sons, Dewey Whitehurst of Greenville, and Jimmy Whitehurst of Kernersville; and six grandchildren.

The funeral services were conducted at Wilkerson Funeral Chapel by his pastor, the Rev. Frank Brinson, and a former pastor, the Rev. W. H. Willis of Kinston.

Surely the church and the community have sustained a great loss and are saddened by his passing, but we bow in humble submission to Him who doeth all things well.

A home they all enjoyed,
A voice they loved is still;
A place is vacant now
That no one else can fill.

Oh, how they tried to save him;
Prayers and tears were all in vain.
Angels came and took him away
To a world of no more pain.

Respectfully submitted,
Mrs. Esper Futrell, Chairman
Mrs. Provot Lassiter
Mrs. James Smith

NEWS & NOTES

Westward Hill Mission Gets New Pastor



The Rev. Jesse Lane has accepted the call to pastor the Westward Hills Mission at Henderson. Mr. Lane is married and has four children. He is manager of a supermarket. His address is: 2211 May Drive, Burlington, North Carolina 27705.

Otter's Creek Revival Planned

Revival services are scheduled to begin November 1 and continue through November 5 at Otter's Creek Free Will Baptist Church, near Macclesfield. Services will start at 7:30 each night with the Rev. C. F. Bowen as guest speaker, assisted by the pastor, the Rev. Ralph Aycock. Everyone is invited to attend this revival. Special singing will be rendered each service.

Revival In Progress At Powhatan Church

The Powhatan Free Will Baptist Church, near Clayton, announces that revival services are now in progress and will continue through October 29 at 7:30 each evening. The Rev. Floyd Cherry, pastor of the Pine Level Free Will Baptist Church is the evangelist. Everyone is cordially invited to attend the remaining services.

Fall Revival Announced At Dilda's Grove

Fall revival services are scheduled for the Dilda's Grove Free Will Baptist church, Fountain, North Carolina, for the week of November 1-6, with the Rev. Keith Cobb, pastor of the Fellowship church, Wilson, as the evangelist. Services will begin nightly at 7:30.

The pastor, the Rev. Luther Bissette, and the church members extend to everyone a cordial invitation.

League Convention to Convene at Mount Zion

The League Convention will meet with Mount Zion Free Will Baptist Church, Roper, North Carolina, on October 30.

The program will be given by the Mount Zion church. The Rev. Charlie Overton, pastor, urges all leaguers to attend.

Daley's Chapel Announces Revival

Revival services will be held at Daly's Chapel Free Will Baptist Church, Route 1, Seven Springs, North Carolina, the week of November 1-6. Services will begin each evening at 7:30 with the Rev. Scott Sowers as the visiting evangelist.

The pastor, the Rev. David W. Hansley, and the church membership extend a cordial invitation to the public to attend these services.

Second Union Meeting and SS Convention, Central to Meet

The Second Union Meeting and Sunday School Convention of the Central Conference will convene Sunday afternoon, October 31, at 3 p. m., at the Marlboro Free Will Baptist Church located on N.C. Highway 264 East, near Farmville. The Rev. N. Bruce Barrow is host pastor. All area churches and Sunday schools are urged to be in attendance for the occasion. Mr. Randolph Harris of the Winterville Free Will Baptist Church is moderator of the convention.

Revival and Homecoming Slated for Crab Point Church

The week of November 1-5 is the t during which revival services have b scheduled for the Crab Point Free Baptist Church, Route 2, Morehead C North Carolina. Evangelist for this se of services which begin at 7 p. m. nig will be the Rev. M. E. Cox assisted the pastor of Crab Point, the Rev. Kivett. Special music will be renderec local and visiting groups nightly; the public is cordially invited to b attendance for the services.

On Sunday, November 7, Crab P will observe its annual homecom celebration, with the Tucker Family Kannapolis presenting a program special music during the morn worship service.

Free Union Church Announces Revival

The Rev. Joe Lehmann of Farmville be the evangelist for the fall revival Free Union Free Will Baptist Church n Walstonburg, North Carolina. Mr. L mann is a former member of Free Un church where he served as a deacon a a Sunday school teacher prior to ordination.

In addition to the gospel messa there will be special music each nig The services will begin each evening 7:30 p. m., October 31—November 5.

A cordial invitation is extended to t public to attend.

Trent Free Will Baptist Church History

Mrs. Robert Williams Jr., Box 1 Merritt, North Carolina 28556 wishes hear from any one who knows any of t history of the Trent church. The chur is doing great things under the guidan of the Rev. Charles Richardson.

Revival in Progress Core Point Church

The revival services began at Co Point church, Monday night, October 2 and will continue through Saturd night, October 30, at 7:30 each evenin The Rev. Graham Lane will be t evangelist, with the pastor, the Rev. R Harrison assisting in the service Everyone is invited to attend the services and enjoy the special singi and good Christian fellowship with them

Macedonia to Host
Fifth Eastern Convention

The Sunday School Convention of the Fifth Eastern District will convene with Macedonia Free Will Baptist Church, near Ernul, on October 31 with a morning session only. The program is as follows:

1:00—Opening, Charles Mason, President
—Hymn, the Congregation
—Welcome, Frankie Whitford
—Response, Wesley Williams
—Offering
—Recognition of Pastors, Delegates, Officers, and Visitors
—Program, White Hill Church, Small, North Carolina
—Sunday School Lesson, Mrs. Vera Eubanks, Faith Church
—Business
—Minutes
—Treasurer's Report
—Denominational Reports
4:00—Adjourn

Gospel Singing to Benefit
Free Will Baptist Children's Home

The Aspen Grove and the Maxboro Free Will Baptist Churches are sponsoring a Gospel Singing to be held at the Irmville National Guard Armory on Friday night, October 29, at 8 p. m. featuring the **Foundations** of Pikeville and **The Redeemers** of New Bern. Advance tickets will sell for $3; tickets at the door will be $3.50; children under 12 will be admitted for $1.50.

The proceeds from the singing will benefit the Free Will Baptist Children's Home of Middlesex. The sponsoring churches urge everyone, especially Free Will Baptists, to attend and to invite your friends.

Revival
At Holly Springs

Revival services will be held at Holly Springs Free Will Baptist Church, Route 2 Kenly, beginning Sunday night, October 31 and continuing through November 5. Prayer service will begin each evening at 7:15 in the educational building. Services will begin in the church sanctuary at 7:30. The Rev. Elton Godwin of Newton Grove and pastor of Oak Grove church will be the guest speaker.

The pastor, the Rev. W. Royster Lurth, and the church membership request that each of you be in prayer for our revival and extend an invitation to each of you to attend.

New Pastor at
Wilmington, First



The membership of the First Original Free Will Baptist Church of Wilmington, North Carolina, is very pleased to announce that as of September 12, 1976, the Rev. Lloyd Gore accepted the pastorate of the church.

We would like to invite the public to attend the services.

YFA Sponsors "Walk
For Missions"

A Walk-A-Thon for Foreign Missions, sponsored by the YFA of Community Free Will Baptist Church, Weldon, North Carolina, was held on Saturday, September 25. Approximately 25 young people and adults, pictured above, took part in the walk.

The walk began at the church around 1 p. m., and ended in historic Halifax at 4 p. m., a distance of about eight miles. The group stopped once for a rest period at Halifax Community College where refreshments were served. After arriving in Halifax the group was taken on a guided tour of the historic sites and then had a picnic in the park, prepared by the ladies auxiliary of the church.

The youngest walker was Donie Lewter, five years of age, and the oldest was Mrs. Jerusha Webb, would you believe **seventy-two**, and believe it or not



she made it all the way, and as you can see by the picture above, she and Donie were leading the group as we arrived at our destination. Mrs. Webb received the largest amount of pledges ($100) for the adult category, and Michelle Sweat ($52.50) for the young people.



Pledges for the walk amounted to $800. This money will be sent to the Foreign Missions Board.

This was a very rewarding experience for everyone who took part, and if your church has not tried it, we challenge you to do so.

First Church, Wilson,
Announces Revival

Revival services will begin Monday night, November 1, at the First Free Will Baptist Church in Wilson, North Carolina. Guest evangelist will be the Rev. Kemery Ard, pastor of Powhatan Free Will Baptist Church near Clayton.

Services will begin at 7:30 p. m. each

News Notes continued on next page

night with special singing by local groups and soloists. The pastor, the Rev. Clyde W. Cox, extends an invitation to everyone to come for these services.

Yelverton's Grove Church, Host Cape Fear Conference

The Yelverton's Grove Original Free Will Baptist Church, Smithfield, will host the 122nd session of the Cape Fear Conference on November 4 and 5. The song leader will be the Rev. Cooper Thompson. Mrs. Debbie Davenport will serve as the pianist. The program is as follows:

Thursday Morning Session

9:15—Registration
10:00—Congregational Singing
—Scripture and Prayer, the Rev. A. B. Bryan
10:10—Welcome, the Rev. C. M. Coats
—Response, the Rev. Henry Armstrong
10:15—Call to Order by Conference Secretary
—Registration Rules Explained by Credentials Committee Chairman, the Rev. W. A. Martin
—Roll Call of Officers
—Roll Call of Churches
—Recognition of Visitors
—Moderator's Remarks, the Rev. C. Felton Godwin
—Appointment of Committees
10:45—Song and Praise Time
11:00—Children's Home Report
11:15—Congregational Singing
—Offering
—Offertory Prayer
—Sermon, the Rev. Luby Tyner
12:00—Recess for Lunch

Thursday Afternoon Session

1:15—Congregational Singing
1:30—Scripture and Prayer, the Rev. John David Hill
—Partial Report of the Credentials Committee
—Report of Executive Committee
—Report of Ordaining Council, the Rev. Billy R. Nowell
—Report of Cape Fear Sunday School Convention

Friday Morning Session

10:00—Congregational Singing
—Scripture and Prayer, the Rev. Alton Howard
10:10—Report of the Cape Fear Mission Board, A. F. Ballance
10:20—Report of the Woman's Auxiliary, Mrs. Mary Lou Jackson
10:30—Report of Cape Fear Minister's Conference, the Rev. John David Hill
10:35—Report of Board of Education, the Rev. Gene B. Britt
10:45—Song and Praise Time
11:00—Mount Olive College Report
11:15—Congregational Singing
—Offering
—Offertory Prayer
—Sermon, the Rev. Cedric Pierce
12:00—Recess for Lunch

Friday Afternoon Session

1:15—Congregational Singing
—Scripture and Prayer, the Rev. J. B. Caton
1:30—Report of Denominational Enterprises
—Report of Temporary Committees
—Treasurer's Report
—Closing Business Session
—Adjournment

Central Conference To Convene at Elm Grove

The 228th Annual Session of the Central Conference of Original Free Will Baptists will convene at Elm Grove Free Will Baptist Church, Route 3, Ayden, on November 10 and 11. The following is the program for the two-day meeting:

Wednesday Norning

9:30—Registration of Ministers and Delegates
10:00—Devotions, the Rev. Robert Rollins
10:15—Welcome, the Rev. Gary Bailey
10:20—Response, the Rev. Harry Jones
10:25—Moderator's Message, the Rev. James Lupton
—Recognition of Visitors
—Appointment of Committees
10:45—Report of State Convention, the Rev. Robert May
10:55—Report of Free Will Baptist Press Foundation, the Rev. Walter Reynolds
11:05—Report of Mount Olive College, Dr. W. B. Raper
11:30—Morning Worship, the Rev. Wiley Lewis
—Introductory Sermon

Wednesday Afternoon

1:15—Devotions, the Rev. Bobby Taylor
1:25—Business Period
Partial Report of Credentia Committee
Report of Executive Committee
Report of Central Conference Missions
Report of Church Extension, th Rev. Taylor Hill
Report of Trustees
Report of Central Conferer Historian
Report of Cragmont
3:15—Adjournment

Thursday Morning

9:00—Final Registration
9:30—Devotions, the Rev. Bobb Futrell
9:40—Business Period:
Reading of Minutes
Recognition of Visitors
Report of Obituary Committees
Report of Temperance Con mittee
Report of Resolutions Committe
10:30—Ordaining Council Report
10:40—Report of State Mission Boar the Rev. Joe Ingram
10:50—Report of Free Will Bapti Children's Home, the Rev. Sam Weeks
11:05—Report of Church Financ Assoc., the Rev. Hubert Burres
11:15—Business Period
Final Report of Credentia Committee
Report of Treasurer
Morning Worship Ordainir Council

All the reports to be placed in minut must be turned in to the clerk. All boar are requested to have copies of repor for delegates printed for distribution convening of conference. Each speak is expected to stay within time limit.

All churches are requested to sen $5.90 for yearbooks. Lunch on Wed nesday will be $2.50.

Notice to Clerks of Central Conferenc The conference report blanks we mailed on October 14. Please see th these are completed and delivered to t conference. In the event that you did n receive a report blank, please contact t clerk, the Rev. Hubert Burres Pinetops, North Carolina.

Revival in Session At Fremont Church

The Fremont Free Will Baptist Chur of Fremont, North Carolina, announc

s fall revival is this week, October 25-0, at 7:30 each evening. The guest vangelist is the Rev. Ralph Aycock, astor of Otter's Creek Free Will Baptist hurch. There will be special music ightly, and a nursery will be provided.

The congregation and the pastor, the ev. Charles L. Renfrow, extend a ordial invitation to all to attend these ervices. They also invite everyone to ttend the children's service, which will be-in at 7:15 nightly, and the prayer oom which will also begin at 7:15 ach evening.

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arecta Church, Host to hird Eastern District League Union

The Sarecta Free Will Baptist Church ear Kenansville will be host to the Third astern District League Union on ovember 13 at 4 p. m. All churches are rged to have their leagues represented this meeting; recommended egistration fees are $10. The following rogram gives a summary of the league ctivities:

:00—Hymn
—Prayer
—Devotions, Gray Branch League
—Welcome, Sarecta Church
—Business; Minutes, Miss Myra Summerlin
—Reports from Leagues
—Offering
—Special Music, Christian Chapel League
—Choruses
—Sword Drill
—Program, Sarecta League
—Treasurer's Report, Miss Marla Ard
—Announcements
—League Benediction
—Supper, Host Church

Churches and Ministers Available

ote: This column is provided, when needed, r any church that is seeking a pastor and for y minister who is seeking a church to serve d would like to give such notice. Please send e necessary information to the editor of "The ee Will Baptist." Each notice will run for two sues only.)

The First Free Will Baptist Church of urham is looking for a pastor. Those terested and qualified please call mes Frazer, (919) 596-3938 after 6 . m.

TREASURER'S REPORT AUGUST, 1976

Balance Brought Forward August 1, 1976		$2,500.00
Receipts		
Albemarle District		
Albemarle Union Meeting	$16.63	16.63
Cape Fear District		
Hopewell	35.28	
Lee's Chapel Sunday School	57.63	
Victory Mission	40.60	133.51
Central District		
Black Jack	645.91	
Queenie Clark Sunday School Class, Black Jack	25.00	
Dilda's Grove Sunday School	52.17	
Edgewood	15.00	
First Church, Tarboro	75.00	
Fourth Union Convention	8.62	
Otter's Creek Sunday School	9.97	
Mr. and Mrs. Jack Dail, Bethany Church	25.00	
Wanda Sweat, Roanoke Rapids	10.00	866.67
Eastern District		
Angola	60.00	
Beulaville	50.00	
Bridgeton	18.00	
Caroon Brothers Seafood Company	500.00	
Fifth, Sunday School Convention	10.00	
Julia Matthews Bible Class, Saint Mary's	50.00	
Oriental YFA	25.00	713.00
Western District		
Branch Chapel	10.00	
Flood's Chapel	5.00	
People's Chapel Sunday School	5.00	
Milbournie	23.00	
Selma	25.00	
Sherron Acres	41.50	
Stancil's Chapel	10.00	
Unity, Durham	5.00	
Mrs. Hilda Currie, Sherron Acres	5.00	129.50
General Youth Conference	100.00	
General Youth Conference (In honor, Cecil Ballard)	50.00	
North Carolina Free Will Baptist Woman's Auxiliary Convention	605.94	
Department of Revenue (Sales tax rebate)	239.28	995.22
Total Receipts		$2,854.53
Total for Which to Account		$5,354.53
Disbursements		
Operational Expenses	$235.51	
Burress Insurance Agency	56.95	
Transfer of Funds to Main Building Fund	1,231.28	
Transfer of Funds to General Savings	1,381.11	
Total Disbursements		2,904.85
Balance on Hand September 1, 1976		$2,449.68
EARMARKED FUNDS		
General Savings		$15,627.77
Main Building Fund		16,362.78
Chapel Fund		3,381.67
General Fund		2,449.68
Total		$37,821.90

Respectfully submitted,
Mrs. A. B. Chandler, Treasurer

the Sunday School LESSON

St. Claire Bible Class

For November 7

TOGETHER UNDER GOD

Lesson Text: Romans 10:5-13; 11:33-36
Memory Verse: Romans 10:12

I. INTRODUCTION

At the time of Paul's labors there were three religious philosophies at work in that part of the world seeking to control the minds and the souls of men. Paul in his work as the apostle to the Gentiles had to deal with all three of these. The first of these was as is termed in Scripture "heathenism" which embraced many forms of idolatry including emperor worship. When the church spread from the land of Israel and became active in Gentile lands, heathenism became its greatest foe. Much of the Epistle to the Romans is designed to show that heathenism was not only incapable of saving but was exceedingly sinful within itself. The second of these religious conceptions was Judaism, or the established religion of the Jewish people. This religious conception, though it had stemmed from God and had a very definite role to play in the revealing of God and His will to men, had not only been corrupted and compromised along the way but had now served its purpose, finding fulfillment in Christ. The third of these religious conceptions was the one which Paul espoused, that which we call "Christianity," but which Paul recognized as the dispensation of God's grace through faith in Christ.

Part of today's lesson text will concern itself with Paul's efforts to show both Jew and Gentile that this dispensation of grace embraced them, and that God was no respecter of persons, but would willingly save all who met the terms of redemption made possible through the death of His Son. It will also stress the fact that both Jew and Gentile need this salvation which is available to all through faith in Christ, and through faith alone.—**The Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. Often seen these days is a Christian salute with one upraised finger, meaning "one way." There is only one way of salvation because there is only one Saviour (Acts 4:12). We are saved by Jesus, or we are not saved at all.

Paul draws a sharp contrast between Christians and unbelieving Jews. Christians are made righteous because of their faith, even though what they do is not altogether righteous. Unbelieving Jews reject the righteousness that God is willing to give to believers. They try instead to make themselves righteous by keeping the law, and they fail. Our lesson continues the contrast between righteousness by law and rightousness by faith.

B. God chose Moses to receive His law and pass it on to the people of Israel. The law is recorded in the books of Exodus, Leviticus, Numbers, and Deuteronomy.

The law told how to do right. One who obeyed it in all points would be righteous, and therefore would have a right to live. This is a message of justice. But by this stern rule no one had a right to live. Through all the ages of Israel, no one obeyed the law in all points. Man cannot live by justice alone. Without mercy he has no hope. No one is entirely righteous by his own efforts alone. Everyone does some things that are wrong and fails to do some things that are right. But when we believe in Jesus, God takes away our sin and gives us His righteousness instead. This is the righteousness of faith.

We already know the message of the righteousness of faith. We have the word in our mouths as we pass it on to others. We hold the message in our hearts, and as we think about it we see gleams of truth we have never seen before. The ancient word does not change, but our understanding of it grows. In this lesson we see an inspired apostle presenting the truth in a way not quite like a other presentation of it; and even witho special inspiration we find new ways speaking, new illustrations, new a plications that give us a new a preciation of the message we ha known so long.

C. Of him may be translated "fro him" or "out of him." This prepositi suggests creation. There would nothing but God if God had not ma something else. All else that exists h come from God.

D. Through him suggests tran mission. Whatever goes throu anybody or anything is moving, goi somewhere. All the good things we enj not only come from God in His creatio they also come to us through Him; th is, through His love, His grace, H giving. Life and breath, sunshine a rain, our daily food, our physic strength, our mental powers—all the and more are gifts we receive throu God. Most important of all, eternal l can never be produced or won by o efforts alone. We have it also throu him.—**Standard Lesson Commentary**

III. ADDITIONAL TRUTHS

A. His ways are far above our What a great Saviour we have! Pa closes out this passage in a burst praise for His Master. God is rich wisdom and understanding. H judgments, His wise decisions, pale ou into insignificance. The wisest of us a as ignorant beings compared to t depths of His discernment, and His wa are far above ours, no matter how hi we may strive to reach intellectually spiritually.

B. He needs no counselor. We are constant need of someone to guide us, advise us lest we stumble and fall by t way. But not so with God. A gr American educator, who had receiv only a B. A. degree, was urged by l colleagues to take tests for a high degree. His startling reply was, "W would examine me?" Who can exam the mind of God? Who is capable advising so great an intellect?

C. There is nothing we can give Him which does not at first belong Him. He is the giver of all things; w He wants from us is our love, our liv and our obedience. The offerings make to Him are mere symbols of greater part of our lives He desires. U

Continued on page 16

Family Devotions

SUNDAY, OCTOBER 31
Scripture Reading—Luke 14:16-26

A SELF-EXCUSING DEACON

Two deacons from a rural church ent fishing on a bright Sunday orning. As they sat in their boat, ey heard in the distance the ringing the church bell, calling the people God's house.

One, conscience-stricken, said dly, "Really, we ought to be in urch today."

Self-excusing, the other said, "Even I were at home today, I couldn't go church for my wife is ill."

How trivial are the excuses sponsibility-shirking, backslidden ristians make!

PRAYER THOUGHT

On God's day, the excuses which uld not hold up during the work eek seem to become legitimate. hat we forget is that God sees the art; He doesn't just listen to our cuses not knowing what is behind em!

MONDAY, NOVEMBER 1
Scripture Reading—Psalm 127:1; roverbs 14:34

A SNICKER IN HEAVEN

Once upon a time there was a tion. That nation spent $75 billion ch year to defend itself against ssible attack; spent $330 million in e year for chemical warfare; spent 4 billion in one year for alcoholic verages—more than twice as much it spent for religious and welfare tivities. But on every one of these llars that nation printed "In God e Trust!" And from somewhere in aven there was heard a snicker!

O God, mercifully help us to un-ceive ourselves, lest we perish!-W. Rees

PRAYER THOUGHT

When American citizens get their values in the proper order, then, and only then, will our nation truly prosper. Do we really trust in God? If so, we will show it in the spending of our money also.

TUESDAY, NOVEMBER 2
Scripture Reading—2 Corinthians 8:5

"I HAVE NO SILVER OR GOLD"

Deeply burdened for unsaved ones in the vast stretches of earth where Christ was unknown, Alexander Duff prayed thus: "O Lord, Thou knowest that I have no silver or gold to give to this cause. What I have I give unto Thee. I offer Thee myself. Wilt thou accept the gift?"

PRAYER THOUGHT

When we first give ourselves to God, then all the other areas of our lives fall in proper order. It is when we hold back part of ourselves that our service to God, our faith in God, and our gifts to God's cause are not what they should be.

WEDNESDAY, NOVEMBER 3
Scripture Reading—Romans 8:37

JOHN WESLEY'S CONVERSION

Years ago, a ship bound for America was caught in the jaws of a mighty storm in mid-Atlantic. The voyagers were filled with fear. It seemed certain that all would go down into a watery grave. Aboard the ship was a young minister, John Wesley, enroute to Georgia to convert the Indians. As the storm raged in its fury, Wesley observed that a small group of Moravian missionaries appeared calm and confident, having no fear. He said to them, "Are you not afraid? Our lives are in grave peril!"

Calmly they replied, "We have no fear whatever. Our lives are hid with Christ in God. He is our Saviour and nothing will ever separate us from Him!" One of them asked Wesley, "Do you know Christ as your personal Saviour?"

Wesley replied, "I fear that I do not." Later he had a vital, experiential confrontation with Christ. Then he said, "Think of it! I was going to Georgia to convert the Indians when I myself was not converted!" After preaching to the Indians, John Wesley returned to England and began to proclaim the transforming Gospel of Christ. Revival fires began to glow throughout England.—Told by Ralph M. Smith.

PRAYER THOUGHT

It is when we are truly converted that we can accomplish mighty things for God's cause—not of our own doing, but through God himself!

THURSDAY, NOVEMBER 4
Scripture Reading—1 Corinthians 3:9

GOD AND YOU

A minister said to a farmer who had converted a veritable rock pile into a crop-producing farm, "God and you are getting along very well here!"

"Yes," the farmer replied, "but you should have seen the place when God was handling it alone!"

God likes to use human instruments to perform His work on earth for we are truly *laborers together with God.*

PRAYER THOUGHT

George Eliot once said, "'Tis God's skill, but it needs our hands." God uses man to accomplish His will on earth, but man must be willing for God to use him.

FRIDAY, NOVEMBER 5
Scripture Reading—Galatians 6:14

NO OTHER WAY

In Dallas, a little boy became lost. Frightened and confused, he could tell the officer little or nothing about where he lived. In an effort to get some inkling about the boy's home, the officer asked, "Is there anything you can tell me that will help us find your home?" Pointing to a distant towering cross atop a church, the boy replied, "If you will take me to the cross, I can find my way home."

Long ago Christ died on the Cross a vicarious death for the sin of mankind. All who enter the eternal home, Heaven, must needs go by the way of the Cross.—Told by Ralph M. Smith.

PRAYER THOUGHT

I must needs go home by the way of the Cross,
There's no other way but this;
I shall ne'er get sight of the Gates of Light,
If the way of the Cross I miss.

—Jesse B. Pounds

SATURDAY, NOVEMBER 6
Scripture Reading—2 Corinthians 5:1

MADE FOR IMMORTALITY

President Lincoln said, "Surely

Continued on page 16



Special Moments

Dear Maggie,

Once in a while God sends to us a special blessing of love and fellowship to lift our hearts in joy and praise. An occasion such as this came to me recently as the Miles family gave a program of song and testimony in our church. They had already begun to sing as we entered; and the power of the Holy Spirit seemed to fill the room, resting upon everyone there. It did not take long to understand why because the love and unity between the members of the group was so very sweet that you could almost imagine the angels bending near to watch and hear. This was not polished professionalism; but, rather, the simple and humble worship of our beloved Father.

A young man in the group was called upon to render a hymn, which he did beautifully. At the age of twelve, this young man is a very dedicated child of God. As he sang of his master's nail-scarred hands, his voice broke and tears flowed down his cheeks. Most of the congregation wept with him, unashamed to express their feelings for our Saviour and Lord. By the end of the service, everyone there had been strengthened and replenished in the spirit of God. What a wonderful, precious memory that night shall be for me and so many more!

DR
Fountain, N.C.

"Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely" (Psalm 147:1).

Maggie

SUNDAY SCHOOL LESSON

Continued from page 14

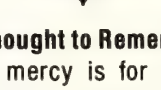
we have given Him ourselves and all we have, we have given Him nothing.

D. A doxology of praise. Reaching the zenith of his praise. Paul crowns it with a pledge of glory. All things are **of him**, they come to us **through him**, and in our worship we return them **to him**. All glory is of Him, comes to us through Him, and in sincere praise we give it back to Him. All this is true when we are in a blessed togetherness with Him.

—**The Bible Student (F. W. B.)**

E. In boundless compassion You sent Your Son to redeem us from our sins, and we thank You from the depths of grateful hearts. Since we are saved by Your grace, we pray that by Your grace we shall also follow the leading of the Spirit and live as Your obedient children. Help us to rid ourselves of selfishness and give freely of our time and money to take Your gospel of salvation to all the world.

—Selected



Thought to Remember

If God's mercy is for all, everybody ought to hear about it.—**Standard Lesson Commentary**

FAMILY DEVOTIONS

Continued from page 15

God would not have created man w an ability to grasp the Infinite to ex only for a day. No, no, man was ma for immortality!"

As God's children come up to t opal gates of death, they can c fidently exclaim, "We know we ha a house not made with hands, eter in the heavens."

PRAYER THOUGHT

Because He lives, God's childr will live eternally with Hi Hallelujah!

(Devotions used by permission *Knight's Up-To-The-Minute lustrations*, Moody Press.)

Missions

Continued from Page 8

Hope Mills had a ground-break ceremony. We thank God and praise h for His marvelous grace as He provi us a building to worship Him in.

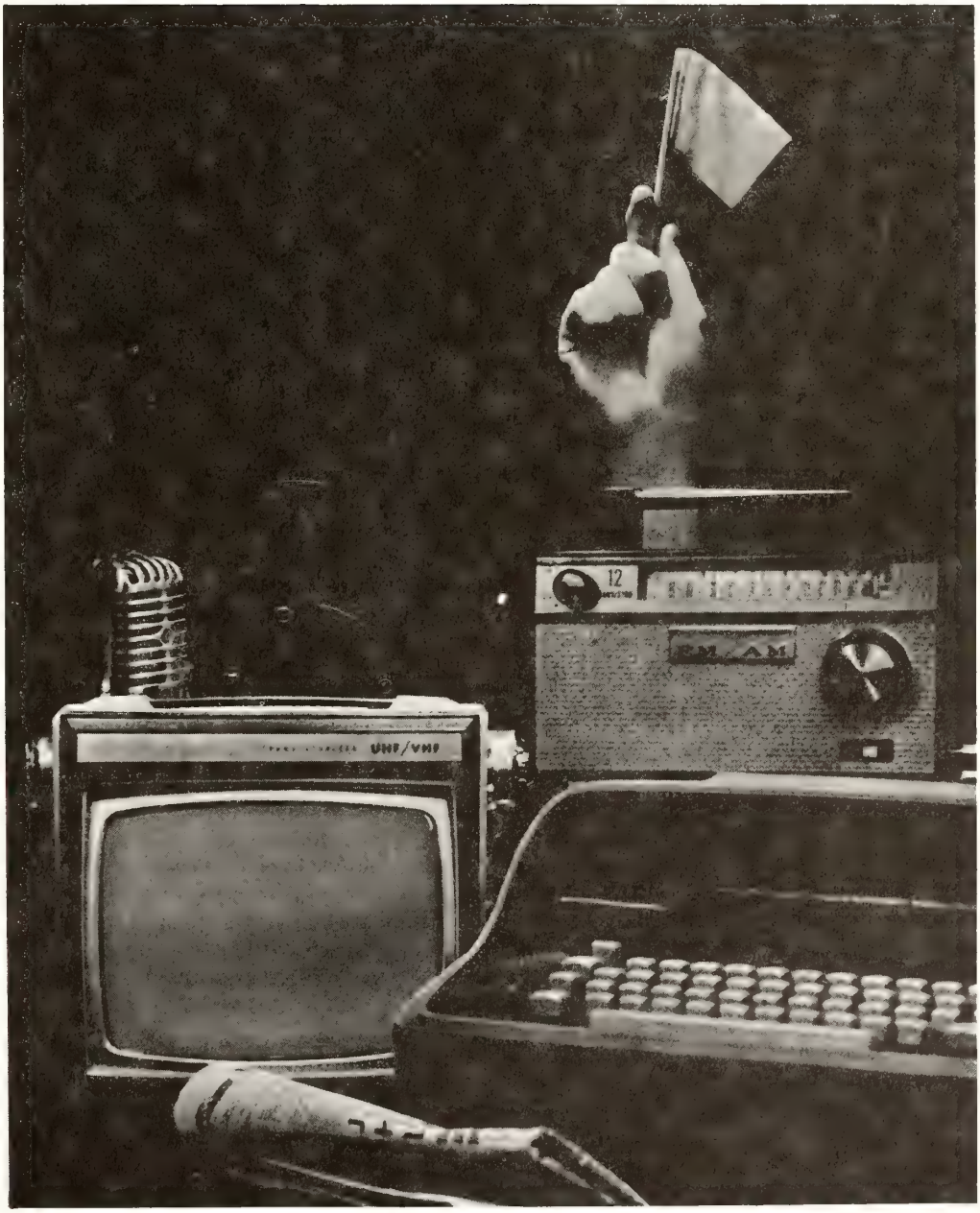
Six months later, on July 14, 19 we held our last meeting on Elli Street—Wednesday business meeti and started off in our new building wit three-day weekend revival. evangelist was the Rev. Al Markuson a the Swordmen Singers.

October 17, 1976—today is the fou homecoming of Victory Free Will Bap Mission, Highway 59 and Orch Street, Hope Mills, with the Rev. Joe Gerald as our minister. After giving some history of our mission, I would l like to give you a report of the m important part: We are a mission wit "**Mission.**" God has placed each of here for just one thing, and that is "s winning." In almost four years, th have been 35 baptized, 20 conversio six received by letter, 14 conversi during Vacation Bible School, and now have seven awaiting baptism. Pra the Lord! God has been so good to don't you agree? Our Lord has also recently called a young man (B Murray) from our ranks to preach gospel.

Submitted Taylor Hill

the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, NOVEMBER 3, 1976



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"ALL'S FAIR" . . . SACRILEGE OR PORNOGRAPHY—OR BOTH?

EDITORIAL...

AN AFFAIR TO FORGET

The only thing that's fair about "All's Fair" is that the devil gets more than his share of publicity. I have reference to a Monday night program aired on CBS television in which an older man (aged 49) is involved physically and romantically (if you will) with a younger lady who says that she's 23. (I use the term "lady" loosely.)

More permissive than "Maude" (a show that has perhaps received more moralistic bombardment than any other show on television), "All's Fair" really defies the imagination. While we admit that people probably do act that way, we can't help but gasp at some of the blatant statements and/or suggestive acts prevalent that cheapen a man-woman social relationship. And what is even more disturbing is the fact that the show, while trying to be cute, borders on the *sacrilegious*—which isn't funny at all!

An obvious question would be: "If you find the program so bad, obnoxious, and offensive, why do you watch it?" To answer truthfully: I've watched it only on two occasions—partly out of curiosity, and partly to assure myself that I was indeed seeing and hearing what I *thought* I was seeing and hearing.

Bent and intent on humor, the show comes across a little *more* than ridiculous, with a few *touching* scenes (pun intended) thrown in for added "thrill" for those who subscribe to this particular "appealing" attraction of the show. The sexual overtones of the program and the obvious lustful nature depicted by the 49-year-old man (who is admittedly "hooked" on a girl who is young enough to be his daughter) are quite evident. It would seem that the man is making one last attempt to prove his masculinity; and the girl, in turn, is finding intrigue (for want of a better term) in a relationship with an older, more experienced man who makes her feel as though she is the rarest of gifts to mankind.

If these facts alone were not enough to make "realism" (if that's what *they* choose to call it) repugnant, the references to God, made in a frivolous manner, are such as to make *me*, at least, shiver in my boots!

To wit: On Monday night's show, October 25, thunder was heard, and the main male character looked heavenward and said something to this effect: "If you have any compassion at all, you'll let the next sound I hear be a knock on my door." (He hoped, of course, that his paramour would be the knocker.) The knock came, and as he opened the door, there she stood in all her (excuse me) sexy splendor! Then, as he greeted her, as is his usual custom it seems, with sexual innuendoes befitting the proverbial "dirty old man," thunder again was heard; and he looked toward the ceiling, offering verbal thanks: "There for a minute I thought you might be away—in church, maybe—since it's Sunday," (or some such demeaning conversational trivia). Can you imagine *anyone* speaking to the Almighty Father in that manner?

TV has its advantages and disadvantages, its good and bad points. It has its off-and-on switch, too; and in too many cases, I feel that we as a society of Christian people fail to turn "the tube" off from lack of real *concern* or mere *indifference*—which, I don't really know. It is a sure fact, however, that more and more of the prime time programs are leaning toward permissiveness of such extremism that some of us fear literal thunder and lightning coming down from Heaven. And oddly enough, these programs are usually the highest-rated ones on the air!

The producer of "All's Fair" (whose name I prefer not to mention) has several such successful shows on the air; and under the guise of *reality*, these shows get by the censors without so much as a sniff (if such people actually exist anymore—*censors*, I mean). Indeed, these shows may represent *life as it is*, but they do not represent *life as it ought to be!*

All's fair in love and war, so it has been said for generations; but both the words *love* and *war* carry different connotations for different people. While the man and young woman on "All's Fair" flaunt their own brand of love, I personally wonder if there's any *real* love felt in such an involvement. Satanic love—maybe, but certainly not the love that draws two hearts together in one accord! However "sweetly" the two main characters speak of the virtue, it is obvious to most viewers that their whole relationship hinges on physical lust. If I am too narrow in my appraisal, somebody please correct me!

I end this critique by saying that in my opinion "All's Fair" ought to be taken off the air; and further, it's an affair that would best be forgotten. Reader supporting or dissenting opinions are welcomed!



Tommy Manning
Editor

the free will baptist

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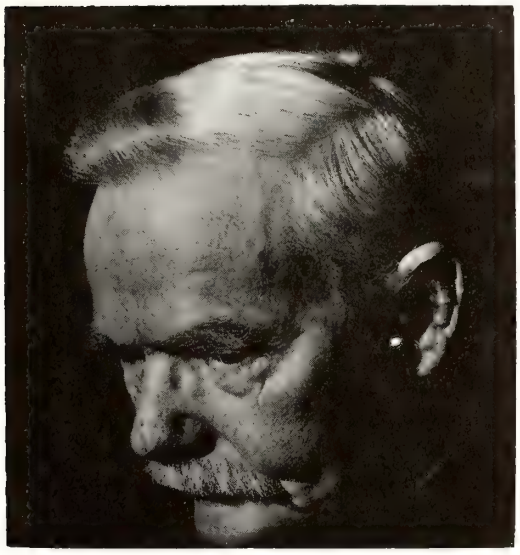
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THE SEXTON'S DREAM

by John W. Beaman
Walstonburg, North Carolina



"And unto one he gave five talents, to another two, and to another one; . . ." (Matthew 25:15).

The sexton was old, his head was white;
He was hard of hearing, and dim of sight.
There were many days when his step was slow,
But he never was called when he did not go—
In summer or winter, foul weather or fair,
If duty called, the sexton was there.

The pews were polished, the aisles were clean,
No dust on altar or railing was seen.
The fires were lighted, the church was warm,
In bitter weather, no winter storm
Could daunt the sexton; no summer sun
Could stop the old man 'til his work was done.

But he held one sorrow within his heart;
He would say to himself that the humble part
He did for his Master could never prove
The strength and the depth of his utter love
For the one who died on Calvary,
To bring salvation to such as he.

If he could preach with the strength and power
That the parson did—O the happy hour,
Or if he might join with the Sunday choir
As they sang the songs that set hearts on fire,
Or play the organ with wondrous skill,
He would serve the Master with might and will.

It happened one day when his work was done,
And he rested awhile in the morning sun,
That he fell asleep and began to dream—
The sun never shone with a brighter gleam,
The birds never sang with a gladder sound,
Or the flowers bloomed more sweetly round.

Some children entered the chancel door,
And with silent footsteps tiptoed o'er.
They said, "We'll thank the sexton old,
Who tends our fire when the days are cold,
Who toils and labors with loving care,
To keep our church house so pleasant here.

"He is such a kind and friendly man,
We'll show him we love him the best we can."
Then many others came passing through,
The men and women and children he knew—
To speak their thanks and voice their cheer,
For the work he had done there for many a year.

The preacher came with a friendly smile
To shake his hand and chat awhile.
He said, "I minister to the soul,
You labor to keep the body whole;
But your work and my work go hand in hand,
And He who knows all will understand."

Then a voice came soft as a whispering breeze,
"Inasmuch as you did it to one of these,
To the least of these, you did it to me.
So the work you do is not little you see;
He who has one talent and serves me with such,
Serves even as he does who serves me with much."

The sexton awoke and his eyes were bright;
The sexton rose and his step was light.
His wrinkled face wore a happy smile;
His heart kept sighing and shouting the while,
And he went his way with the joy of one
To whom the Master had said, "Well done."

REMOVE NOT THE ANCIENT LANDMARK

by Joan A. Hooks
Winterville, North Carolina

"Remove not the ancient landmark, which thy fathers have set" (Proverbs 22:28).

HISTORIC Reedy Branch Free Will Baptist Church near Winterville, North Carolina, will celebrate its 176th anniversary on Sunday, November 7, when it will observe its annual homecoming day. The pastor, the Rev. Willis Wilson, and the church members especially invite former pastors and former members of their renowned church to be in attendance for this momentous occasion.



Reedy Branch Church Today—A Silent Sentinel of Faith

The Reedy Branch Free Will Baptist Church lays claim to being one of the oldest Free Will Baptist churches in Pitt County. The church does not have actual written proof due to the burning of the Pitt County Courthouse in 1854 when the county records were destroyed. Therefore, the church was forced to rely upon information given by older members, word-of-mouth historical reports, and data gleaned here and there. The writer would like to invite our readers to notify her if you have any records of old minutes of the Central Conference or other papers which mention Reedy Branch and which will testify of an actual date in the early 1800's. Please respond if you can be of help, especially by allowing the writer to have copies made of your documents which can then be filed with the church records. One example of such records the writer has in her possession is a photostat copy which states: "Quarterly Meeting, July term in the year of our Lord 1838, in time of conference, brother Joab Smith applied for a letter of commendation for himself and wife to the Church at Reedy Branch for convenience. We the Church at this place do recommend the aforesaid brother and sister to be in full fellowship at this place. Signed Benjamin Meeks for Elder M_____."

The age of Reedy Branch Church strongly suggests that it is perhaps the "Mother Church" to many of the other Free Will Baptist churches in Pitt County. It is an established fact that at the close of the Civil War, the former slaves who had been attending Reedy Branch were assisted by the church in organizing a church of their own which has since been known as English Chapel Free Will Baptist Church and is located near Greenville. The "white people" of Reedy Branch assisted the "black people" of English Chapel, their Christian brothers and sisters, by furnishing speakers for their services and also a clerk until they were capable of carrying on for themselves.



Pastor Willis Wilson Charges Members as the Construction of New Fellowship Hall Begins

Reedy Branch Church was first housed in a one-room log building typical of pioneer days, with a large fireplace as the heating system. The pews were slabs of wood with holes bored in them into which wooden pegs were driven for legs. A small frame building replaced the log structure in 1880, and in 1901 a frame structure was occupied. The 1901 building has since been brick veneered, and several additions have been made as mentioned later in this article.



First Shovelful of Dirt Turned by Pastor Wilson as Building Chairman S. A. Paramore and Board Chairman Russell Little Look On

The old log building served for many years when people came to worship from miles around, some walking quite a distance, others came on horseback, cart, wagons, and occasionally a buggy. Since in those days many of the women rode horseback, there were wooden blocks placed on the church yard so they could dismount gracefully.

The 1880 structure, which replaced the original log building, soon became too small for the congregation. Therefore the present building which has undergone many changes was built in 1901. Renovation began in 1949 when

he steeple and a vestibule were added. The first educational unit was completed n 1957; the sanctuary interior was nodernized in 1961; the exterior was ricked in 1965 along with the adding of he second educational unit. The third ducational unit has been built this year, aving been just completed, and will be alled the Fellowship Hall. The church is uite proud of this new addition and opes that it will benefit the church and he denomination as we seek to serve the ord together.

One of the interesting facts in the emodeling efforts is that the church has ought to preserve the old building and nany of its contents. The colonial aneling used throughout the chancel vas made from the old pews which were riginally cut from long-leaf pines which rew on the local church grounds. The rees which stand today were hauled to he church site by oxcart and set out by arly members of the church. Other rticles of historic furnishings have been tilized throughout the church building.



ellowship Hall—As It Stands Completed and Ready for Use

The Reedy Branch Church members re especially proud, during this icentennial year, that when the ink was ardly dry on the Declaration of ndependence, hardy souls began olding religious services at its location ear Winterville, North Carolina. By 800, a Free Will Baptist church was rganized, taking the name Reedy ranch. The branch, as a result of nodern drainage methods, has long ince disappeared; but Reedy Branch hurch still lives! Its white towering elfry, pointing to the sky, stands as a nighty witness to the influence of Christ n this community.

SUNDAY SCHOOL PROMOTIONAL SERVICE

by the Rev. L. E. Ballard

I have recently received a number of requests from Sunday schools for copies of the various "Sunday School Guide" bulletins I have been preparing over the years I served as Field Secretary of the North Carolina Sunday School Convention. I have sent these out on request, and will continue to do so as long as my supply lasts, or until other plans are made by the Executive Board of the Convention for promotional literature, even though I am no longer serving as Field Secretary.

I also have around fifty film strips on most every phase of Sunday school work, and I will be glad to visit schools, or workers' council meetings and show these on request. I will expect only a free will offering or small donation to cover expenses. I have a number of film strips and sound films suitable for youth meetings, and the same offer is made regarding them.

I am listing a few of the available films below:

HOW TO TRAIN SUNDAY SCHOOL WORKERS—Good for preparing for Sunday school institute, or organization of workers' council (runs about 15 minutes).

USING RECORDS EFFECTIVELY—For workers' council meeting (runs about 10 minutes).

HOW TO HAVE AN OFFICERS AND TEACHERS MEETING (about 15 minutes).

YOUNG PEOPLE AND SUNDAY SCHOOL WORK—How to involve the youth in the Sunday school (runs about 15 minutes).

BRING THEM IN—Film on visitation (about 15 minutes).

PLANNING A LESSON and TESTING RESULTS (about 15 minutes each). This film is for teachers' meetings and can be shown at one meeting or two.

TEACHER, DO YOU CARE?—Designed to stimulate more dedication upon the part of teachers, especially with respect to between Sundays interest in pupils (a full 30-minute program). This film is our own, made up in part from portions of various film-strips used by permission of producers.

THE MINISTRY OF THE DEACON—For meeting of the deacons or congregation (runs about 20 minutes).

FOR YOUNG PEOPLE'S MEETINGS: **Manners at Home, at Church and at School [three film strips about 10 minutes each]. Christian Commitment**—for teenagers (runs about 15 minutes). **How the Bible Came to Be** and **What's in the Bible** (about 15 minutes each). **Teenagers and the Bible, Teenagers and Prayer** and **Teenagers and Christian Service** (three filmstrips about 10 minutes each). This makes a good 30-minute program for youth meetings. **Tell Me About Jesus** (a 30-minute sound film for children).

NOTE: We have records for some of these, but generally prefer to use manuals because they can better be adapted to needs of schools and youth organizations of our denomination. All films are in color.

For further information or dates for visits, write me at 1225 South Washington Street, Greenville, North Carolina; or call me at 752-2950.

JOHNNY MERCER MEMORIAL

Nearly a year has passed but it seems like only yesterday that Johnny was standing in our midst, giving a wonderful testimony touching the hearts of all who heard. His testimony has continued to ring strong and touch hearts in Cabin community.

Johnny Mercer was born November 14, 1955; he died November 7, 1975. A member of Cabin Free Will Baptist Church near Beulaville, North Carolina, he was the son of Mrs. Julia Mercer and the late Ralph Mercer.

Johnny was physically handicapped all his life, but his "thorn in the flesh" did not affect his emotional and spiritual maturity. His commitment to his Lord, his love for God and man, and his determination to make the most of what life offered was evident in his life. His outlook on life continues to inspire and encourage us. Even now we rejoice in the new and whole body which Johnny has in the presence of his Saviour.

A Johnny Mercer Memorial has been established for home and foreign missions in honor of the brave spirit which characterized his life.

Respectfully submitted,
Lila N. Miller

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: What if any is the difference in being a Christian in keeping with New Testament requirements and being a Jew under the law of Moses?

Answer: Those whom we now generally designate as Jews were under a covenant and so are we who are Christians—Christians that are truly born-again believers. The Jews made their covenant with Jehovah when Moses took it, written on two tables from God, to them and read it before the whole congregation. Then at times the Ten Commandments were added to as God dictated to the writers of the books of the Old Testament and inspired them to write, choosing from their own vocabulary as He controlled them in the writing of every word, yea every jot and tittle.

Here is what God said to the Children of Israel, the Jews as we are accustomed to calling them: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. . . . And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD" (Exodus 19:5, 6, 8).

Scofield's Bible notes found on page 93 in the original Scofield Bible speak of the difference in a rather concise form:

"2 At Sinai Israel learned the lessons: (1) of the holiness of Jehovah through the Commandments; (2) of their own sinfulness and weakness through failure; (3) and of the goodness of Jehovah through the provision of priesthood and sacrifice. The Christian learns through the experience of Romans 7:7-24 what Israel learned at Sinai.

"4Cf. 1 Pet. 2:9; Rev. 1:6; 5:10. What, under law, was **condition,** is under grace, freely given to every believer. The 'if' of v. 5 is the essence of law as a method of divine dealing, and the fundamental reason why 'the law made nothing perfect' (Rom. 8:3; Heb. 7:18, 19). The Abahamic (Gen. 15:18, **note**) and New (Heb. 8:8-12 **note**) covenants minister salvation and assurance because they impose but one condition, faith."

Referring to Matthew 5:20: Peloubet's Notes presents the following on page 151 in the 1974-75 notes as follows:

"This is generally considered to be the key verse of the Sermon on the Mount. Jesus said that His followers must have a higher righteousness than that of the scribes and Pharisees, or they would never enter the kingdom of heaven. The righteousness of the Pharisees was outward, formal, ceremonial, legalistic. In contrast, the righteousness that Christ demands—and gives those who will receive it—is inward, spiritual, moral, loving. 'The point that Jesus was emphasizing was that the demands of grace are actually higher than those of the Law. But they are a different nature. Instead of paying meticulous attention to multitudinous details, Christians are to do "one thing" (Philippians 3:13)—seek to please God continually' (Wesleyan, IV, 33).

"Filson comments: 'The gospel brings mercy, comfort, and divine help, but it does not cancel the demand of God for faithful and complete obedience to his will' (**A Commentary on the Gospel According to St. Matthew,** p. 84). And Marcus Ward observes: 'The disciple does not think in terms of rules and right but of love' (**The Gospel According to St. Matthew,** p. 33)."

We in the church age who have been born again as required of Jesus Christ our Lord in John 3:3-5 are members of the spiritual body of which Christ is the head. The New Testament says of us: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Romans 7:4). "Therefore we are buried with him by baptism into death: that like as Christ was raised u from the dead by the glory of the Father even so we also should walk in newnes of life. For if we have been plante together in the likeness of his death, w shall be also in the likeness of hi resurrection" (Romans 6:4-5). "For a the body is one, and hath many mem bers, and all the members of that on body, being many, are one body: so also is Christ. For by one Spirit are we al baptized into one body, whether we be Jews or Gentiles, whether we be bond o free; and have been all made to drink into one Spirit. For the body is not one member, but many" (1 Corinthians 12:12-14).

So the church is brought together and kept together by the Spirit and has many advantages not gained by the Jews under the old covenant. We are one in Christ and have the mind of Christ. "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5). "For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ" (1 Corinthians 2:16).

We look back to the cross as we observe the ordinances of the church and forward to the second advent of Christ. The Jews looked forward not having sufficient clarity in revelation to separate the events of the first from those of the second coming of Christ. We, the truly born-again and Bible-taught, obedient Christians, can quote with gusto, "I can do all things through Christ which strengtheneth me. . . . But my God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:13, 19).

FREE WILL BAPTIST COLLECTOR'S ITEM

The first issue of the 1976 Yearbook for Original Free Will Baptists of North Carolina is now on sale at the Free Will Baptist Bookstore at the reduced price of $1.00. The yearbook contains a church directory, minutes of state bodies, conferences, and associations, a calendar of activities, and statistical tables.

This book will be a collector's item among Free Will Baptists in the future. Get your copy today before the supply is depleted!

Auxiliaries IN Action



The Cape Fear District Auxiliary Convention presented a life membership award to Mrs. Joy Garris of Garner, North Carolina, at the fall convention held on October 13, 1976, at Saint Mary's Grove church near Benson. The presentation was made by Mrs. Dola Dudley who paid the following tribute to Mrs. Garris:

" 'Now the LORD said unto Abram, Get thee out of thy country, and from thy kindred, . . . unto a land that I will shew thee: . . . and I will bless thee, . . . and thou shalt be a blessing' (Genesis 12:1-3).

"God spoke these words to Abraham many years ago. He speaks in similar manner to people today when He has a place of service for them.

"Some twenty years ago, God moved on the hearts of Joy and Lawrence Garris to leave their home in Saratoga and move to Raleigh. They did not know God's purpose in this, but He had a job for them to do.

"The first Sunday the Garrises were in Raleigh, they attended the First Free Will Baptist Church. They soon became active members, moving their membership from the Saratoga Free Will Baptist Church. Joy enrolled in a course for training new Sunday school teachers. After completing the course, she was elected teacher of a junior class. The following year she taught imtermediates. She was an active member of the woman's auxiliary, always ready to render service where she was needed.

"Soon a new church was organized in Garner—the Garner Free Will Baptist Church. The Garrises resided in Garner and, because of convenience, became charter members of the church. An auxiliary was soon organized, and Joy became its first program chairman. The meetings were always highlighted by her inspiring programs. In this church, she served as superintendent of the primary department in the Sunday school. She also served as league director with attendance as high as one hundred.

"After the division in our denomination, the Garrises, desiring to remain with our state convention, were instrumental in the organizing of a church in Raleigh that would work in harmony with the state program—thus Palmer Memorial Free Will Baptist Church came into existence. The Garrises became charter members of this church.

"In 1962, a woman's auxiliary was organized and Joy became its first president. She served for a term of two years and was later elected to the office again serving for a period of five years. During this time, the church was in a building program and under her capable leadership, the auxiliary made many contributions to the church. She has served for four years as program chairman of the auxiliary, an officer second to none in this position. All programs are well-planned, well-prepared, and excellently presented. She now serves as teacher of the adult Bible class in the Sunday school, a faithful choir member, a conscientious tither, and believes in supporting every phase of our denominational program.

"These are some of the things Joy has done that many people know about. She has done other things that only God and a few people know about. She has taken many trays of food to the sick and shut-ins, always taking time to tidy up their house while there, then taking their laundry home with her and returning it fresh and ready for use again. Her doors are always open to visitors in the church for meals and overnight guests. If our fellowship hall had sense of feeling, it would know her touch by the many times she has cleaned and waxed it in preparing for special events to be held at the church. She has done more than her share of washing dishes and putting them in place following these events.

"Aside from being a housewife and carrying on her church activities, she is a full-time employee of Hudson-Belk Company in Raleigh. She has two fine sons and a grandson.

"Yes, God had a purpose in sending this good woman and her husband to Raleigh. It was to help establish a church and promote the cause of Christ through Free Will Baptists in that area. Recently, she said, 'I don't know what the Lord has for me to do in the future, but whatever it is, I will do my best for Him because He has done so much for me.'

"Joy, on behalf of the Cape Fear District Auxiliary Convention, it is my pleasure to present to you this life membership award for your faithful service to God and our beloved denomination."

Ruth Warrick
Corresponding Secretary
North Carolina Woman's
Auxiliary Convention

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural Basis: ''. . . he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work'' (2 Timothy 2:21).

THE QUALIFICATIONS OF THOSE WHO WORK IN A GOLDEN HARVEST

The first qualification of a person who will work toward a ''golden harvest'' is that he must experience the **new birth from above.** There is no other way a person can become a new creature. Education and formal training is not enough. The nationality and family connection is inadequate. The Christian's efforts will be activated only by the spiritual birth and the fact that he has become a child of God. No person can have a spiritual enlightenment or see spiritual things unless and until ''old things are passed away'' (see 2 Corinthians 5:17).

The **old things** are the connections you had with and the love you used to have for worldly things. ''Behold, all things are become new'' (see 2 Corinthians 5:17). The holy and spiritual things you once hated, now you love. You used to hate going to church, Sunday school, prayer meeting, and choir practice. You used to hate paying the tithe, visiting the sick, witnessing to the unsaved, and **wasting** your precious time taking part in Christmas programs, revival campaigns, church-related social events, recreations, or other special occasions. You had much rather be fishing, hunting, swimming, playing ball or bowling than to be caught taking part in the stupid and drab and poorly supervised sports sponsored by the church. And besides, it was more fun parking with your lover in some isolated place where you were sure there would be no interruptions, no chaperons to annoy you, and where you would be free to take liberties. But now, you understand spiritual things and you love them with all your heart. Heaven is sure to be your eternal home, and you know and understand how essential it is to keep busy and ever pressing toward the goals of a ''golden harvest.'' The salvation of one person affords more real joy, thrill, and satisfaction than all the thrills of worldly pleasure of lifetime—and besides this the glory of God floods the soul and happiness is assured.

The second qualification of those who work toward a ''golden harvest'' is his **personal assurance** of salvation. The new birth from above has a real meaning. This assurance cannot be doubted if you realize what the new birth is. It means that you have been born again—you are now in the family of God and ''He that hath the Son hath life'' (see 1 John 5:12, 13). You are now a son of God, brother to the Lord Jesus Christ, and an heir of the Kingdom of Heaven. Jesus assures us that ''. . . it is your Father's good pleasure to give you the kingdom'' (Luke 12:32). Now that you are saved, you qualify as a witness and your testimony is enhanced and blessed with the urging and power of the Holy Spirit. The presence of the Holy Spirit also affords boldness and determination to succeed.

Thirdly, the born-again Christian who has the assurance of salvation must be vested with the **whole-hearted desire** to do God's will. We are admonished by the Apostle Paul to present our bodies ''. . . a living sacrifice, holy, acceptable unto God, which is your reasonable service'' (Romans 12:1). We obtain a heaven-sent love to serve the Lord. For example: when the Lord called me and ordained me into the gospel ministry, there was nothing else in this world that could take my first love, desire, or ambition. I knew I **had** to **preach** or die trying. This feeling has never changed. I am more determined now, and I know that this is the only thing I do that really counts or has any real meaning at all in my life. There is no way I can retire or quit preaching as long as God provides me with an audience. He has done this for more than forty years, during which time I have not been without a pulpit from which I could speak with the authority of the church and my Lord. I have not been without church to pastor since January, 193[6] when I became supply pastor of the Fir[st] Free Will Baptist Church in Greenvill[e] North Carolina. This church was m[y] grandfather's home church. Incidentally I became pastor (regular pastor) ther[e] the same year.

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NEWS NOTES

Fremont Church Announces Homecoming

Homecoming will be observed a[t] Fremont Free Will Baptist Church o[n] Sunday, November 7.

Mrs. Ruth Killette will teach a join[t] Sunday school class. The homecoming message will be delivered by the Rev[.] Lloyd Hargis, pastor of Trinity Free Wil[l] Baptist Church in Clayton and forme[r] pastor of the church.

Following lunch on the grounds, the afternoon service will resume at 1:30 and will consist of talent from local churches.

The Rev. Charles L. Renfrow, pasto[r] of the church, and the members extend a cordial invitation to all former pastors members, and friends to attend and enjoy this special day.

Wintergreen Church Announces Homecoming and Revival

The Wintergreen Free Will Baptist Church located on Route 1, Cove City, will observe its annual homecoming on November 7, 1976. Sunday school begins at 10 a. m., followed by the worship hour and the picnic on the church grounds. There will be a film on Sunday night entitled ''The Rapture.''

Revival services will begin on Monday night, November 8, at 7:30 and continuing through the week. The visiting minister will be the Rev. Billy Hardee from Elizabethtown. Everyone is invited to attend these services. The pastor, the Rev. Donald Venable, will assist in these services.



Special Moments

Dar Maggie,

The most wonderful experience of my life comes to me day by day. Each day that I ve I am amazed by the fact that my Saviour loves me and knows me as a person. It mkes me so humble as I go through this daily life to see and to touch the things He hs made. It is so wonderful to know that someone as great as He watches over me een though I am not worthy to call upon His name. He loves me and cares about my eery need. He comforts me in my sorrow and He helps me to share my joy with oers. I see Him in everything good that I do. I see Him when I do wrong because He is there to let me know He cares; He always calls me back from my wrong thoughts ad from the times when I get so caught up in "self."

Most of all, I thank Him for showing himself to me when I lost a child. I was so sd. He lighted my room and my heart with His love and gave me a peace I never knew I could have on this earth again. I just wish everyone in this world could know Hm and love Him. May He teach us all to pray in His name.

Surf City, N. C.

"The Lord is good to all: and his tender mercies are over all his works" (Psalm 145:9).

Maggie

IN MEMORY OF
MRS. VIRGIE BRANCH

We at the First Free Will Baptist Church of Goldsboro would like to make known to all of our dear friends in the state that our beloved friend and sister in Christ, Mrs. Virgie Branch, has taken her leave from us and gone to be with the Lord.

We were blessed with her presence, and enjoyed working and worshiping with her for around 40 years. She was always in the middle of every program, pushing and working to reach the goal, and the final victory. It was so easy to love our "Miss Virgie" as she was called. She was a kind, gentle, considerate, special person with lots of love in her heart for everyone. You knew when you first met her that she was a Christian, for she glowed with the light of Jesus Christ. "Miss Virgie" taught Sunday school at our church for many years. She was very active in the woman's auxiliary, and held many offices in the organization. She could be counted on to be faithful, for she was always at church. Her strong alto voice could be heard as she sang in groups, and in duets with her sister, Mrs. Nellie Jones.

"Miss Virgie" was born on July 1, 1898, the daughter of N. V. and Beadie W. Wiggs. She was one of eleven children, and she learned early in life what it was like to share, for she did so every day with her sisters and brothers. In her early childhood days she attended the Primitive Baptist church with her parents. Later, when the family moved to Pine Level, she attended the Free Will Baptist church there.

On January 31, 1920, she was married to William Edgar Branch, and three children were born into this little family. They are W. E. Branch Jr., Jean B. Hamn, and Fay B. Smithwick. The family grew and at her passing, "Miss Virgie" left eight grandchildren, five great-grandchildren, one sister (Mrs. Nellie Jones), and several nieces and nephews. She left her children, and all of the rest of her family a rich heritage—a very strong faith in God—one that even death cannot erase.

The influence that our dear departed sister in Christ left behind is very far-reaching. It has been the means of many people being born into the Kingdom of God. She saw that her children came to know Jesus. Also, it was a happy day when her husband was saved in our church, after "Miss Virgie" has been praying for this miracle for 20 years. She never gave up, but continued to lift her needs and her people to God in prayer.

During her last four years, Sister Virgie was in bad health, and the last 26 months was spent in Oak Manor Nursing Home. She left us one day in September, and it seemed that a beautiful rose had faded and left the vine. Yet, we at the church know that her "Good night here" was a "Good morning" up there in that heavenly home. Our loss is Heaven's gain. We shall prepare ourselves for that great day when we shall meet her in the air.

Respectfully submitted,
Hazel Casey

Mount Olive College

ATTEND PARENTS DAY



Mr. and Mrs. Delbert Scott (center) of Goldsboro attended the annual Parents Day Program at Mount Olive College where their son, Joseph (left), is a freshman. They are greeted by Dr. W. Burkette Raper (right), president, during the President's Reception. The Scotts are members of Stony Creek Free Will Baptist Church. About 400 parents, students, and guests attended the day's events which included special music in the Rodgers Chapel, President's Reception, and an informal meeting with professors preceding the evening meal.

MOUNT OLIVE COLLEGE DAY AT MACEDONIA CHURCH



Dr. W. Burkette Raper, President of Mount Olive College, will visit Macedonia Free Will Baptist Church in observance of "Mount Olive College Day" on Sunday, November 7. The Rev. Walter Sutton, pastor, announces that Dr. Raper will teach the adult Sunday school class at 10 a. m. and preach at the morning worship service.

FIRST THREE DINNERS
Gifts Up $4,677

Gifts received at the first three of the 17 annual dinners for Mount Olive College have totaled $17,693—an increase of $4,677 over last year's totals for the same three dinners.

Pamlico and Duplin Counties raised more at the 1976 dinners than anytime previously during the 13-year history of the dinners. They raised $7,635 a $6,934, respectively. The Craven Cou dinner raised $3,123—the third high amount in the history of the dinners.

Over 1200 Free Will Baptists ha indicated at the first three dinners th they will be **prayer partners** for t success and future growth of Mou Olive College. All churches are bei urged to have the cards filled at this ye in an effort to unite all hearts and min in prayer for a dream to come true.

Twenty churches have exceeded thi dinner goal at the first three dinner Over 600 Free Will Baptists and frien have attended the first three.

Gifts by churches at the dinners a listed below:

Craven County: Bridgeton $135 Core Creek $629*, Gethsema $156.50, Juniper Chapel $1,000 Macedonia $75, New Haven $125*, O Grove $173*, Saint Mary's $415, Fir Vanceboro $65, Wintergreen $300, ar Woodrow $50*.

Pamlico County: Arapahoe $645 Bethel $300*, Mount Zion $3,026*, Ne Bethlehem $100, Oriental $197.50, Ro of Zion $383*, Trent $200*, ar Warden's Grove $239.

Duplin County: Beulaville $918 Cabin $618*, Lanier's Chapel $268 Long Ridge $350*, Pearsall's Chap $448, Rooty Branch $333, Sandy Pla $1,596*, Sarecta $1,068*, Snow H $413*, First Warsaw $741*, and Mou Zion (Onslow County) $199.

(The churches which met their dinn goal are denoted by an asterisk.)

* * * * * * * * * *

HAVE YOU RENEWED YOUR SUBSCRIPTION?

* * * * * * * * * *

SCHEDULE OF 1976 CHURCH DINNERS

Nash County—Wednesday, November 7 p. m., Middlesex Elementa School Cafeteria; Lester Dunca Chairman.

Jones County—Thursday, November 7:30 p. m., Kings Restuarant, t Rev. Melvin Everington, Chairman.

Lnoir County—Saturday, November 6, 7:30 p. m., Kings Barbecue; Buddy Sasser, Chairman.

Jnnston-Wake Counties—Monday, November 8, 7 p. m., Smithfield-Selma High School; V. T. Craddock and L. B. Woodall, Cochairmen.

Vshington, Martin, Tyrrell, Pasquotank, and **Chowan Counties**—Thursday, November 11, 7:30 p. m., Washington County Union School.

Greene County—Saturday, November 13, 7 p. m., Snow Hill Junior High School; James Ray McLawhorn and George Harrison, Cochairmen.

Edgecombe-Halifax Counties, Monday, November 15, 7 p. m., Edgewood Church, Rufus Harrell, Chairman.

Vson County—Tuesday, November 16, 7 p. m., American Legion; James B. Hunt Sr., Chairman.

Smpson, Harnett, and **Cumberland Counties**—Thursday, November 18, 7 p. m., Midway School; the Rev. Felton Godwin, Chairman.

Crteret County—Saturday, November 20, 6:30 p. m., East Carteret High School; Reginald Styron and Nathan Garner, Cochairmen.

ANSWERS TO BIBLE-BOOK PUZZLE

I once made a reMARK about the hiden books of the Bible. It was a lulu, kpt people looking so hard for facts, ar for others it was a revelation. Some wre in a jam, especially since the names othe books were not capitalized. But the th finally struck home to numbers of rders. To others, it was a real job. We wnt it to be a most fascinating few mments for you. Yes, there will be some rely easy ones to spot. Others might rquire judges to help them. We will qckly admit, it usually takes a minister tcind one of them, and there will be loud lamentations when it is found! A little lay says she brews a cup of tea, so she c concentrate better. See how well you c compete. Relax now, for there really AE sixteen names of books in the Bible inhis little 'story'!

(This puzzle was submitted by Jnnie G. Howell of Pikeville, North Colina. It has appeared in other pblications and should prove of interest tothe readers of the "Baptist." The athor is unknown.)

QUESTIONNAIRE FOR THE LAITY

PLEASE RESPOND

This questionnaire is prepared and printed by the Griffin Brotherhood. It is an attempt to give the laity of our church a chance to voice their feelings as to the relationship of the pastor and the people.

Fellow laborers for Christ, please complete and return this questionnaire to: De W. Eakes, P. O. Box 298, Lucama, North Carolina 27851. Please **do not** sign this questionnaire or give the name of your church or minister.

1. Name of the Conference/Association of Which Your Church is a Member
2. Status of Church (a) Fulltime (b) Halftime
3. Do You Feel Your Church's Support of Your Minister and His Ministry is Adequate:

	Yes	No
(a) Income	____	____
(b) Cooperation	____	____
(c) Housing	____	____
(d) Visitation	____	____
(e) Support of Church Program	____	____
(f) Prayer	____	____

4. Circle the Number of Years of Education You Have Completed:
   6 7 8 9 10 11 12 13 14 15 16 17 18
   (a) Do You Feel Your Minister's Education Is Adequate for Ministry to Your Particular Church/People's Needs? Yes No
   (b) What Level of Education Do You Feel Your Minister Should Have?
   (1) High School ____
   (2) College ____
   (3) Bible Institute ____
   (4) Seminary ____
   (5) Other (Specify)_____
5. Is Your Minister's Ministry Adequate? Yes ____ No ____
6. Should Any of the Following Areas Receive Special Attention?

	Yes	No
(a) Preaching	____	____
(b) Teaching	____	____
(c) Administrative	____	____
(d) Music	____	____
(e) Youth Work	____	____
(f) Ministry to Aged	____	____
(g) Hospital Ministry	____	____
(h) Ministry to the Bereaved	____	____
(i) Evangelistic Outreach	____	____
(j) Counseling	____	____

7. Rank the Above 10 Areas of Ministry (Question No. 6) in Order of Importance from Your Own Perspective (Assign Them a Number 1-10 with 1 being of highest importance and 10 being of least importance).

(Note: Please elaborate on all "No" answers as you wish to do so. Again please **do not** use any names of persons or churches.

Thank you,
De W. Eakes,
Program Chairman,
Griffin Brotherhood

the Sunday School LESSON

St. Claire Bible Class

For November 14

THE RECONCILED LIFE

Lesson Text: Romans 12:3-18
Memory Verse: Romans 12:21

I. INTRODUCTION

The Apostle Paul had the authority, not only to preach the gospel, but also to superintend the church. He was called of God to preach the gospel and was given the authority to do so by God himself. He, therefore, appealed to every man not to act proudly nor to exalt himself when he has some special work committed to him. In other words, no one is to think of himself as being better or greater than God has made him. He should realize that whatever he is or has comes from God.

One's body is made up of many parts, and each part contributes to the perfection and support of the whole. Each is necessary in the place which it occupies; and each is equally useful, although it performs a different function from the others. All Christians make up the body of Christ, who is the head of the body and the common center of their unity. Believers lie not in the world as a confused and disorderly heap. They are organized and knit together, being united under one head and actuated and animated by one Spirit. Yet, the members have not the same office. Each has its respective place and work assigned to it. Everyone has its own office for the good and benefit of the whole and of every other member.

Believers are not only members of the body of Christ, but members one of another. We stand in relation to one another. It is our duty to do all the good that we can for one another and to work together for the common benefit. Therefore, we should not be puffed up with a conceit of our own attainments. Whatever we have we received, not for ourselves, but for the good of others.

No two people are exactly alike. Each one is a different, distinct person with a special gift from God. We are different because God made us that way. According to His grace, God has given each a talent that fits him for a particular task; therefore, everyone should seek to do that which he is capable of doing.

Paul tells us that we ought to give special attention to the thing for which we are called and prepared. We should do the thing, not with the idea of satisfying our own selfish desires, but to glorify God and bless humanity. We should do our work in the Spirit of Christ, and there should be no display of any particular gift with the idea of receiving acclaim.—**The Intermediate Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. Of course, Christians will be kindly affectioned to all men, but they will be especially kind to those who are brothers and sisters in Christ. The old adage to the effect that one must show himself friendly in order to have friends holds in this case. In being kindly affectioned to one another in brotherly love, we will not manifest a spirit of selfishness under any circumstance, but we will, in keeping with all that is honorable, show preference to others.

B. Real love never wears a mask, and it is never hypocritical. It makes no empty profession, and it manifests itself in obedience to God and acts of benevolence to others. It shows no partiality, and it causes us to consider others more worthy than we are ourselves.

C. As members of the family of God we should show kind affection toward each other in the spirit of **brotherly love**, not criticizing them for the same faults we may have. We are too much alike, as human beings, to do less than love one another. Moreover, in all things we should give **honour** to our brother, showing preference to his needs rather than to our own. This is the spirit of Christian fellowship that strengthens the bonds of affection that keep us together. The same spirit of love that helps family members share with one another sho prevail among members of the famil God.

D. It is very difficult to bless th who are persecuting us, but this is w our Lord would have us to do. It is to remembered that Paul was not giving t admonition to a group of Christians w were strangers to persecution, but those who were at that time undergo some of the bitterest and most sev persecution that has ever been leve against the followers of the Lord Jes This then is not a mere theory of behav that he is giving them that can dropped at the moment persecut arises, but it is a practical doctrine to implemented and followed at that v time. —Selec

III. ADDITIONAL TRUTHS

A. **Mind not high things, b condescend to men of low estate.** The seems to be a natural human desire to "up in the world": to gain a hi position in business or society government or church, to have mo knowledge or power or prestige or mon than those about us have. We need keep this wish in check so that we c enjoy full Christian fellowship w common people. If God has given more of wisdom or wealth, He has giv it to be shared with those who ha less—and in the sharing we may enriched more than we think possib Can any treasure of gold match t treasures of friendship?

Be not wise in your own conceit "Don't think you're so smart!" A hi opinion of our own wisdom may be handicap. It may keep us from learni from others, and it may even keep from learning from God.—**Standa Lesson Commentary**

B. "The Bible tells us to love tho who hate us, and do good to those wh persecute us. Are these things evident your life? Do you show kindnes tolerance, and Christian love to fell students, teachers, and others w question your belief in God? —**Devotions III for Early Teens**

C. We must be more than fa weather friends. As we rejoice with tho who have occasion for joy, sharing th in their joy, we are also to weep wi those who weep, letting them know th their joys and their sorrows are our jo and sorrows, and that we are anxious share them with them.

Family Devotions

SUNDAY, NOVEMBER 7
Scripture Reading—2 Corinthians 6:2

ONLY A STEP

Entering a crowded street car, with his Bible under his arm, a young minister soon became the brunt of sneering remarks and wisecracks from the group of fellows. These remarks continued, and when the minister left the car, one youth said, "Say, mister, how far is it to heaven?" The Christian replied, "It is only a step; will you take it now?"—*Power*

PRAYER THOUGHT

God gives Christians the power to endure all things graciously. Do you pass this test as a Christian?

MONDAY, NOVEMBER 8
Scripture Reading—Psalm 1

THE MOST BEAUTIFUL THING

The colored sunsets and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted bowers, are not half as beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetic life.—Faber

PRAYER THOUGHT

Love is the most powerful of all things in this life. Love can transform lives, heal broken hearts, mend arguments, and make all things bearable. "Faith, hope, love—but the greatest of these is love!"

TUESDAY, NOVEMBER 9
Scripture Reading—Galatians 6:1, 2

BEARS IN THE BOOK

An old couple quarreled so frequently that the whole village knew it. Suddenly they ceased their bickering.

One neighbor approached them to ask what had happened.

"Two bears did it," said the wife.

"Two bears? We thought two bears caused all the trouble."

"Ah," said the husband, "but these are two nice bears, which we found in the Bible. 'Bear ye one another's burdens' and 'forbearing one another in love.' "—*Sunday*

PRAYER THOUGHT

Christians, of all people, should be capable of settling their differences peacefully and in love. The Bible does not say that Christians will not argue or disagree. What it does say is "Let not the sun go down upon thy wrath."

WEDNESDAY, NOVEMBER 10
Scripture Reading—Psalm 104:33, 34

DON'T LET THE SONG GO OUT OF YOUR LIFE

A doctor visiting a leper colony heard an aged sufferer singing cheerily; yet he knew that her condition was serious.

"Well, Mother," he remarked to her, "you must be feeling pretty well today—you're singing so happily."

She turned a face full of suffering towards him and answered, "O Doctor, my sores hurt so badly I must sing!"—*Prairie Overcomer*

PRAYER THOUGHT

Many times we seek to carry joy and blessings to friends who are sick, when in reality we find that through their attitudes they bring blessings to us. May God give us grace to bear our burdens and troubles in joy.

THURSDAY, NOVEMBER 11
Scripture Reading—Genesis 45:10

MAKING THE CHILDREN WANT "MORE!"

A mother with three children was about to leave home for a few days. Gathering them about her she talked to them about her absence and their behavior and prayers until she should return. She then poured out her heart with them in prayer. All heads were raised and every face was full of sunshine. After a moment's pause a little two-year-old boy bowed his head down by his mother's cheek, and said, "More." When a parent's love and example can evoke from children a call for more prayer, the home happiness is assured.—*Faithful Witness*

PRAYER THOUGHT

Give me a little child to point the way,
Over the strange sweet path that leads to Thee;
Give me the little voice to teach to pray;
Give me two shining eyes Thy face to see.
The only crown I ask, dear Lord, to wear,
Is this: that I may teach a little child.
I do not ask that I may ever stand
Among the wise, the worthy, or the great—
I only ask that softly, hand in hand,
A child and I may enter at the gate.
—*C. A. Fields*

FRIDAY, NOVEMBER 12
Scripture Reading—Matthew 5:14-16

LETTING THE LIGHT SHINE THROUGH

A small child was taken to a cathedral. She sat watching the sunshine through the windows. She asked her mother, "What are these people on the windows?" "They are saints," was the answer. Then the child said, "Now I know what saints are. They are people who let the light shine through."—*Toronto Globe*

PRAYER THOUGHT

Saints are not perfect people; they are Christians who try to live Christlike lives. Is God's light shining through you?

SATURDAY, NOVEMBER 13
Scripture Reading—Isaiah 40:3-5

GOD'S POWER

Each worker for Christ, in his own particular sphere, meets with many valleys and mountains, crooked places and rough ones, which God alone can deal with. Let him rejoice not only that God's power is equal to the occasion, but also that there are difficulties of such a nature as to make the putting forth of that power a visible and notable thing.—J. Hudson Taylor

PRAYER THOUGHT

Paul said that he could do all things through Christ who strengthened him. We, too, can conquer all—not in our own power but through the power that God gives to dedicated believers.

(Devotions used by permission of *Knight's Up-To-The-Minute Illustrations*, Moody Press.)

"A Christian Home for Boys and Girls"

free will baptist children's home

MIDDLESEX, NORTH CAROLINA
SAM WEEKS, Superintendent



CHILDREN'S HOME THANKSGIVING LETTER

Dear Pastors and Church Members:

On behalf of the Children's Home, I wish to express my sincere thanks to you for your generous support of the Children's Home during the past year. We have certainly been blessed and we pause to "praise God from whom all blessings flow." The Thanksgiving season is upon us and it is a special time for all of us to render thanks unto Him.

For numerous years, November has been recognized as Children's Home month by our Free Will Baptist denomination. This year we are asking each church to recognize Sunday, November 7 or the 14, as Children's Home Day. Then on that Sunday, please do two things for us. First, pause and have special prayer for the Home's staff and children; and secondly, receive a special Thanksgiving love offering for God's little children.

On Saturday, November 20, we will be holding Thanksgiving services at the Home. Each of you has an invitation and is strongly encouraged to attend. There are some changes in our plan for the day this year. Open house and tours of the campus and farm will begin at 1 p. m. in the afternoon; that is the **first event** of the day. At 3 p. m. there will be a gospel singing in Memorial Chapel and then at 4:30 we will eat supper. Persons attending are asked to bring the vegetables and desserts and the Children's Home will provide the meat, bread, and drinks. After supper, at 6 p. m. we will start our evening Thanksgiving worship service in the chapel. The Rev. Henry Armstrong, pastor of Lee's Chapel of the Cape Fear Conference and a former board member, will be our guest speaker.

In the event that your church would like to use the Thanksgiving turkey folders to aid in a Thanksgiving offering for the Home, we will provide them upon request. Just send us your mailing address and the number of copies desired and we will mail them right away.

In closing, allow me to summarize what I'm requesting each of you to do. First, observe November 7 or 14 as Children's Home Day in your church by having special prayer and receiving a love offering. Secondly, come on November 20 to our Thanksgiving services and spend the afternoon and evening with us.

Thank you so very much for all that you have done and are now doing for us. It is our prayer that you will continue to allow God to work through you, and may God bless you for your willingness to help.

In His service,
Sam Weeks
Executive Director

IN MEMORY OF WELDON E. FULCHER

On January 12, 1976, Weldon Earl Fulcher departed this life to be with the Lord. He was born March 4, 1903 in Carteret County, the son of Ephraim and Sophronia Willis Fulcher. Most of his life was spent in the little fishing village of Stacy, North Carolina, where he joined the St. John's Chapel Free Will Baptist Church at an early age. He spent the rest of his life in loyalty to the Free Will Baptist Denomination.

He was married to Miss Mayb Williams of Morehead City in 1930. T home was blessed with two children son, Weldon E. Fulcher Jr., and daughter, Virginia Dare Fulcher (n Mrs. Bobby Oglesby), both of Moreh City. Four grandchildren and one gre grandchild also survive.

In 1951 the family moved to Morehe City taking residence in the Crab Po community. Later they moved th membership to the Crab Point Free W Baptist Church where he served as faithful member and a deacon until time of his death.

Weldon was deeply interested in t various phases of work in his church a denomination, holding several offices the Sunday school and church during t many years God gave him. He had great interest in the Children's Home a Mount Olive College. He loved you people and took an active interest in th activities, realizing that they are t church of tomorrow.

The funeral services were held at t Crab Point Free Will Baptist Churc conducted by the pastor, the Re Johnny Shearon, and the Rev. J. Starnes. Mr. and Mrs. Starnes sang t songs: "Lights of Home" and "Goi Down the Valley." Burial was in t Stacy Community Cemetery.

During his last years as a retir commercial fisherman, after suffering heart attack, he spent most of his time home enjoying his hobbies of net maki and wood carving.

"It broke my heart to lose you,
But you didn't go alone.
For a part of my heart went with you
The day God called you home.

"Life goes on, I know it is true,
But not the same since I lost you.
Your grave I will tend with loving care,
Because, dear, most of my heart
buried there."

Respectfully submitte
Maybelle W. Fulcher

WE BELIEVE:

. That there is only one God who is initely perfect, the Creator, Preserver, an Righteous Governor of the Universe; th His eternal existence is in three perso: Father, Son, and Holy Spirit; that all hree are equal, but distinct persons. Thy are the divine Trinity.

. That Jesus Christ is the only begotte Son of God; that He was born of the Vi in Mary; that He died for man's reda ption; that He ascended to heaven an is today at the right hand of the Fa er as our intercessor.

. That both, the Scriptures of the Ol and New Testaments, were given by inspiration of God, and that they only constitute the infallible rule of faith and practice.

. That man was created innocent, but by disobedience fell into a state of sin an condemnation and stands guilty before God and separate from Him.

. That it is the privilege of all men to be saved; that God desires the salvation of all; that the gospel invites everyone that the Holy Spirit strives with all, an whosoever will may come and take of the water of life freely.

. That the human will is free and se controlled; that it is possible for a person who has been saved by divine grace to make shipwreck of his faith and become lost. The person (believer) who through grace perseveres unto the end of life has promise of eternal salvation.

. That sanctification is initial at regeneration and continues progressively through the Christian experience, becoming final and complete in heaven.

. That there are three gospel ordinances to be perpetuated under the gospel teaching: baptism by immersion, the Lord's Supper, and washing of the saints' feet.

. That tithing is God's financial plan for supporting the work of the church here on earth.

0. That our Lord and Saviour, Jesus Christ, who ascended on high, and sits at the right hand of God, will come again; that there will be a resurrection of all men at the last day; that they which are saved will come forth to the resurrection of life, and they which are lost unto the resurrection of damnation; that the wicked will "go away into eternal punishment, but the righteous into eternal life." This is the final judgment.

QUESTIONNAIRE FOR MINISTERS

PLEASE RESPOND

This questionnaire is prepared and printed by the Griffin Brotherhood. It is an attempt to ascertain the level of income received by our Free Will Baptist ministers; the type of services rendered to and by the ministers; income expectations and needs of the ministry.

Fellow laborers for Christ, please complete and return this questionnaire to: De W. Eakes, P. O. Box 298, Lucama, North Carolina 27851. Please **do not** sign this questionnaire or give the name of the church(es) or institution served.

1. Name of Conference of Which Church(es) Holds Membership
2. Status of Work (Ministry)
   (a) Fulltime___ (b) Halftime___ (c) Denominational Institution_____
3. Portion of Income Derived from Ministry:
   (a) All_____ (b) Half_____ (c) Other Employment (type work)_____
4. Amount of Income
   (a) Salary_____
   (b) Fringe Benefits
   (1) Hospital Insurance_____ (2) Retirement_____ (3) Life Insurance_____
   (4) Housing: Parsonage_____ Own Home_____ Rent Home_____ Receive Housing Allowance_____
   (5) Utilities Allotment_____ Church Pays Utilities_____ Minister Pays Utilities_____ (6) Car Allowance/Traveling Expense_____
   (7) Other (Specify)_____
5. Amount of Other Income Not Derived from Ministry_____
6. Secretarial Help Received:
   (a) Paid by the Church_____ (c) Volunteer_____
   (b) Paid by the Minister_____
7. Education (Circle the Correct Number of Years):
   6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
8. Are You Satisfied with Your:

	Yes	No
(a) Income:	___	___
(b) Education	___	___
(c) Relationship to the Church	___	___
(d) Relationship to Fellow Ministers	___	___
(e) Relationship to the Denomination	___	___
(f) Quality of Ministry	___	___

9. Assign a Number (1-9, beginning with No. 1 as Top Priority) to Each of These Phases of Ministry:

(a) Preaching	(f) Ministry to Aged
(b) Teaching	(g) Hospital Ministry
(c) Administrative	(h) Ministry to the Bereaved
(d) Music	(i) Counseling
(e) Youth Work	(j) Evangelistic Outreach

10. Elaborate on any "NO" answers given if you desire:_____

(The Griffin Brotherhood is made up of all ministerial students and religion majors past and present as well as any person who has entered the ministry since attending Mount Olive College who wish to participate. It is named in memory of the late Elder J. C. Griffin, a renowned denominational leader of years past. The purpose of the brotherhood is fellowship, promote the unity progress of the Free Will Baptist denomination, and the continuing education of the minister and his family.)

Please give the amounts in each category as accurately as possible. Remember, please **do not** give names of persons or Churches/institutions.

Thank you,
De W. Eakes,
Program Chairman,
Griffin Brotherhood

We Have A Lot Going For Us . . .

—A curriculum that credits you for practical experience as well as classroom learning

—A place where you may develop your particular skills or interests

—A spacious 110 acre campus

—An excellent financial aid program

—An opportunity to work with a faculty that is concerned with you and your future

—A great intramural and intercollegiate athletic program

—A place where you can develop your ideals and goals on the foundation of Christian truth



Mallory Garner a freshman from Newport asks, "Why don't you come to see us? Come on High School Day and tour the campus. Sample our food. Talk to our professors. Meet our fantastic students. Get to know us on a firsthand basis. See you on the 13th."

HIGH SCHOOL DAY

Saturday, November 13, 1976

Mount Olive College

PROGRAM

10:00—Arrival Registration

10:15—Campus Tours

10:30—Refreshments

10:30—Conferences with Faculty 12:00

12:00—Lunch Entertainment MOC Singers

1:30—Auditions for MOC Singers by any interested students. Conferences with admission

---

☐ I PLAN TO ATTEND. ☐ I WILL BE UNABLE TO ATTEND.

Name _____

Address _____
street

_____
city state zip code

Telephone (_____)_____

High School _____ Year of Graduation_____

I am interested in a career in _____

PLEASE RETURN THIS FORM BY NOVEMBER 10



the free will baptist

Beyond ourselves: a place where we find a closer communion with God than we have ever known before.

DUKE UNIVERSITY
NOV 19
DURHAM, N. C.

AYDEN, NORTH CAROLINA, WEDNESDAY, NOVEMBER 10, 1976

REACHING BEYOND OURSELVES

(Guest editorial by Free Will Baptist authoress, Joyce Proctor Beaman)

(Joyce Proctor Beaman is a busy housewife, mother, librarian, educator, author, and Christian—not necessarily in that order. Her guest editorials reveal the depth of her empathizing soul and have inspired the readers of the "Baptist" countless times.)

Matthew 5:48 challenges us to "Be ye therefore perfect, even as your Father which is in heaven is perfect." Because we are physical beings in a physical world, not spiritual beings in a spiritual world, we interpret this Scripture as a challenge, not a command—for no one can obtain perfection in our world. Romans 3:10 emphasizes this with the words: "As it is written, There is none righteous, no, not one."

Yet, the challenge is always before us—to live the best we can, to learn all that we can, to do all that we can, to think all we can, to pray all we can—for others and for the glory of God. In so doing, almost without exception, we grow, we change, we mature in the Christian faith; and as Catherine Marshall wrote, we reach that realm where our souls, spirits, and beings reach a realm "beyond ourselves"—a place where we find a closer communion with God than we have ever known before. Robert Browning, the English poet, expressed the idea in this way when he wrote: "Ah, but a man's reach should exceed his grasp, or what's a heaven for?"

In America, in the middle 1800's, a group of brilliant young men led by Ralph Waldo Emerson, emphasized the idea of transcendentalism—a philosophy that mind goes beyond matter and that man can know more than he really sees or experiences. In other words, Emerson and others believed that through thought, prayer, study, and concentrated effort, man can go beyond himself to come in contact with Divine truth. Many transcendentalists thought that true spirit had gone out of the churches and that religion needed new inspiration and new vision.

Even though we, as Christians, may not accept all the teachings of the transcendentalists, their ideas of man's continuous, in-depth search for truth, for right, for good, and for God, are worthy of our sincerest consideration.

Perhaps there is not one of us who has not looked at the life of another and wondered: "What makes him, or her, 'tick'?" The answer to this is that it may be talent, or training, a gift from God, or a special blessing. Yet, on the other hand, that special insight or ability, or "know-how" may be the result of constant striving to seek, to find, to learn. It may come from that special effort to find, to memorize, to recall a great idea, or to read about great people in the Bible and in the world to see what made them "tick."

You will recall that not too many months ago, on the reverse side of highway ice-warning signs, was written the word "think." On one occasion, my dad remarked that he thought that the word, *think*, was one of the most powerful words in our language.

Yet, how often do we really think? How often do we recall the thoughts of the Bible, the ideas of a sermon, the meaning of a great quotation, the depth of spoken idea to make it a part of our conscious or subconscious mind? It is often so much easier to let things come and go and pass away without making them a part of us daily—or when we need them for inspiration, sharing, or transcending!

In most of our local schools each year at graduation, two seniors are given a small, but powerful, book given by the Danforth Foundation entitled "I Dare You." This little volume challenges its readers to fourfold development: Think Tall, Stand Tall, Smile Tall, and Live Tall. The book emphasizes that we have not one life to live, but four: a body (Physical), a brain (Mental), a heart (Social), and a soul (Spiritual).

In St. Paul's Cathedral, London, on a tablet to the memory of General Charles Gordon, we find these immortal words:

"He at all times and everywhere gave
His Strength to the Weak
His Substance to the Poor
His Sympathy to the Suffering
His Heart to God."

In reality, these words express truthfully what life is all about. Yet, somewhere, somehow, if we can learn, through praying, studying, Bible reading, loving others and God, and thinking deeply about good, inspiring, beautiful things, maybe we can come in even greater contact with Divine truth and power to be even more what God would have us to be.



Tommy Manning
Editor

the free will baptist

NOVEMBER 10, 1976 4

Volume 91 Number 4

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Bundle Plan: Lots of 25 or more "Baptists" are sent to one individual who in turn distributes these. A 50 percent discount is offered under this plan.

The contents herein do not necessarily reflect the beliefs or policies of the editor or of **The Free Will Baptist.** The responsibility for each article is given the person whose name appears under the title or to the person submitting said article.

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GIVE THE GLORY BACK TO GOD

by the Rev. Kenneth Forehand
Durham, North Carolina

(Note from the writer: In the letter of invitation which I received from Brother Johnnie Howell, clerk of the Western Conference, there was one sentence that I would like to share with you. He stated, "We are hoping to have our best conference in years." It was with this sentence foremost in my heart and mind that I approached the throne of grace, and prayed, "God, give me one thought to share that will help make this the best conference ever." This is the thought God gave me: Isn't it time that we give the glory back to God? This thought was the theme for my address to the Western Conference which I was asked to submit to **The Free Will Baptist.**)

IN Matthew 6:13, Jesus, after instructing His disciples in what manner they should pray, ended with these words: (Speaking of God the Father) He said, ". . . For thine is the kingdom, and the power, and the **glory** for ever. Amen." Glory belongs to God.

Other Scripture references say: "The heavens declare the glory of God; . . . (Psalm 19:1). "The glory of the LORD shall endure for ever: . . . (Psalm 104:31). "I am the LORD: that is my name: and glory will I not give to another, . . . (Isaiah 42:8). Paul said, ". . . whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31). In closing his second epistle Peter wrote: "To Him be glory both now and for ever. Amen."

My friends, it's my conviction that there are too many Free Will Baptists today that have failed to glorify God as they should. God blesses and multiplies those who glorify Him. To whom have we been giving the glory that is due God? Our churches are failing in carrying out the Great Commission. Our people are failing in carrying out the Great Commission. There is no glory for God in that. Statistics back up what I'm saying.

Speaking of statistics, figures are something hard to come by from Free Will Baptists. I contacted several old-timers trying to get an estimate of growth, but to no avail. Is it because we are ashamed of our progress?

Let me share some figures with you based on the past 38 years. These are as near correct as I could get. We boasted of nearly 30,000 members in 1938. Today we still must boast of less than 40,000. We have averaged adding 163 souls per year to our rolls. This is three souls per week. Can't nearly 40,000 people win more than three souls in a week? Many small churches, and many individuals do a whole sight more than that. Is there any glory for God in that? Of 253 churches that we boast, these statistics show that 250 churches per week have no decisions for Christ. Is there any glory for God there?

Where is the glory that belongs to God? Do we have so many preachers being glorified, so many laymen being glorified, so many programs being glorified, so many social clubs and such being glorified, that there is no glory left for God? We are robbing God of His due glory.

Jesus glorified God. In John, Chapter 12, as Jesus tells of His coming suffering and death, He becomes deeply troubled. He is man as well as God. The human nature must have dreaded the coming events. He said here "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven saying, I have both glorified it, and will glorify it again" (John 12:27, 28). Jesus glorified God by obeying, and obeying even unto death. He glorified God by paying the sin debt for you and me. He glorified God in saying, ". . . not my will, but thine, be done" (Luke 22:42).

Jesus glorified God: we also must glorify God. How can we glorify Him? Jesus said in John 15:8: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples". My friend, are you His disciple? Do you bring forth fruit? Do you glorify God?

John the Baptist came from the wilderness preaching, "Bring forth therefore fruits meet for repentance" (Matthew 3:8). Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven" (Matthew 5:16). Jesus said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: . . ." (John 15:16).

Brothers and sisters, do you want this to be the best conference ever? Then let's give the glory back to God. Let's dedicate ourselves today to the task of winning souls to Christ. "Herein is my Father glorified, that ye bear much fruit."



SUNDAY, NOVEMBER 14
Scripture Reading—Ephesians 6:4

CONFUSED

If Junior hears Dad pray like a prophet on Sundays and then sees him lose his temper on weekdays, he is prone to lose faith in Dad's Bible and the church.—Warren Wiersbe in *Moody Monthly*

PRAYER THOUGHT

As Christians, we should be consistent in our daily living. Live every day as if it is Sunday by serving God to the fullest.

MONDAY, NOVEMBER 15
Scripture Reading—Matthew 6:26-34

THE BURDEN OF TOMORROW

It has been well said that no man ever sank under the burden of the day. It is when tomorrow's burden is added to the burden of today that the weight is more than a man can bear. Never load yourselves so, my friends. If you find yourselves so loaded, at least remember this: It is your own doing, not God's. He begs you to leave the future to Him, and mind the present.—George MacDonald

PRAYER THOUGHT

When we worry about the future, we often destroy the present. God helps us handle our lives and our problems day by day. Put your trust in Him today!

TUESDAY, NOVEMBER 16
Scripture Reading—Romans 15:19

"HAVE SEEN GOSPEL!"

A traveler in China asked a native if he had ever read the gospel. "No," was the answer, "but I have seen it. I have seen a man who was the terror of his neighborhood with his curses and his violent temper. He was an opium smoker, a criminal, and as dangerous as a wild beast. But the doctrine of Jesus made him gentle and good, and he has left off opium. No, I have not read the gospel, but I have seen it, and it is good."—*Alliance Weekly*

PRAYER THOUGHT

Our lives are the only Bible that some people read. Therefore it is extremely important that we set a good Christian example. What kind of an example are you setting?

WEDNESDAY, NOVEMBER 17
Scripture Reading—1 John 2:15

REASON FOR ALARM

Thomas Guthrie used to say: "If you find yourself loving any pleasure better than your prayers, any book better than the Bible, any house better than the house of God, any table better than the Lord's Table, any persons better than Christ, or any indulgence better than the hope of—take alarm."—*Alliance Weekly*

PRAYER THOUGHT

Nothing and no one should come before God. He refuses to take second place. As Christians, we should give our all to Him, for he supplies our every need.

THURSDAY, NOVEMBER 18
Scripture Reading—1 Peter 4:16

"NOT LIKE CHRISTIANS"

Two Moslems came in the other day, one with a fractured knee cap. The sufferer was asked if some of his co-religionists would help him by giving something toward the operation expenses. He answered, "Sir, we are not like Christians. When we get into trouble there is no one to help us."—Selected

PRAYER THOUGHT

Aren't you glad you're a Christian? God is always near to give comfort. He is not only with us, but He gives us power through the Holy Spirit to cope with the trials of life.

FRIDAY, NOVEMBER 19
Scripture Reading—2 Corinthians 12:7-10

YOUR HANDICAPS

If you have the idea that physical perfection is necessary to success in your chosen field, take a look at this even dozen of famous men and the handicaps that failed to slow them: Lord Byron had a clubfoot; Robert Louis Stevenson and John Keats ha tuberculosis. Charles Steinmetz an Alexander Pope were hunchbacks Admiral Nelson had only one eye Edgar Allan Poe was psychoneurotic; Charles Darwin wa an invalid; Julius Caesar was a epileptic; Thomas Edison and Ludwi von Beethoven were deaf, and Pete Stuyvesant had a wooden leg —Wilfred Funk

PRAYER THOUGHT

A survey shows that 90 percent o man's ability goes untapped. What sin to allow the capabilities that Go has given us to go to waste!

SATURDAY, NOVEMBER 20
Scripture Reading—Psalm 95:1 96:1

THE VALUE OF SINGING

A brave little girl was taken to doctor for a minor, but painfu operation. When all was ready, th kindly doctor said, "This will hur but you may cry or scream as muc as you please." The little girl looke up at him, smiling, and said, "I woul rather sing," which she did with he sweet, childish voice and wer through her brief ordeal without sigh, groan, or tear.—*The Presby terian*

PRAYER THOUGHT

God puts a song in our heart even i our suffering. Let us say with Job o old, "Though He slay me, yet will serve Him."

(Devotions used by permission o *Knight's Up-To-The-Minute I lustrations*, Moody Press.)

Churches and Ministers Available

With his credentials having bee established with the Central Conferenc and having been accepted in fu fellowship as a member of the co ference, the Rev. Beverly Ballard available for pastoral and evangelist work and for holding gospel music concerts. He may be contacted at 122 South Washington Street, Greenville, by calling 752-2950. Mr. Ballard w also be glad to serve as a substitute f any minister unable to fill his pulp because of absence due to sickness o other reasons.

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

QUESTION: Please explain Psalm 1:9 ". . . holy and reverend is his ame." Free Will Baptists refused to ddress their preachers as "reverend" earlier times, saying this was God's me and that it was blasphemous for en to assume God's name. But for the st fifty years or so, it has become an cepted practice to so address them. hy?

ANSWER: I suppose that it is because e more sophisticated denominations, or least those that thus regard themelves as belonging to this class, do. I ell remember when the ministers of the entral Conference discussed this bject rather thoroughly and went on cord as condemning it as a title for any hristian and reaffirmed the fact that elders" should be the only title by hich the preachers, of this conference hould be addressed. Almost imediately thereafter, some acted mpletely contrary to this resolution. he minister among us said the motion assed was another backward step for r conference and that all the big enominations were progressively garding this as the preacher's thentic title. He further stated that in a w years we would be on common ound with Primitive Baptists—only a ughingstock of all progressive peoples ch as the Catholics and Methodists d other progressive groups.

I suppose that the reason for this hange in attitude toward this title was at our leaders wanted to be liberalinded enough to fit the mold of the enominations that had made it a mmon practice to use it. And again, it ay be because of the unmovable stand at some of our ministers, who were in e forefront as leaders of our enomination, took in those days when ey opposed this title on the grounds at it was one of God's names. I have ways regretted that we agreed to it, but still feel uncomfortable when it is used my presence, for I have never been nvinced that it is not a violation of God's unique personal biblical designations. Most high dignitaries of "the cloth" disagree with me in this point of view.

Here is what George H. Sandison says in answering a question on this subject in the book **1000 Difficult Bible Questions Answered:**

"Its origin is obscure. It is known to have been in use as early as the thirteenth century. It was a recognized title at the Reformation. The Puritans applied it and Richard Baxter addressed his colaborers in the ministry as 'Reverend Brethren'. In the early church the ministers were designated as 'leaders'. The title 'reverend,' which came into use later, referred to the character of the office rather than to the individual. It dignifies the work rather than the worker. Paul, in calling himself an apostle, glorified his ministry (Romans 11:13) and this, rightly understood, is the case with 'reverend,' which, however humble the worker, honors the labor that is performed with a single eye to God's glory and the salvation of men."

Since I had been rather narrowly restricted in my acquaintances with churches and denominational leaders when the above reported discussion and motion took place, I naturally would be prejudiced. However, more than fifty years of Bible study since has not revealed any justifiable grounds to change this narrow view. The more I study, the more keenly aware I become that we need to let God's restrictions, as found in the Bible, be the criterion by which we expand and restrict our use of God's holy name, rather than some passing fads and fancies that come and go (like man's use of certain terms, and titles through which certain classes of individuals are referred).

The Bible says: "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matthew 23:8-12). It might be helpful to read all of Matthew 23 as we consider this subject.

"That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth" (Psalm 83:18). "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Exodus 3:14). "Thus saith the Lord the maker thereof, the LORD that formed it, to establish it; the LORD is his name" (Jeremiah 33:2). "Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain" (Exodus 20:7). "For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another" (Isaiah 48:11).

Coming Events . . .

High School Day—Saturday, November 13—Mount Olive College; events begin at 10 a. m. Lunch will be provided, but please call in number coming (Admissions Office 658-2502). See what your College has to offer you. Financial aid available.

November 20—Thanksgiving Services at the Free Will Baptist Children's Home on Saturday Afternoon and Evening Beginning at 1 p. m. Everyone Is Invited!

Founders Day—Tuesday, November 23—Mount Olive College; special service will be held in Rodgers Chapel at 11 a. m. Friends are cordially invited to this twenty-fifth Anniversary Celebration.

"Messiah" (By George Frideria Handel)—Tuesday, December 7, at 8 p. m. and Thursday, December 9, at 11 a. m.—Mount Olive College; this great classic of church music will be presented twice by the College Music Department and members of the Mount Olive community under the direction of Mrs. Irene Patten.

Cragmont Bulletin

"The Mountaintop Experience"

Mr. and Mrs. Douglas Skinner, Managers
Black Mountain, N. C.

SKINNER REPLACES CHANDLER AS PROMOTIONAL SECRETARY

Dear Cragmont Friends,

It has been a real pleasure to visit with our ladies in the various auxiliary conventions last spring and this fall. Each of the districts was kind enough to allow me some time on their program to speak about the needs of Cragmont.

I thank God for the decision of the Central District ladies to continue their "pennies for Cragmont" plan. Last spring their offering was more than $1,100 and this fall their offering was $1,070.04.

The theme of the Western District Auxiliary Convention this fall was "Cragmont," and their special offering for Cragmont was $378.25. We appreciate the interest these ladies and all of you have shown.

I received (and deposited) a check from Mrs. Raymond Sasser, state auxiliary treasurer, for Cragmont amounting to $2,137.55. This includes the figure mentioned above from the Western District. Our women have really responded to the needs of Cragmont and no matter how small the gift, we are grateful for every one that has given.

We have $54,028.19 in our savings accounts, but we need to realize that we have hardly begun and not let up in our support. We need more churches like Holly Springs (Eastern), Pleasant Grove (Western), and Spring Branch (Central) who will give a thousand dollars and more offerings. In fact, **we need $1,000 from each one of our churches now.** If your church has not done something special for Cragmont, I urge you to do so as soon as possible.

It has been a joy and a privilege to serve as your promotional secretary. The Rev. Douglas Skinner will assume this responsibility November 1. Doug served as manager of Cragmont this past summer and he and his wife, Virginia, did a great job. Mr. Skinner may be contacted at 2517 Trull Street, Wilson, North Carolina 27893. His phone number (after November 6) is 243-2729. Plan to have Mr. Skinner at your church to present slides of Cragmont, a program about the plans and cost of the new building, and the general needs of Cragmont.

Watch the "Baptist" for more news of Cragmont. Pray for Cragmont, visit Cragmont, and support Cragmont.

Yours in His service,
Mrs. A. B. Chandler, Treasurer

CRAGMONT NEWS

It is almost time for this year's camping season to end. After leaving Black Mountain, we will serve as directors of promotion and publicity for Cragmont.

This winter we wish to visit our Free Will Baptist churches in order to present a Cragmont program. We want to visit as many churches as possible. If you wish to have us present a Cragmont program at your church, please contact us (after November 14) at 2517 Trull Street, Wilson, North Carolina; phone: 243-2729.

There is no further progress to report on the new Main Building. Right now we desire your prayers that God will have His way in the construction of this building. We want a building that will help us serve God in a better way. Continue to pray for us and for the success of God's work at Cragmont.

In His service,
Rev. and Mrs. Douglas Skinner
Managers

TREASURER'S REPORT
SEPTEMBER, 1976

Balance Brought Forward September 1, 1976		$ 2,449.66
Receipts		
Albemarle District:		
Albemarle Sunday School Convention	$ 5.00	
Sidney	25.00	30.00
Cape Fear District:		
Dorcas Circle of Goldsboro, First	34.20	
Eastwood	25.00	
Hopewell	100.00	
Lee's Chapel Sunday School	29.28	
Wooten's Chapel	13.85	202.33
Central District:		
Bethany	52.61	
Friendship Sunday School	200.00	
Mrs. B. F. Faulkner	10.00	
Grimsley	140.77	
Hugo	22.00	
Reedy Branch Sunday School	16.00	
Rose Hill Sunday School	5.00	
Second Union	9.98	
Spring Branch	500.00	
Spring Branch YFA	500.00	
Spring Branch Sunday School	20.00	1,476.36
Eastern District:		
Fifth Sunday School Convention	10.00	
Fifth Union Meeting	25.00	
Juniper Chapel Sunday School	41.04	
Minnie Oglesby Sunday School Class, Bridgeton	81.00	
Mount Zion, Pamlico County	25.00	
Smith's New Home	100.00	
Third Union Meeting	30.00	
Warden's Grove	63.22	
Mr. and Mrs. C. S. Lupton, Warden's Grove	10.00	
Whaley's Chapel	75.00	
White Oak Grove	100.00	560.26
Western District:		
Barnes Hill	100.00	
First Church, Wilson	250.00	
First Union Meeting	25.00	
Friendship	50.00	
Marsh Swamp	75.00	
Milbournie	23.00	
Mount Zion Sunday School, Nash County	4.00	
Pine Level Woman's Auxiliary	61.00	
L. W. B. Night Circle of Pine Level	10.00	
Piney Grove	30.00	
Sherron Acres	41.50	
Unity, Durham	5.00	674.50
N. C. State League Conv	46.07	
Woman's Conference Stewardship Offering (1973—1976)	11,200.00	11,246.07

Total Receipts		$14,189.52
Total to Account For		$16,639.20

Disbursements

Operational Expenses	$ 309.80	
Transfer of Funds to Main Building Fund	12,973.04	
Transfer of Funds to General Savings	752.46	
Total Disbursements		$14,035.30
Balance on Hand October 1, 1976		$ 2,603.90

Earmarked Funds

General Savings	$16,380.23
Main Building Fund	29,335.82
Chapel Fund	3,381.67
General Fund	2,603.90
Total	$51,701.62

Respectfully submitted,
Mrs. A. B. Chandler, Treasurer

TREASURER'S REPORT OCTOBER,

Balance Brought Forward October 1, 1976		$ 2,603.90
Receipts		
Albemarle District		
Albemarle Union Meeting	$ 15.60	15.60
Cape Fear District		
Hopewell	32.84	
Palmer Memorial	55.97	
Yelverton Grove	100.00	
Yelverton Grove YFA	100.00	
Mrs. Person Daughtry	50.00	338.81
Central District		
Dawson's Grove	150.00	
Edgewood	15.00	
Howell Swamp	25.00	
King's Cross Roads	673.83	
Rose Hill Sunday school	5.00	
Spring Branch Sunday School	20.00	
Winterville	800.00	1,688.83
Eastern District		
Eastern District Auxiliary Convention	100.00	
Jackson Heights	49.49	
Saint Mary's	137.50	
Third Sunday School Convention	20.00	306.99
Lee Dee District		
White Oak	30.00	30.00
Western District		
Flood's Chapel	5.00	
Marsh Swamp Auxiliary	50.00	
Milbournie	23.00	
People's Chapel Sunday school	5.00	
Sherron Acres	41.50	
Unity, Durham	5.00	129.50
Other Sources		
First Citizen's (Interest on Chapel Fund)	42.76	
First Citizen's (Interest on General Savings)	187.64	
First Citizen's (Interest on Main Building Fund)	247.31	
Mrs. W. L. Moretz	25.00	502.71
Total Receipts		3,012.44
Total for Which to Account		$ 5,616.34

Disbursements

Operational Expenses		
Burress Insurance Agency	$ 149.26	
Free Will Baptist Press	240.55	
Transfer of Funds to General Savings	8.22	
Transfer of Funds to General Savings	362.10	
Transfer of Funds to Main Building Fund	2,048.83	
Transfer of Interest to Savings Accounts	477.71	
Total Disbursements		3,286.67
Balance on Hand November 1, 1976		$ 2,329.67

Earmarked Funds

Main Building Fund	$31,631.96
General Savings	16,929.97
Chapel Fund	3,424.43
Total	$51,986.36

Respectfully submitted,
Mrs. A. B. Chandler, Treasurer

The Lighted Pathway



"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

IN MEMORY OF THE REV. WILLET L. MORETZ

The Rev. Willet Linville Moretz, age 78, of Bee Tree Road, Swannanoa, North Carolina, departed this life on the morning of October 12, 1976, in Black Mountain Hospital after a long illness.

The Rev. Moretz was born June 23, 1897, at Boone, North Carolina, where he spent his childhood and boyhood years, securing a grammar and high school education in the local schools. He then attended and graduated from Mars Hill College. He was married December 24, 1923, to Anna Laura Harrison. They had no children of their own, but adopted two foster daughters, who through the years were as devoted to them as they could have been had they been their natural daughters.

Mr. Moretz began his ministry in 1922 as pastor of the First Baptist Church in Swannanoa, but later he transferred to the Free Will Baptist Denomination. Until 1936 he pastored a number of Free Will Baptist churches in western North Carolina, including the Asheville, Hazel Green, Mt. Bethel, and Swannanoa churches. Around 1936, he began pastoring churches in eastern North Carolina, including churches in Pitt, Greene, Hertford, and Pamlico counties. He made many friends in these churches who were loyal to him over the years. His ministry also included evangelistic meetings over the state and in other states. For several years, Mr. Moretz wrote a weekly column called "The Lighted Pathway" for **The Free Will Baptist.**

In 1966, Mr. Moretz became an employee of the Central Conference Mission Board, and was assigned to work in Roanoke Rapids where the mission board had begun work toward the establishing of a church in that city. Mr. Moretz did some splendid work there in a ministry to the local congregation and through radio. Within a few months, he had developed the mission to a point where the mission board decided it was time to organize the work into a regular church, which was done in 1967 with Mr. Moretz as pastor. The mission board had purchased property upon which a church was to have been built, but changing of zoning laws by the city made it impossible to build on the lot owned by the mission board. Mr. Moretz began immediately raising money to purchase other property, and within a few months the new congregation had bought and paid for a whole block of land in a good section of the city. They started at once a building fund, and had around $3,000 in it when Mr. Moretz became ill. With the help of members of the mission board, he continued to serve for some months, but was forced to give up the work in 1971. He returned to his home in Swannanoa in hopes of making a physical comeback, but did not succeed, and was forced to spend much time in hospitals and nursing homes until his death.

Funeral services were conducted on October 18 in the Calvary Free Will Baptist Church in Swannanoa, by the Rev. Loy E. Ballard, assisted by local pastors. He was laid to rest in the Piney Grove Cemetery in Swannanoa. He is survived by his wife, Mrs. Anna Laura Moretz; two foster daughters, Mrs. Magnolia Revis of Asheville, and Miss Ruth Casida of Swannanoa; and by one brother, Grady G. Moretz of Boone.

—Adapted from the **Asheville Citizen**

IN MEMORIAM

Mrs. Winona Smith Gaskins
November 29, 1975
Mr. Wilbur S. Martin
April 5, 1976
Mr. Carson A. Jackson
April 26, 1976
Mr. J. Sherman Daugherty
June 28, 1976
Mr. Alvin L. Stilley
July 31, 1976
Mrs. Ola Caton Ipock
September 16, 1976

by Marice Debruhl
St. Mary's FWB Church
New Bern, North Carolina

(This memorial tribute was delivered at the annual homecoming observance, and is printed by request of congregational members.)

LIFE is continuous. It begins with earthly birth and continues on forever into the future. God ordained that life consist of relationships, of family units, that man might have more than a mere existence - that he might in reality have a daily walk with his Creator and his fellowman. We are born into a physical family and, we, as Christians, are reborn into a spiritual family—the church.

We, at St. Mary's, are a spiritual family unit, a part of the larger family of God, and it is with sadness that we realize today that our family circle has been broken. Perhaps never in the history of our church in one given year have we experienced such a loss. Called into that larger and fuller life have been six faithful members, three of whom served God and their church through the office of deacon. Our loss has been great, but we rejoice in the assurance that our loss is Heaven's gain.

At each end of our communion table today we see a lighted candle, symbolizing the presence of God and reminding us of the words of our Lord who said:

Where two or three are gathered together in my name, there am I in the midst of them.

At the center of the altar, we see the empty Cross reminding us of the Saviour who atoned for our sins and who was victorious over death and the grave. The red rose is the symbol of love and the six red roses at the base of the Cross symbolize our love for those who have gone to be with the Lord and remind us that the Christian life is lived at the foot of the Cross. The candle is a symbol of life and light and as we light the candles on either side of the Cross, we do so with the assurance that our loved ones are today experiencing life in its fullness, life lived in the presence of God.

Called to be with the Lord this year were the following:

Mrs. Winona Smith Gaskins: A devoted Christian and church member whose love for God found expression in the teaching of little children in the Sunday school department.

WILBUR S. MARTIN: A deacon, who was faithful to his commitment, always in his place, supporting his pastor and church with a life lived in service to His God and his fellowman.

CARSON A. JACKSON: A son devoted to his mother, a church member faithful to his church, who supported it with his presence and love.

J. SHERMAN DAUGHERTY: The oldest living deacon in our church whom God called home at the age of 95. Faithful as long as his health permitted, a senior citizen in Heaven today.

ALVIN L. STILLEY: Chairman of the Board of Deacons at the time of his death, active in all phases of the work of the church, a man of deep spiritual convictions whose love for God and his church was evidenced in his daily walk with His Lord.

MRS. OLA CATON IPOCK: Active as long as her health would permit, a truly Christian lady with a real testimony of the love of God in her heart.

The poet Walt Whitman penned these immortal words:

In the Faces of Men and Women I have seen God.

Certainly it can be said that in the faces and lives of these whose memory we honor today, we have seen God and an example of the Christian life.

The world today measures greatness in many different ways but greatness in God's sight is not measured in fame or wealth, but rather it is measured in how closely our lives resemble the life of the gentle Galilean. We may be rich or poor, educated or ignorant; we may live in the bright lights of fame or in the shadows of obscurity; but we can never achieve greatness until our thoughts and deeds resemble the thoughts and deeds of Jesus Christ.

There are two primary ways to measure a man. You can measure him on the outside and get his physical dimensions, but if you want to determine his spiritual dimensions, you must measure him on the inside.

We are never made great by what we have. Greatness is the result of what we are and what we are is expressed by what we do. Jesus talked about the importance of simple deeds that grow out of love and concern. He talked about giving a cool drink to the thirsty, sheltering the stranger, feeding the hungry, and visiting the sick. Whenever we meet a human need with love, we are doing the work of God.

A wise man once said, "You cannot touch a rose without its fragrance lingering long after it has been passed on to a friend." The ones whose memory we pay tribute to today have touched our lives in many ways and their Christian influence lingers to bless and enrich us.

As they live now in the presence of God, we have the assurance that someday, if we remain faithful, we, too shall experience life in its fullness as we join them in God's presence. Whether or not we are reunited is our choice, as we live life as we will it. You and I may not choose the colors, but certainly we choose the pattern.

Jesus said:

I am the resurrection, and the life, he that believeth in me, though he were dead, yet shall he live.

Death's Not The End
'Neath The Cold Black Sod—
'Tis The Inn By The Road
On The Way To God.

SCENES OF THE EASTERN CONFERENCE

Beulaville FWB

October 20, 21

Beulaville, North Carolina



Lineup of officers: David C. Hansley, assistant moderator; J. B. Starnes, moderator; W. E. Futch, clerk; Woodrow McCoy, treasurer.



Woman's Auxiliary Report being given. (Identification not available)



The Rev. Graham Lane delivering the morning sermon.



The afternoon devotion presented. (Identification not available)



The Rev. J. B. Starnes as he moderates the meeting.



Some of those in attendance in fellowship.

Photos by Walter Reynolds

NEWS & NOTES

Halloween Festival at Sandy Plain Church

A Halloween festival for the youth of the community, sponsored by the youth teachers and other members of the Sandy Plain Free Will Baptist Church, Pink Hill, was held Friday night, October 29.

The festival got underway at 6 p. m. and all children, old and young, enjoyed the different activities. The activities included knocking the cans down with bean bags, bursting the balloons with darts, guessing how many beans are in the jar, and guessing your age, birthday, and weight. With each activity there was a prize for the winner. There was an old country store with anything from dill pickles and candy apples to canned goods and handmade items. They also had a spook trail which gave thrills and scares to all who entered. There was a little ride for the smaller kids and a refreshment stand with hot dogs, cupcakes, popcorn, coffee, and drinks. At 7 p. m. there was a costume contest held with prizes for the winners. The winners included: Mark Lanier, age 3, Trina Tripp, age 6, Joe Lanier, age 11, and Kay Thigpen, age 19. At 8 p. m. everyone was invited inside the educational building for an auction, in which there were cakes, cookies, pies, and other items auctioned off. Throughout the Halloween festival there was a big bonfire burning. A total of $600 was raised to be used for the youth. This Halloween festival was held for the benefit and entertainment of the youth and all who came enjoyed the fun.

Trip to Raleigh Observed by Sandy Plain Church

On Sunday, October 31, the youth sponsors of Sandy Plain Free Will Baptist Church took their youth to Raleigh. They were joined by other members of the church. At 9 a. m., they departed and arrived at the Raleigh park at 12:30 p. m. There they had a picnic lunch and the children and adults enjoyed the various activities. At 1:30 p. m., they visited the State Museum, where they were divided into groups and toured the museum. After the tour, they headed back to Sandy Plain, and arrived at 6:30 p. m. The group gave thanks to God for the safe trip, and each one who went enjoyed the trip.

Revival and Homecoming Slated for Free Spirit Mission



Homecoming will be observed at Free Spirit Free Will Baptist Mission, November 7, 1976. The Rev. Taylor Hill will be the guest speaker for the eleven o'clock worship service followed by dinner on the grounds. There will be a gospel singing service in the afternoon.

Fall revival will be held November 8-12 at 7:30 p. m. nightly. The Rev. Joe Gerald from Victory Mission, Fayetteville, will be the evangelist. Everyone is cordially invited to attend.

Robert's Grove Church Stage Week-end Youth Revival

The Robert's Grove Free Will Baptist Church, Route 1, Dunn, will have three services of youth revival beginning on Friday night, November 19 and run through the following Sunday morning at eleven o'clock.

The Rev. and Mrs. Bass M. Mitchell will be the visiting ministerial tea working with the youth. The youn minister is a graduate of Mount Oliv College and is presently attendin Atlantic Christian College in Wilson. M and Mrs. Mitchell are gifted musician and are recommended very highly.

In preparation for the youth revival Mr. Bobby G. Tew, Principal of Midwa High School in Sampson County, wi deliver the 11 a. m. message o November 14. During the following wee at Roberts Grove, there will be othe activities of the youth preceding th revival, according to the Rev. A. B Bryan, pastor of Robert's Grove.

Grimsley Announces Revival Services

The Grimsley Free Will Baptist Church near Maury, announces its revival beginning Monday night, November 15 continuing through November 19 Services will begin at 7:30 each evenin with the Rev. Norman Ard, pastor of th Gray Branch church, as the gues speaker. Special music will be provide each night.

On Saturday, November 20, th District Youth Convention will be held a Grimsley. The church members and it pastor, the Rev. Tom Miller, extend warm invitation to everyone to atten these services.

Rooty Branch Honors Pastor

The Rev. Bryce Q. Rouse of Seve Springs, pastor of the Rooty Branch Fre Will Baptist Church, was honored at a appreciation day held during revival services last month. The Rev. Don Tra of Deep Run, pastor of Tray Branch church, was guest speaker for th services. The Rev. Rouse and famil were remembered with gifts, and th following poem was written in his honor:

Rooty Branch Church has a wonderfu
pastor,
And we're thankful he answere
God's call.
He's always prepared to preach the Hol
word,
And regardless of circumstance
stands tall.
A unique man who is continuousl
concerned,
About his flock lest, they should fall.

He desires to know the needs of each church
Member, and prays for all.

We love our pastor dearly, dearly with such outstanding leadership, and distinguished personality.
He's a faithful worker in God's vineyard,
And his religion is an every day reality.
Never too busy to visit the wayward, and comfort the broken hearted, and ill.
In close communion with God, always ready a place in service to fill.

The Rev. Bryce Rouse is our pastor,
We are so very proud to say.
Here's wishing him special blessings and happiness on this "Appreciation Day."
God grant him a bountiful harvest,
As he ministers to others along life's way.
May Reverend Rouse, and the church congregation abide in the shadow of the Almighty, we pray.

By Zilphia S. Ivey

LOVE

by Mrs. Luther Tugwell

There is nothing in all the world
as sweet as a little baby girl.
There is nothing that will give you
joy as a precious little baby
boy.

So young parents, please take
heed.
Give your babies the love they
need.
They are a gift from God—you
know,
Love them—and tell them so.

Bring them up in a Christian way,
From the love of God—they will
never stray.
Their lives will be full of love and
serenity,
Together you will be through
eternity.

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural Basis: "The fear of man bringeth a snare: But whoso putteth his trust in the LORD shall be safe" (Proverbs 29:25).

SOME CHRISTIANS DO NOT WORK TOWARD A GOLDEN HARVEST

The reason some Christians do not work toward a golden harvest is obvious. There are at least seven reasons which men use for not becoming active in Christian service. I shall name a few of them. Some Christians do not desire to follow Christ's commands because of the expedience and the urgency of the proclamation of God's Word. Even the Great Commission cannot stir them because it makes immediate and continued demands upon them in the areas of personal sacrifice and expense. They feel that they deserve time of their own to explore and engage in the affairs of life and their earthly ambitions, desires, and participations.

Even the demoniac, being healed, was commanded of Christ to "Return to thine own house, and shew how great things God hath done unto thee" (Luke 8:39). When God delivers a man from the power of Satan, he should be so grateful unto Him that he would offer himself a living sacrifice in the total service of God. The Lord's ascension address urged believers to be witnesses. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ." (Acts 1:8).

Some Christians are afraid of what others will say. To be called a **religious fanatic** does not set well with them. They have no desire to be **religious zealots** lest their friends say they have gone crazy over religion. Fear causes a Christian's testimony to be hindered or even denied. It was probably fear that prevented the nine lepers from becoming witnesses to the saving and healing power of God. "The fear of man bringeth a snare" (Proverbs 29:25). That snare can be from any number of things of which men are afraid. Fear of being persecuted for Christ's sake is a snare to some. A good parent will suffer most anything for his children. He would even put his own life on the line to save his child.

Jesus went to the Cross and died to save us. Jesus declares that if a person has more love for his own than he does for Him (Christ), he is not worthy of Him. Think about it!

Many Christians appear to be ashamed to confess Christ, but it is God's plan and we should be willing to stay with God's plan at any cost. If we do not confess Christ in public, how is the world and those around us to know that we are saved? The fact is, some Christians feel guilty because they are living with unconfessed sins and these are the sins which separate them from Christ. The Christian cannot afford to be separated from Christ. The risks are too great! One who backslides and continues to tolerate a love for the world may one day be abandoned by God. There are several reasons for this: they not only separate from Christ, but they cause one to lose his testimony and confession. Christ insures us that Christ will confess us. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven" (Matthew 10:32).

Other reasons why some Christians do not work in a golden harvest emerge as we observe the carelessness of Christians in their attitudes of life. They do not realize the shortness of life. They plan their lives, their work, and their activities as though they will never die. They horde wealth and material advantages as though they will live forever to enjoy them. Life is like a vapor; it appears and then it passes away. Life is separated from death by only a step—the step of death. It is only as a shadow, abiding only for a short time and then it is gone. Some careless and unconcerned Christians do not realize the value of a human soul. The Lord's sacrificial death proved the value of a soul. The soul must exist either in Heaven or Hell forever.

Many do not realize that they will be rewarded according to their works whether they be good or bad. All of us should realize that **payday** is coming, that we **owe God** and that **He will collect** all His just dues. Get to work!

the Sunday School LESSON

St. Claire Bible Class

For November 21

WALKING IN LOVE

Lesson Text: Romans 14:10-23
Memory Verse: Romans 14:13

I. INTRODUCTION

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17). "Of all Christian duties, Christian love is perhaps most poorly practiced. The reason—it requires so much of purpose and energy and courage. The Christian witness to the world is on trial at this very point." —Clifton J. Allen

Walking in love for our brother's sake doesn't just happen, even for a Christian. It requires cultivation and practice, as the Holy Spirit within us nurtures it. To walk in love requires that we take a good look at every brother and see that he is also valuable in the sight of God. Walking in love comes hard sometimes, especially when our brother may decide he doesn't care to walk with us. At such times we must practice returning kindness for indifference, friendliness for hostility, and forgiveness for what may seem to be mistreatment.

Love calls for patient practice, for courageous constancy, and for faith to believe that it is all worthwhile, faith to believe what Christ believed: that love, ultimately, never fails. After all, Christ practiced love to the very end—He never gave us—even to death.—**The Advanced Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. Christians must live in such a way that they will promote peace and concord among the brethren rather than discord and dissension. We should strive to walk in love by showing preference to our brother to the best of our ability, thereby helping him to walk also in that same love. The Christian goal is to help one another to be edified or built up in the grace of Christ.

Christians must show concern for all other members of the family of God, and this is especially true of our attitude toward the weaker members of the family. If we discover that any of the liberties which we exercise in Christ constitute a stumbling block or an occasion to fall for a weaker brother, we will refrain from the exercising of such privileges.

B. While the Christian may have the right to eat and drink that which is good, there is something else more important for him to consider. The kingdom of God is spiritual, not food, and we are to give thought to the higher essences of the kingdom, such as righteousness, peace, and joy—all exercised in and through the Holy Spirit. These are the enduring qualities Christians should teach and practice, not spend time debating inferior matters such as food and drink. When the Spirit of the Lord pervades the life of the child of God he will know what to take into his body and what not.

C. If we feel that our faith in our newfound liberty must find expression, and there is danger that a weaker brother might misunderstand, let us manifest that faith before God in private and not put it on public display. In doing this due care must be exercised that we do not overestimate the liberty which is ours in Christ and thus in the name of Christian liberty do things that are not permissible in that liberty. We must never allow our zeal for the expression of our liberty in Christ to lead us to do those things which will only serve to bring us into a state of condemnation.

Selected

III. ADDITIONAL TRUTHS

A. FAITH AND DOUBT—"Go ahead, it won't hurt you," is a statement of reassurance that may not be founded in fact.

Not long before this writing two young women at a high school in our city listened to those reassuring and luri words just before their deaths.

Some of the students had be inhaling oven cleaner blown from aero cans into paper bags. The immedia "high" some were experiencing w later described as the most "freak out" drug trip they had ever known.

These two had been reluctant to the new thrill. They had expressed th doubts and so were the last of the gro to indulge.

The time line between death and enormous high must have been th indeed. A few moments after inhalatio both girls were wallowing on the gra rooting with their faces like hogs. In le than five minutes both were dead. sudden and tragic ending had be written to a real life drama in hone doubt.

We may not deal in such dras decisions, but at no time are we to against our doubts of the rightness any action. If we cannot act in faith, must refrain from the performance. If do anything, believing it to be wrong, defile our conscience.—W. P.

B. At a quick glance, we mig think, this is a lesson about eating me But really, that is not what the lesson about.

Paul mentions drinking wine too. In t verses just before the lesson text, speaks of observing special days. mentioned also such varied things movies and military service, but t lesson is not about any of these.

What is the lesson all about? The ti tells us: it is about walking in love. thy brother be grieved with thy me now walkest thou not charitably Charity is not just giving to the poor. I the noble, unselfish kind of love th leads us to give to the poor and do ma other good things.

If I am the kind of Christian who l no scruples about eating meat or keep Christmas, I may give up any or al these to keep from upsetting my broth But love is a two-way street. If I am kind of Christian who is set agai eating meat or keeping Christmas, I may keep me from trying to force opinion on my brother. With a little s restraint on both sides, Christians walk together in love even when th opinions and their actions are differen some respects.—**Standard Les Commentary**

Mount Olive College

HIGH SCHOOL DAY ON NOVEMBER 13

High School Day at Mount Olive llege will be held on Saturday, vember 13. All Free Will Baptist udents and friends are invited.

The High School Day program is signed to show high school students mpus life on a firsthand basis. Current udents will be on hand to greet high hool students at 10 a. m. and conduct mpus tours explaining the different pects of student life. Refreshments will served at 10:30 at which time ofessors will be available to answer estions concerning career interests. nch will be served at 12 o'clock with tertainment by the Mount Olive ngers. Please call in the number of udents and guests that will be at-nding to the Admissions Office at 658-502.

Auditions for the Mount Olive Singers ll be held at 1 p. m. in the college ditorium. The Mount Olive Singers are ade up of a select group of versatile udents that sing and play instruments. he Singers tour and perform at nquets, club programs, and special casions, and on television. See Mount ive College High School Day ad this sue.

★★★★

SCHEDULE OF 1976 CHURCH DINNERS

ashington, Martin, Tyrrell, Pasquotank, and **Chowan Counties**—Thursday, November 11, 7:30 p. m., Washington County Union School; David Cahoon, Chairman.

Greene County—Saturday, November 13, 7 p. m., Snow Hill Junior High School; George Harrison, Chairmen.

Edgecombe-Halifax Counties—Monday, November 15, 7 p. m., Edgewood Church, Rufus Harrell, Chairman.

Wilson County—Tuesday, November 16, 7 p. m., American Legion; James B. Hunt Sr., Chairman.

Sampson, Harnett, and **Cumberland Counties**—Thursday, November 18, 7 p. m., Midway School; the Rev. Felton Godwin, Chairman.

Carteret County—Saturday, November 20, 6:30 p. m., East Carteret High School; Reginald Styron and Nathan Garner, Cochairmen.

★★★★

A MEMORIAL TRIBUTE TO MR. AND MRS. CHARLES E. DAY SR.

It is indeed comforting to know that since the Saviour has vanquished death, its power holds no terror for the Christian. The fact that the Christian knows the valley of the shadow of death will only give way to the glorious light of eternal life will be glorious to him or her. Although the physical death is the most ominous of all life's clouds for the Christian, it forms the background for God's brightest rainbow.

Both Charles E. Day and his wife, Carlie, were Christians of rare virtue and charity. The untimely death of Mrs. Day on September 27, 1975, and of Mr. Day on October 3, 1976, saddened the hearts of those to whom they had faithfully ministered as members and officers of the Marvin Chapel Free Will Baptist Church in the Magnolia Community located at Marianna, Florida. Their faithful devotion to the Lord in commonplace things and their loving compassion for others had made them a worthy model for others to follow.

Their life of humble services reminds me of the following anonymous poem:

"They asked the Lord to let them do
some mighty work for Him,
to fight among His battle hosts, and then
sing the victor's hymn.
They longed their ardent love to show,
but Jesus would not have it so.
He placed them though in a quiet home
where life was calm and still,
and He gave them little things to do, their
daily round to fill.

They could not think it good to be just put
aside so silently.
So, they asked the Lord once more that
He would give them work for Him,
and open wide the door forgetting that
the Master knew just what was best
for them to do.

Then quietly the answer came, "My
child, I heard your plea.
Think not that mighty deeds alone will
bring the victory.
The battle has been planned by me. Let
daily life your conquests see."

May the worthy example of both Mr. and Mrs. Day spur their family, close friends, and all of us to be faithful in doing living deeds that bring blessings to others and credit to our Saviour!

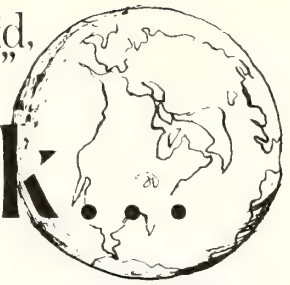
Respectfully submitted,
Evangelist Arnold Woodlief

FREE WILL BAPTIST COLLECTOR'S ITEM

The first issue of the 1976 Yearbook for Original Free Will Baptists of North Carolina is now on sale at the Free Will Baptist Bookstore at the reduced price of $1.00. The yearbook contains a church directory, minutes of state bodies, conferences, and associations, a calendar of activities, and statistical tables.

This book will be a collector's item among Free Will Baptists in the future. Get your copy today before the supply is depleted!

"Go ye into all the world, and preach the gospel"



mission work...

at home and abroad.

Joseph Ingram
Foreign Missions
Director-Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave.
Fayetteville, N. C. 28305

HOME MISSIONS CONTRIBUTIONS JULY 1—SEPTEMBER 30, 1976

CAPE FEAR

Cape Fear Conference	$ 80.88
Casey's Chapel	60.00
Catalpa Mission	55.00
Eastwood	100.00
Faith	50.00
Goldsboro, First	329.00
Happiness Mission	25.00
Hopewell	354.33
Johnston Union	306.92
Lee's Chapel	151.22
Mount Olive	45.00
Palmer Memorial	46.21
Pleasant Grove	100.00
Riverside	1,200.00
Robert's Grove	50.00
St. Mary's	75.00
Shady Grove	221.49
Smithfield, First	50.00
Tee's Chapel	325.00
Victory Mission	40.60
West Clinton	43.04
Wooten's Chapel	119.25
Yelverton's Grove	125.00
	$ 3,952.94

CENTRAL

Aspen Grove	$ 15.00
Ayden	45.00
Bethany	98.45
Black Jack	361.80
Central Conference Missions	1,075.00
Community	1.00
Daniels Chapel	250.00
Dawson's Grove	12.50
Dilda's Grove	100.00
Edgewood	236.72
Elm Grove	215.32
Free Union (Greene County)	106.00
Friendship (Greene County)	295.25
Greenville, First	175.00
Grimsley	333.95
Gum Swamp	200.00
Harrell's Chapel	225.00
Hickory Grove	33.58
Howell Swamp	2.00
Hugo	79.38
Hull Road	227.55
King's Cross Roads	550.89
LaGrange	23.00
Marlboro	20.00
Otter's Creek	132.36
Owens Chapel	100.00
Peace	89.50
Reedy Branch	184.69
Roanoke Rapids, First	25.00
Rocky Mount, First	100.00
Rose Hill	15.00
Rose of Sharon	12.50
Second Union Sunday School Convention	100.00
Saratoga	103.00
Spring Branch (Greene County)	135.65
Sweet Gum Grove	15.00
Tarboro, First	125.00
Watery Branch	15.00
Walnut Creek	100.00
Winterville	362.05
	$ 6,297.14

ALBEMARLE

Albemarle Union Meeting	$ 7.00
Free Union (Beaufort County)	189.00
Hickory Chapel	143.62
Mt. Tabor	75.00
Mt. Zion	25.00
St. Paul	126.67
Shiloh	160.87
Sidney	4.00
Union Chapel	273.06
	$ 1,004.22

EASTERN

Araphaoe	$ 44.00
Beulaville	81.36
Bethel	10.00
Bridgeton	64.00
Cabin	185.63
Christian Chapel	200.00
Core Creek	130.00
Core Point	15.00
Crab Point	114.00
Davis	106.79
Dublin Grove	15.00
Faith	100.00
Fellowship	25.00
Fifth Eastern District Youth Fellowship	75.00
Fifth Eastern Sunday School Convention	10.00
Fifth Eastern Union Meeting	10.00
Folkstone	50.00
Gray Branch	100.00
Hillsberry	5.00
Holly Springs	891.58
Jackson Heights	75.81
Juniper Chapel	325.00
Kinston, First	11
Lanier's Chapel	5
May's Chapel	10
Memorial Chapel	5
Moseley's Creek	12
Mount Zion	5
New Bethlehem	
Northeast	12
Oak Grove	3
Otway	10
Pearsall Chapel	11
Pilgrim's Rest	6
Rock of Zion	12
Rooty Branch	8
Russell's Creek	1
St. Mary's	16
Sacreta	6
Sandy Plain	12
Smyrna	5
Snow Hill	12
Sound View	23
Spring Hope	
Verona Church	1
Warden's Grove	4
Welcome Home	5
Whaley's Chapel	6
White Oak Grove	
Wintergreen	18
Woodrow, First	
	$ 4,88

WESTERN

Barnes Hill	$ 12
Branch Chapel	10
Calvary	13
Everett's Chapel	55
First Union	100
Flood's Chapel	6
Free Union (Nash County)	184
Fremont Mission	360
Friendship	10
Holly Springs	150
Kenly	76
Little Rock	53
Living Waters	105
Marsh Swamp	80
Micro	100
Milbournie	7
Mount Zion	44
Northern	15
Oak Grove	91
People's Chapel	72
Piney Grove	52
Pleasant Grove	21
Pleasant Hill	250
Pleasant Plain	211
Rosebud	150
Rains Cross Roads	5
Rock Springs	5
St. Mary's	707
Selma	50
Sherron Acres	300
Stancil's Chapel	29
Stoney Creek	100
Spring Hill	400.
Stoney Hill	4.
Union Grove	2.
Unity	75.
Wilson, First	187.
	$ 4,411.

PEE DEE

Beaverdam	$ 200.

press Creek	18.50
k Grove	180.14
	$ 398.64

PIEDMONT

hany	$ 70.32
ham, First	30.00
st Rockingham	15.00
ritage Mission	62.75
ghland Pines	135.12
stwood Hills Mission	225.00
	$ 538.19

INDIVIDUALS

h Offerings	$ 140.50
s. Ernest M. Allen	25.00
y Bedford	50.00
v. Luther Bissette	1.00
L. Bowen, Sr.	1.00
bert Braxton	1.00
uise Britton	1.00
B. Bryan	10.00
ress Insurance Company	10.00
ry L. Butts	1.00
se Caton	2.00
y Clifton	10.00
M. Coats	25.00
th Cobb	5.00
ce Costes	5.00
nes W. Cratt	25.00
ry J. Crumpler Jr.	10.00
son Daughtry	4.00
ster L. Duncan Jr.	20.00
yd Ellis	1.00
ne S. Elmore	1.00
v. T. C. Farmer	2.00
endolyn H. Ferrell	2.00
bert Pope Floyd Jr.	.25
lerie Floyd	5.00
na Fowler	45.00
vid H. Furlough	10.00
v. Joe Gerald	5.00
aline H. Gray	5.00
slie Hawley	5.00
nny H. Hayes	5.00
nry Heath	2.00
rs. T. A. Jernigan	1.00
la Jones	15.00
llie Jones	10.00
thur Kennedy	50.00
nma Maiden	.50
v. Willet Moretz	10.00
b Murray	5.00
v. C. H. Overman	5.00
v. Charles Parrish	10.00
llas Paul	10.00
rs. Albert Proctor	1.00
anne Riley	20.00
anne Roper	1.00
harles T. Rose	5.00
L. Stephenson	2.00
ndy Thigpen	1.00
bert Earl Thigpen	1.00
acy Thigpen	1.00
rs. W. E. Thigpen	1.00
v. Cooper Thompson	25.00
lmer Tripp	100.00
ary R. Turner	2.00
oyd Vernon	50.00
rusa Webb	10.00
ton Whitford	5.00
Wayne Whitley	1.00
Ola Mae Williams	5.00
Cynthia Wood	5.00
Julius Wooten Jr.	5.00
	$ 792.25
N. C. State Woman's Auxiliary	$ 90.58
Total Contributions	$22,374.55

MISSION CONFERENCE IN SOUTH GEORGIA

On Thursday, October 14, 1976, I left home for a visit to our churches in South Georgia. I drove by Sherron Acres church of Durham and made a mission report to the Western Conference. Only a few minutes could be spent there due to the appointment at 6:16 p. m. in Atlanta, Georgia. The Rev. Vance Link of Texas-Mexico and the Rev. Fred Baker, a student at Columbia Bible College, were to meet me there.

Through the efforts of the Rev. Dwight Hawley, pastor of Zion Free Will Baptist Church, and the Rev. Paul Irwin, moderator of the Paul Palmer Conference, plans were made for mission services to be held in our churches in Georgia.

I arrived in Blakely, Georgia about 5 p. m. on Friday. I called Mr. Hawley, and a short time later we were at the homes that we were to stay during the missions conference. Vance Link and I stayed with Mr. and Mrs. David Still. In the comforts of a new home, we enjoyed the fellowship of this Christian home. Fred Baker spent the time in Georgia with Mr. Hawley.

On Friday night, Mr. Baker held a service in the Jakin Free Will Baptist Church. Messrs. Link and Ingram had services in the Bethlehem Free Will Baptist Church. The Rev. Ronnie Knighton is pastor of Bethlehem church. On Saturday, the Paul Palmer Conference held the quarterly meeting at Bethlehem church. This was a great day of worship and fellowship.

After the conference, we visited Mr. and Mrs. J. D. King in Florida, parents of Wayne King. The visit was short but the love shown by the King family made the entire trip worthwhile. Thank God for parents that are willing to submit to the will of God for their son.

Plans were made for a conference mission rally to be held on Saturday night at Zion Free Will Baptist Church. The attendance was low due to bad weather, but the group attending was blessed by God through slides from the Philippines and India. A testimony was given by Fred Baker and Brother Link inspired us with a message from God's Word.

On Sunday, October 17, 1976, the representatives from the mission board went to the following churches for services: Fred Baker, Zion Free Will Baptist Church; Vance Link, White Pond Free Will Baptist Church; and Joe Ingram, Live Oak Free Will Baptist Church. Sunday was a busy day in that Messrs. Baker and Ingram had to catch a plane in Dothan, Alabama for their return home.

Offerings for the mission conference in South Georgia were in excess of $1,200. For this, we express our love and appreciation, and our thanks and prayers to the pastors of each church. May God bless you as you lead your people to share the gospel of Christ to all.

CENTRAL CONFERENCE ADOPTS GOAL OF $1,000

The youth rally of the Central Conference adopted a project of raising $1,000 for foreign missions for the current year. At the youth rally in September, the Rev. Joe Ingram was invited to share mission news with the youth of the conference.

The meeting was held at the Ayden Free Will Baptist Church of Ayden. Several churches were present for the meeting. There were many of the youth groups of the Central Conference that were not present.

Mrs. Jack Dail presented the Rev. Joe Ingram a check for $500 as the first half of their goal. A portion of this amount has been sent to purchase mats for the youth of our elementary school in India. I am sure that the children of this school express their love and thanks to you as youth of the Central Conference for these mats for their school.

Several of the youth groups expressed an interest in a walk-a-thon in their church for foreign missions. If you are interested in this, please contact North Carolina Free Will Baptist Board of Foreign Missions, P. O. Box 979, Goldsboro, North Carolina 27530.

In behalf of the foreign missionaries, your director expresses thanks to all the youth of the Central Conference for your interest and hard work.

COME TO HIGH SCHOOL DAY

SATURDAY, NOVEMBER 13



We Have A Lot Going For Us

HIGH SCHOOL DAY PROGRAM

10:00—Arrival
Registration

10:15—Campus Tours

10:30—Refreshments

10:30—12:00—Conferences with faculty

12:00—Lunch
Entertainment by MOC Singers

1:30—Auditions for MOC Singe
(by any interested students)

Conferences available wit
admission

The Rev. Charles Renfrow
Sophomore
Fremont Church

"As a Free Will Baptist minister and student, I came to Mount Olive because it is 'ours'. A high school student leaving his church and his home for the first time can come to Mount Olive and be welcomed and be assured he truly is!"

Marla Ard
Freshman
Christian Chapel Church
(Pink Hill)

"When I watched so many students leave high school and wander away from God and the church, I knew I would like Mount Olive, because here serving and loving God are an accepted way of life; and in so many colleges it is not that way at all."

Elaine Sasser
Sophomore
Piney Grove Church
(Kenly)

"Coming to High School Day gave n
a chance to talk with students and s
student life as it is. I went home excite
about coming back as a student mysel
I'm glad I did."



GOD CAN MOVE IN EVERY LIFE THAT IS OPEN TO HIM.

DUKE UNIVERSITY
NOV 18
DURHAM, N. C.

AYDEN, NORTH CAROLINA, WEDNESDAY, NOVEMBER 17, 1976

the free will baptist

EDITORIAL

WE WON THE BATTLE!

by the Rev. L. E. Ballard

This editorial is about the selection of a president of the United States; but please don't jump to any conclusion because of the caption we are using. You just might find yourself wrong!

All through the early and midhours of the night of November 2, we sat by our television watching the returns from the selection of a president as they came in. Whom had we voted for? Whom did we hope to hear announced as the winner? We are not going to tell, because answers to these questions are not important to the purpose of this editorial. Besides it was our private business anyway!

The night was far gone before there was any clear indication of which of two men would be our next President; but before this clear indication came, we had won a great victory for ourselves. We had thought through all our prejudices, preconceived suspicions, and ties of family tradition, and decided that our President would be the man whose name might be finally flashed on the television screen as the one for whom most Americans had voted; for during that lonely seven or eight hours of waiting, we had become convinced that it would have to be one of two great Americans, both of whom were worthy of the high honor. During these hours we had let our mind review the facts that had been brought out concerning each of them during the campaign. The jury of our contemplation had found both of them guilty of having human weaknesses, but the same contemplation had found in each of them qualities of greatness and of goodness qualifying them for the office to which they aspired. Sure, we still had our preferences, but they had become less and less important as the hours passed by. When at last one was announced as the winner, we were able to say, "He is our President"—and from this don't jump to any conclusion as to whom we voted for; you don't know, and we're not going to tell you!

We are satisfied that during the campaign both these great Americans made some rash statements concerning each other and the positions assumed by them—statements which they may now regret. But before we Free Will Baptists pass judgment, perhaps we should look back to some of our times of "stress and strain" and ask ourselves if we always spoke and acted fully rationally. This writer remembers some occasions when he—but, please, let's not go into this!

When Mr. Carter enters upon his duties as President in January of 1977, we may expect that most of the things he endeavors to do for our country will be backed up by sincere convictions. We may not agree with him, but we can believe in the honesty of his motives. We have no reason to doubt but that he will have the good of the country at heart.

Jimmy Carter professes to be a Christian, although he has confessed that he has not always been perfect in his Christianity. His profession is backed up by a very good record as a member of a Baptist Church. We have good reason to believe that our new President will appreciate our prayers for him to have God's guidance as he endeavors to lead our country in finding the solution of the many problems that face us as a nation in a badly disturbed world of today. God can move in every life that is open to Him; and who is to say that this simple peanut growing Christian of Plains, Georgia, who is at the same time a great American, will not be willing to let God guide him as he undertakes the tremendous task of being President of the United States of America?

Cover photo by Harold M. Lambert



Tommy Manning
Editor

the free will baptist

NOVEMBER 17, 1976

Volume 91 Number

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LESSON FROM THE LEAVES

WHAT makes the leaves change olor—Frost? No. It is just the atural result of life—of having lived. It as natural as the graying hairs that me brings.

The leaf has done its work well. It has ssimilated the forces of the air and sun nd built them into the bulk of the tree. hrough the spring rains, the summer rought, the fierce storms it has hung n, keeping everlastingly at its work of ervice—quietly, purposefully, faith- lly. And when it falls, its work bides—for in the trunk of every sturdy ee, there remains an added ring as a ecord of the achievement of the year's afage.

The leaf has served its day; so may it e with us. Fighting valiantly, let us raw from the Sun of Righteousness ose forces that make for good and build em into the life of our world in our day. nd through our steadfastness, our onsistent living, our patient endurance we will leave some endearing memorials of our years of leafage and usefulness.

Soon the leaves pass to make place for others. They are not selfish. They are willing to get out of the way after they have lived their lives and accomplished their work. Nor do they put on mourning, but array themselves in the gorgeous crimsons and yellows of autumn and wait for the ruthless wind to lay them to the ground. There they die, but their usefulness goes on—for they enrich the ground, and live again in the beautiful foliage of next spring.

The glory of old age is to be able to step aside and say to youth, "I have served my day. Now you shall have your chance, and I will bless your works by giving to you what God has given me: faith, hope and love."

Strangely enough, the trees that have the most sweetness in their sap have the brightest colors in their foliage as Indian summer announces the coming of winter. This is also true in the lives of men. Those who, in gentle compassion, have served their fellowman have a beauty, a holy composure, a divine loveliness that is apparent to all as they approach the glories of the eternal day.

Is your hair silvering? Does your usefulness in life suddenly seem to have ended? Lift up your head. Array yourself in the garment of praise. Possess a shining face—and let the autumn of your life be filled with the beauty of holiness. Then, when you are called, you will hear that wondrous welcome, "Come ye blessed of my Father."

Lift up your head. The Sun of Righteousness has come to "give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified " (Isaiah 61:3).

—Copied

Family Devotions

SUNDAY, NOVEMBER 21
Scripture Reading—Jeremiah 7:23

CHRIST'S LAST WILL AND TESTAMENT:

He left His purse to Judas; His body to Joseph of Arimathea; His mother to John; His clothes to the soldiers; His peace to His disciples; His supper to His followers; Himself as an example and as a servant; His gospel to the world; His presence always with God's children! —Selected

PRAYER THOUGHT

Being a Christian involves Christ-likeness. We see in Him the perfect example of all that we desire to be, and we must pattern our lives after His. What will be your last will and testament to God?

MONDAY, NOVEMBER 22
Scripture Reading—Romans 15:13

SINCERE CONGRATULATION

The Rev. John Newton one day called to visit a Christian family that had suffered the loss of all they possessed by fire. He found the pious mistress and said: "I give you joy, Madam." Surprised, and ready to be offended, she exclaimed: "What! joy that all my property is consumed?" "Oh, no," he answered, "but joy that you have so much property that fire cannot touch."—D. L. Moody

PRAYER THOUGHT

What a joy it is to be children of God! As Christians, we know that in everything God works for good for those who love Him, who are called according to His purpose.

TUESDAY, NOVEMBER 23
Scripture Reading—Proverbs 12:28

SOON TO BE IN HEAVEN

When Billy Bray was taken with his last illnesses, he asked: "Well, doctor, how is it?" "You are going to die." "Glory, glory be to God! I shall soon be in heaven." He then added in a low tone, and in his own peculiar way, "When I get up there shall I give them your compliments, doctor, and tell them you will be coming, too?"—*The Witness.*

PRAYER THOUGHT

Sharing with others the gospel message and the testimony of our Christian experiences is very important in our daily living. As we share God's Word, we should be seeking to win others to Christ.

WEDNESDAY, NOVEMBER 24
Scripture Reading—Acts 17:23-26

WHERE CHRIST IS UNKNOWN

When Amy Carmichael went to India, she did not know that many beautiful and intelligent little girls in that land were taken from their homes and trained to become temple women to satisfy the lusts of men in the degrading worship of the Hindu gods. Later Miss Carmichael said, "What a little girl, who had escaped from a temple, told me darkened the sunlight!" Her heart became deeply burdened to save these girls from moral ruin and bring them to Christ.

How dark are the vast regions of earth where Christ is unknown. How dark, too, are hearts and homes where He is excluded.

PRAYER THOUGHT

How terrible the thought of not knowing Jesus Christ! Is Christ present in your heart and home?

THURSDAY, NOVEMBER 25
Scripture Reading—Deuteronomy 11:19

A GREAT RESPONSIBILITY

When J. Wilbur Chapman nodded courteously and tipped his hat to a neighbor and his wife, Chapman's little boy did the same thing with heart-touching gravity. The neighbor reined up the horse, roared with laughter, and said, "Have the little fellow do it again!" Chapman's eyes filled with tears. "Oh, my friend, it's serious with me. He's watching everything I do."—*The Cross and Crown*

PRAYER THOUGHT

If a child lives with tolerance,
He learns to be patient.
If a child lives with encouragement,
He learns confidence.
If a child lives with fairness,
He learns justice.
If a child lives with security,
He learns to have faith.
If a child lives with approval,
He learns to like himself.
If a child lives with acceptance and friendship,
He learns to find love in the world.
—Dorothy Law Nolte

FRIDAY, NOVEMBER 26
Scripture Reading—John 12:35, 36

HE MAKES IT PLAIN

Do not forget the importance o walking according to the light yo have, while seeking for more. If yo feel you are called to the work, do no fear as to the way, and the time. He will make all plain. The eye of faith looks to Jesus and walks, in spite o wind and waves, on the water —Hudson Taylor

PRAYER THOUGHT

Jesus tells us to let our light shine before men so they may see our good works. Is the light of the Spirit shining through you?

SATURDAY, NOVEMBER 27
Scripture Reading—Romans 14:22

THE DIFFERENT FAITHS

Greece said: "Be moderate—know thyself."
Rome said: "Be strong—order thyself."
Confucianism says: "Be superior —correct thyself."
Buddhism says: "Be disillusioned —annihilate thyself."
Mohammedanism says: "Be submissive—bend thyself."
Judaism says: "Be holy—conform thyself."
Modern dilettantism says: "Be broad—cultivate thyself."
Modern materialism says: "Be industrious—enjoy thyself."
Christianity says: "Be Christ-like—give thyself."

PRAYER THOUGHT

As Christians, we should give o every area of our being—body, mind and spirit—to God. What are you giving to Christ?

(Devotions used by permission of *Knight's Master Book of New Illustrations*, Eerdmans Press.)

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: Please explain: "Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times. Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD" (Leviticus 19:26-28). These and other rules seem to lack purpose.

Answer: The regulations enforced in the law as seen here, have to do with abstaining from certain heathen practices common when God brought Israel into Canaan, the promised land. These Jews, God's chosen people, had in part conformed to their lord's, the Egyptians', religious practices, which was in violation of God's covenant with Abraham and Israel regarding the religion of any idolatrous peoples.

We are told that God called Abraham away from the idolatry of Mesopotamia when He called him from the Gentiles of Ur of the Chaldeans. "And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods" (Joshua 24:2). So Abraham's ancestors were idolatrous in their worship services.

Paul says: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; . . . Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity: whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenant-breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Romans 1:18; 21-32), a dark picture of all until they are born again.

God requires of all mankind that were made or created in the image and likeness of God that they worship Him. When man sinned, that brought a great gulf between God and man, God provided a substitute to bring man into a right relation with God when He gave Christ before the foundation of the world, which included sending Christ by the way of the virgin birth.

Mary submitted herself and gave birth to Jesus, having had no natural relations with her husband in preparing her for this birth, but conceived through the act and power of the Holy Ghost. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Hebrew 9:11-14); "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:7, 9).

Dr. Henry J. Heydt says the following of the contents of Leviticus 19:26, on page 47 in the January 1972 issue of **Christian Victory Magazine:**

"The word translated 'enchantment' is **nachash.** It meant 'to hiss' and is the root for the Hebrew word for 'snake.' It is used especially of the **whispering** of sorcerers and has the force of practicing divination. Since one can learn by divination (Genesis 30:27), and since 'mathematics' is derived from the Greek **mathematikos,** 'disposed to learn,' there may be some connection between the two concepts although no such parallel may exist with the Chinese text.

"The Hebrew word translated 'observe times' is **'anan.** This means 'to cover, to cloud over.' From this concept the word developed the meaning 'to act covertly, to practice magic or sorcery.' However, some Rabbins have felt that the word in Leviticus 19:26 related rather to **'ayin,** 'eye,' having the meaning 'to ogle, to bewitch with an evil eye.' See Keil-Delitzsch on the passage.

"The various matters enumerated in the passage relate to heathen customs and idolatrous worship. The Israelites were to be a separated people living wholly unto the Lord."

"Go ye into all the world, and preach the gospel"

mission work . . .

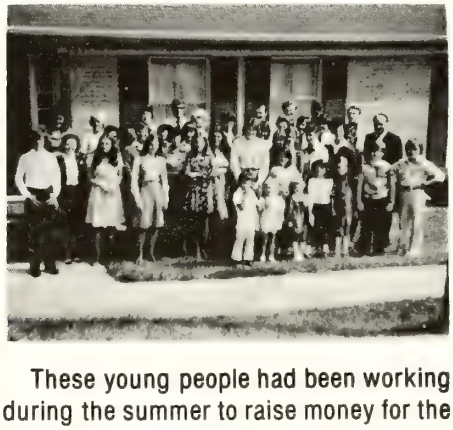
at home and abroad.

Joseph Ingram
Foreign Missions
Director-Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave.
Fayetteville, N. C. 28305

CHARLOTTE MISSION VISITED BY MOTHER CHURCH

On September 19, some of the young people and their leaders from the Black Jack Free Will Baptist Church near Greenville, North Carolina, visited the Charlotte Mission.



These young people had been working during the summer to raise money for the mission's building program. Donna Kaye Meeks presented the pastor with a check and money amounting to over twelve hundred dollars. We understand that some of the members of the church had also made donations. During the presentation, one statement which Miss Meeks made stood out vividly. She said, "The Lord has blessed our group so much and has brought such unity while we have worked on this project together." Surely, we at Charlotte have found this to be true—the more we do for others, the more we are blessed.

We had a beautiful service with the young people from Black Jack furnishing the special music. After the morning worship service, we had lunch together. These young people just don't quit; they even found a way to raise money during lunch. Stuart Elks teasingly threatened to put a strawberry cream pie in his lunch companion's face. Before the meal was finished, they had raised another fifty dollars for the mission. As you can see the young lady got the pie—all of it!





We at Charlotte do not have the words to express our gratitude to these young people and their leaders for their love and concern.

The plans have been made and contractors are now being consulted for bids on the building. It has been a struggle, but our building will soon be a reality. Thank you, everyone across ou denomination, for your prayers an support.

The Rev. Wayne Watso
Charlotte FWB Mission

COMING EVENTS . . .

November 20—Thanksgiving Services a the Free Will Baptist Children' Home on Saturday Afternoon an Evening Beginning at 1 P. M.

November 20—Annual Session of th Historical Society at the Free Wil Baptist Press Foundation, Ayden a 10 A. M.

November 23—Founders Day, Moun Olive College; special service will b held in Rodgers Chapel at 11 A. M.

December 7, at 8 P. M.; December 9, a 11 A. M.—"Messiah" (By George Frideria Handel), Mount Olive College. This great classic of church music will be presented twice by th College Music Department an members of the Mount Olive com munity under the direction of Mrs Irene Patten.

January 10—Spring Semester Begins Mount Olive College. Both new an transferring students may enter fo the spring semester. In addition to a full schedule of more than 65 courses, during the day, night classes will be available. (List is forthcoming.)

IN MEMORY OF WALTER M. CORBETT

On Tuesday, January 20, 1976, th death angel quietly came and took ou beloved husband and father to be wit the Lord. We miss him so, but we know that our Lord never makes a mistake.

It broke our hearts to lose you,
But you were not alone.
The Lord was there with you
The day He called you home.

It's hard for us to understand
Just why you had to go.
You have left us all alone,
And we do miss you so.

Life goes on, I know it's true,
But not the same since we lost you.
We miss your loving smile, your gent face,
No one can ever take your place.

Written by his wife,
Mrs. Ione M. Corbe

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural Basis: "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:14).

PRESSING TOWARD A GOLDEN HARVEST

Pressing toward a golden harvest comes natural to those Christians who have had a real experience with the Lord. Take Elijah, for example, his life was preserved by the Lord during an extended drought that threatened to destroy people by the thousands because of their ungodliness and sin. Elijah was used of the Lord to bless the lives of others in several remarkable ways. God allowed him to raise the woman of Zarephath's son from the dead. Elijah challenged and was victorious over the prophets of Baal. God honored his call for fire to fall down from Heaven upon soldiers of Ahaziah. His earthly pressing forward ends as he is taken into Heaven, but not until Elisha was assured from Elijah that his spirit would fall upon him in great abundance and with power.

The Apostle Peter's theme of life was to **ever press** toward a golden harvest. He was commissioned of our Lord to feed the Lord's flock. God gave Peter a sermon of great power on the Day of Pentecost resulting in the greatest campaign for saving souls the world has ever known. This campaign was extended by men of God even unto our day. Such men as Philip, Paul, and men of today like D. L. Moody, Billy Graham, Oral Roberts, and Jerry Falwell have been and are pressing toward a golden harvest. Thank God for all of these and for all other workers in the fields that are white unto harvest where the golden harvest is being gathered in.

Pressing toward a golden harvest should be the theme of every Christian's life. God saves every Christian to serve. The fruit (harvest) of every Christian is **another** Christian. You have not done what God saves you to do until you have led some other person to Christ and he is saved. All our good deeds are fruitless unless they produce souls for the kingdom of God. If a person is not going to work toward a golden harvest after he is saved, God might as well take him on to Heaven immediately. There is absolutely nothing left for a Christian to do in this world but to work toward the salvation of a lost soul. This is the absolute and urgent need of the hour. There are plenty unsaved or ungodly people in this world to take care of the physical needs of earthly citizens. People working on the farms, in industry, in education; in politics and in all the other earthly vocations or callings can supply every earthly need. God's people are a different breed. Our citizenship is in Heaven. Our names are recorded in the Lamb's Book of Life. Ours is the business of recruiting and enlisting whosoever will to come and join our ranks in the laborers of the Kingdom of God.

What I have said above may seem a bit heavy; but the only reason Paul had for his work of tentmaking was to find enough revenue to sustain life so that he could continue serving the Lord. Paul was constantly pressing toward a golden harvest. The Christian's secular labor is a resort to find a means of sustenance which allows him to continue to proclaim, preach, or demonstrate the love of God to all men: to proclaim the good news that salvation has been offered to all mankind.

Now then, this should give us the full and complete role of the servant of the Lord. We are ambassadors for Christ. An ambassador is one who works for another. In our case we work for Christ. We represent Him in the world. No one can have a more honorable vocation and no one can have a better Lord and Master. We are absolutely responsible for the affairs of our Lord among men and He is absolutely responsible to take care of all our needs and to support us in all His affairs.

The golden harvest worker is one who has resigned from the devil's work force. He has renounced Satan and has turned against all the forces of evil everywhere. He will not tolerate evil and is determined to serve the Lord in all kinds of hardship or torments until death. Boldness in serving Christ will bring rewards of heavenly riches and eternal glory!

CRAGMONT BULLETIN

The camping season for 1976 is now over. We had a very good year. Our stay at Cragmont this summer was a very enjoyable and profitable experience.

On October 2, 3, Owens Chapel church visited Cragmont. Their group of 34 was indeed a pleasure to serve. October 8-10 found Little Rock church with 50 campers at Cragmont. It was most interesting to learn that this made the eighth year they have come to Cragmont as a church group! On October 15-17, we hosted Spring Branch church with a group of 60 people. This is officially the largest single church group that visited Cragmont this summer. Winding up the month saw two church groups at Cragmont. Arriving Friday night, October 29, were 35 campers from Christian Chapel church. On Saturday, October 30, 13 young people from the Saratoga church came to spend a few hours at camp. Each group was a delight in its own way. We thank God for the support of these groups.

Again we remind you pastors to please contact us for a date to present a Cragmont program in your church. Don't let this year's Cragmont story go unheard in your church.

Continue to pray for us and for the success of God's work through us.

In His service,
The Rev. and Mrs. Douglas Skinner
Managers

THE SURE CURE

Said Dr. Karl Menninger, world-famed psychiatrist, "Love cures people, both the ones who give it and the ones who receive it!"

IN MEMORY OF MRS. FANNIE WHITEHURST

In the early morning hours of October 2, 1976, the Lord called Mrs. Fannie Wynne Whitehurst, 80, of the Stokes community, home to be with Him. She was the wife of the late Ernest Whitehurst who died in 1942.

She was a member of Sweet Gum Grove Free Will Baptist Church and served the Lord faithfully as long as her health permitted. Her greatest desire was to please the Lord in all things.

The funeral services were conducted October 3, at the Wilkerson Funeral Chapel by her pastor, the Rev. Frank Brinson. The body was laid to rest in the Bethel Cemetery beneath a mound of beautiful flowers which was evidence of the love and respect which her loved ones and friends had for her.

She is survived by a son, Judson Whitehurst of Stokes; four daughters, Mrs. Leslie D. Smith of Raleigh, Mrs. Arthur Banta of Fayetteville, Mrs. Katherine Warren of Oxford, and Mrs. Velma Warren of the home; twelve grandchildren; and fifteen great-grandchildren.

She was patient in all her suffering, leaving her condition in the hands of the Lord. She was in failing health for a period of time, and was unable to attend church in her last days. Mrs. Fannie was an inspiration to all who came in contact with her, and the vacancy she left in her church, her home, and her community cannot be filled. Today if we could hear her speak to us from Heaven, we believe she would say, "Trust, serve, obey, and keep climbing, for the top of the ladder is not far, and Jesus is at the top to welcome you."

Out across the great divide,
Our precious one has gone.
To meet the One she loved so well,
Just beyond the setting sun.
And some day we'll meet her
On that bright and heavenly shore.
And clasp our hands together,
As we've often done before.

Respectfully submitted,
Mrs. Esper Futrell, chairman
Mrs. James Smith
Mrs. Provot Lassiter

Auxiliaries IN Action

NORTH CAROLINA FREE WILL BAPTIST WOMAN'S AUXILIARY CONVENTION

Treasurer's Report, End of Second Quarter, October 31, 1976

Balance in Bank July 31, 1976			$ 4,052.2
Receipts			
General Fund:			
Contributions	$ 58.07		
Life Award Fees	50.00		
Promotional (CSF)	63.82	171.89	
Denominational Enterprises		20,593.93	
Total Receipts			$20,765.8
Total for Which to Account			$24,818.0
Disbursements			
Convention Allocations and Expenses		$ 330.70	
Denominational Enterprises		20,593.93	
Total Disbursements			20,924.6
Balance in Bank October 31, 1976			$ 3,893.4

Summary of Bank Account Balances

General Fund	$ 3,386.1
Interest	507.3
Total	$ 3,893.4
Branch Banking and Trust Co. (checking)	886.1
Atlantic Savings and Loan Association	3,007.3
Total	$ 3,893.4

Denominational Enterprises Report

	Itemize	Received	Disburse
Missions:			
Church Extension (Home Missions)		$ 792.76	$ 792.7
Foreign (General)		64.93	64.9
Designated:			
Mexico	135.00		
Wayne King	10.00		
Vance Link	10.00		
Special (Boat for Kings)	1,316.22	1,471.22	1,471.2
State Project (Equally Divided Among Mrs. Link, Mrs. Timmons, and Mrs. King)	753.21		
The Fred Bakers	125.00	878.21	878.2
Central Conference Missions		135.00	135.0
Mount Olive College:			
General Fund	31.00		
Alice Lupton Scholarship	63.00		
J. C. Griffin Scholarship	35.00		
State Project (Lights)	678.38		
Books	25.00		
Chapel	12.00	844.38	844.3

ree Will Baptist Children's Home:			
General Fund	54.59		
Clothing	635.00		
State Project (Recreational Equipment)	843.80		
Children's Expense to Cragmont	161.75		
Adopted Child	120.00	1,815.14	1,815.14
uperannuation:			
General Fund	154.07		
Ministers and Widows Adopted	3.00	157.07	157.07
ragmont Assembly:			
Building Fund		13,241.83	13,241.83
etirement Homes, Inc.		228.07	228.07
nna Phillips Loan Fund		42.00	42.00
amp Vandemere		149.02	149.02
ife Membership Fees (Mount Olive College)		200.00	200.00
Christian Service Fund:			
Missions	127.62		
Mount Olive College	127.62		
Children's Home	95.72		
Cragmont Assembly	95.72		
Superannuation	63.81		
Retirement Homes	63.81	574.30	574.30
Totals		$20,593.93	$20,593.93

(*) 10 percent retained for promotional (see receipts $63.82)

Respectfully submitted,
Mrs. Raymond T. Sasser, Treasurer

Mount Olive College

SCHOLARSHIP WINNERS ANNOUNCED FOR FIRST SEVEN DINNERS

The following churches won scholarships at the first seven of the seventeen county dinners held this fall in support of Mount Olive College:

The scholarship for the church giving the greatest amount at the dinner have been presented to: Juniper Chapel (Craven County); Mount Zion (Pamlico County); Sandy Plain (Duplin County); Spring Hill (Wayne County); Folkstone church (Onslow-New Hanover Counties); Free Union church (Beaufort County); and Ayden church (Pitt County).

The scholarship for the church giving the greatest amount per capita (average per member) have been presented to: Juniper Chapel (Craven County); Mount Zion (Pamlico County); First Free Will Baptist Church of Warsaw (Duplin County); Spring Hill (Wayne County); Sneads Ferry (Onslow-New Hanover Counties); Trinity church (Beaufort County); and Ayden church (Pitt County).

The scholarship for the church with the largest number of high school students present at the dinner have been presented to: Saint Mary's church (Craven County); Trent church and Warden's Grove (Pamlico County); Sandy Plain (Duplin County); First Free Will Baptist Church (Wayne County); Folkstone church (Onslow-New Hanover Counties); Dublin Grove (Beaufort County) and Winterville church (Pitt County).

Congratulations to these churches. Scholarships will be presented at the remaining dinners and winners announced in the FREE WILL BAPTIST.

GIFTS TO MOYE LIBRARY

Gifts to Moye Library, Mount Olive College, during the month of October, 1976, totaled $411 and are as follows:

In Memory of

Mrs. Carolyn Baddour by Gary Barefoot, Mount Olive.

Mr. Steven C. Batten by Mr. and Mrs. Sheldon Howard, Mount Olive.

Mrs. Betty Bedford by Laymen's League, Pleasant Grove Free Will Baptist Church, Goldsboro.

Mr. William Earl Burch by Mrs. G. C. Walker and Children, Mount Olive.

Ms. Pat Crawford by Mrs. Oscar Willoughby, Miss Sara Willoughby, Mr. A. B. Willoughby, Miss Ella Willoughby, Ahoskie.

Mrs. Gurney E. Davis by Mr. and Mrs. W. B. Murray, Jr. Mount Olive; Gary Barefoot, Mount Olive; Mr. and Mrs. William L. Denning, Smithfield; Mr. and Mrs. John Carrere Sr. and Family, Mount Olive; and Mr. and Mrs. Robert Martin, Mount Olive.

Mr. Henry Edwards by The Alathea Sunday School Class, Hull Road Free Will Baptist Church, Snow Hill.

Mr. Darrell Everette by Reedy Branch Free Will Baptist Church, Winterville.

Mrs. Moses Farmer by Dr. and Mrs. W. Burkette Raper, Mount Olive.

Ms. Lillie Belle Modlin Fulcher by Mr. and Mrs. Harold L. Stephenson, Oriental.

Mr. Thomas Langston by Reedy Branch Free Will Baptist Church, Winterville.

Mr. Robert Harold McCoy by Alathea Free Will Baptist Sunday School Class, Hull Road Free Will Baptist Church, Snow Hill.

Mr. D. A. McGowan by Mr. and Mrs. Sidney Johnson, Mount Olive.

Mr. W. L. Moretz by Mrs. Anna H. Moretz, Swannanoa; Gary F. Barefoot, Mount Olive; and Oriental Free Will Baptist Church, Oriental.

Mr. E. C. Morris by Gary Barefoot, Mount Olive.

Miss Melody Paynter by Mr. and Mrs. Robert Martin, Mount Olive.

Mrs. Edith Powell Rose by Mrs. Carrie P. Herring, Mount Olive.

Mr. Garland Smith by Mr. and Mrs. George C. Jeffreys, Goldsboro; and Dr. and Mrs. M. M. Lownes Jr., Mount Olive.

continued on page 13

CHRIST, MY ALL

By
Mrs. C. D. Clark

f o D O G F O B M A L D E L I V E R E R
R E D E E M E R E S T O R E R r S O g o
d s o R A B B I l R H G o O U N I C S v
H e d t O h T G C U G F e w L O N K W J
F A R o r W I H N O I O l d E R L P O E
T E I E t F R T E I L N R h R A E R R S
E a I S T I t A h V K O E B O H S I R U
H e g H S S N N a A I S R R L S S N O S
P v e T C E A D h S i N A I L F M C S s
O L E U N A M M I o n B E D E O A E F l
R U y R b e F O g o B t B E S E N O O E
P F J T t e O R n O s o N G N S n F N F
O R t U h D N N N a t w I R U O h P A I
T E I o D O O I s o e v S O O R N E M L
E D e E r G S N b M e l E O C O i A H F
N N e v S Y E G e o A T E M I h i C E O
T O n h A T i S m s H D H T H E H E A D
A W h W o H u T l G d n A E A o t p L A
T e E r i G s A I h b V u D L C t h E E
E H a v e I e R v e L r l a N I O s R R

T t i n g M l B R A N C H i f O F V e B
c h r i G O O D S H E P H E R D C E D s
t m E V E R L A S T I N G F A T H E R A
y a l Y E L L A V E H T F O Y L I L S l

The small letters—not used in the names circled in the diagram—are John 3:16 and the title of the puzzle, "CHRIST, MY ALL."

Find these words or names in the puzzle.

Advocate
Branch
Bread of Life
Bridegroom
Bright and Morning Star
Chief
Christ
Counsellor
Deliverer
Everlasting Father
Gift
Good Shepherd
Healer
Immanuel
Jesus
Judge
King
Lamb of God
Light
Lily Of the Valley
Lord
Man of Sorrows
Master
Messiah
Mighty God
Potentate
Priest
Prince of Peace
Prophet
Rabbi
Rabboni
Redeemer
Restorer
Righteousness
Rock
Rose of Sharon
Ruler
Saviour
Salvation
Second Adam
Sin Bearer
Sinless Man
Son of God
Son of Man
The Head
The Life
The Vine
The Way
Truth
Wonderful
Word

NEWS & NOTES

Meeting of Free Will Baptist Historical Society

The semi-annual meeting of the Free Will Baptist Historical Society will be held at 10 a. m. on Saturday, November 20, 1976, at the Free Will Baptist Press in Ayden. Members should note the variation in meeting time and place. All persons interested in the history of the Free Will Baptists are urged to attend and join the society.

The society was organized in 1974 by a group of persons interested in the study and preservation of materials related to the history of the Free Will Baptists. Meetings are held twice a year in May and November, featuring guest speakers or members of the society who present papers or lectures on various aspects of Free Will Baptist history, or subjects believed to advance the purposes of the organization. The November program will focus on biographies of some prominent early Free Will Baptist ministers. Also, remember this is election year and at this session our new officers will be elected.

Central District Youth Convention Announces Meeting

The Central District Youth Convention will meet November 20 at 7:30 p. m. at the Grimsley Free Will Baptist Church located west of Ayden. All interested youth, pastors, and sponsors are invited to attend.

At the last meeting, the youth fellowship completed one-half of the $1,000 goal for the district project, India Missions. As this project will terminate in March, 1977, the youth hopes that all other youth auxiliaries will help to raise the remaining funds. (Note: Be sure all money intended for India Missions is earmarked.)

There will be chorus singing and a business session to get ideas for furthering the ministry of our district's youth, and information on what has been done in the past. Furthermore, there will be a program that's guaranteed to be interesting, and as a special treat for the AFC's, a ventriloquist will be present!

Robert's Grove Announces Youth Revival

There will be a youth revival at Robert's Grove Free Will Baptist Church located near Dunn on November 19-21, Friday and Saturday nights, and Sunday morning. The Rev. Bass Mitchell from Wilson will be the guest speaker. The Rev. A. B. Bryan, pastor of Robert's Grove, and members invite everyone to attend. Special singing will be presented each service.

Catalpa Free Will Baptist Grants License to Roger C. Heath



The Catalpa Free Will Baptist Mission of Fayetteville has recently granted a license to Mr. Roger C. Heath. The pastor of Catalpa, the Rev. Alton Howard, presented the license to Mr. Heath. He and his wife, Mary, are originally from Wallace. They have two daughters; Denise and Glenda, and a son, Tony.

Mr. and Mrs. Heath are faithful workers for our Lord and Saviour Jesus Christ, and are making every effort to grow in grace and knowledge of our Lord. His pastor recommends him very highly for supply work while he is awaiting his ordination. He may be contacted at his home address, 4204 Spruce Drive, Fayetteville, North Carolina 28304; phone, 425-5402, or he may be reached through his pastor, the Rev. Alton Howard, at Catalpa Road, Fayetteville, North Carolina, 28304; phone, 425-0948.

Revival at Core Creek Now in Progress

The Rev. Norman Ard, pastor of the Christian Chapel Free Will Baptist Church near Pink Hill, is the evangelist this week for the fall revival at Core Creek Free Will Baptist Church located at Cove City. The services began November 15 and will continue each evening at 7:30 p. m. through November 20.

Special music is being provided each evening. The pastor, the Rev. Melvin Everington, and the church members extend a cordial invitation to the public to attend the remaining services.

THEY SAY I'M GROWING OLD

by Dewey C. Boling
Clayton, North Carolina

They say I am growing old.
I've heard them tell it
In language plain and bold,
But I'm not growing old.

This frail old shell in which I dwell
Is growing old, I know full well,
But I'm not the shell.

What if my hair is turning gray?
Gray hairs are honorable, they say.
What if my eyesight is growing dim?
I still can see to follow Him
Who sacrificed His life for me,
Upon the Cross of Calvary.

What should I care if time's old plough
Has left its furrows on my brow?
Another house, not made with hands,
Awaits me in glory land.

What tho I falter in my walk?
What tho my tongue refuses to talk?
I still can tread the narrow way,
I still can watch, and praise, and pray.

My hearing may not be so keen
As in the past it may have been.
Still I can hear my Saviour say,
In whispers soft, "This is the Way."

the Sunday School LESSON

St. Claire Bible Class

For November 28

OUR MINISTRY OF RECONCILIATION

Lesson Text: Romans 1:16; 15:8-21
Memory Verse: 2 Corinthians 5:18

I. INTRODUCTION

Our study for today not only involves the gospel as the power of God to reconcile sinners unto Himself, but it also involves us as custodians, preservers, and proclaimers of that gospel so that men of our age and in the ages to come might be brought into contact with its reconciling power.

Paul felt very strongly that he had been called of the Lord for the purpose of bringing the gospel of reconciliation to the Gentile world. The call has also been extended to us to participate in the presentation of this gospel through a ministry of reconciliation that has been delivered to us.

Paul recognized the call that was extended to him, and asked, "Lord, what wilt thou have me to do?" About the midpoint of his ministry, though he had accomplished much more than most in the service of the Lord, he was led to exclaim: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13, 14). Thus at the close of his ministry, he was able to maintain: "I have fought a good fight, I have finished my course, I have kept the faith" (2 Timothy 4:7).—**Bible Teacher (F. W. B.)**

II. HINTS THAT HELP

A. **Not ashamed of the gospel.** This is a very mild and modest way of stating Paul's attitude. He was so devoted to the gospel that he was spending his life in telling it. He was so overflowing with the good news that he could not be silent. Alone in a strange city, he sought an audience both in the synagogue and in the marketplace (Acts 17:17). Such overflowing enthusiasm was one reason for the swift growth of the early church. Wherever Christians went, they went preaching (Acts 8:4). This does not mean formal preaching from a platform. It means simply telling the good news. In our day the fast-growing churches are those whose members are enthusiastically talking about their faith and their Christ. How are we doing? Is our congregation a growing one? Are we ashamed of the gospel? How long has it been since you personally said a word about it to a non-Christian?

B. **The power of God unto salvation.** There is no way revealed in the New Testament by which a person can be saved without hearing the gospel. See Romans 10:13, 14. If paganism now is spreading faster than Christianity in countries long called Christian, surely it is not because God's power has grown less. Is it because God has entrusted His power to us and we are not using it as He intends?

C. **To every one that believeth.** We quite readily agree that Jesus sent His messengers to every human creature (Mark 16:15). But what are we doing about it? In the United States and some other countries, the church finds its strength among the economic middle class. Is this because the rich and poor reject the gospel, or because they seldom hear it? In your own town are there sections or groups that are bypassed when the church has a calling campaign? Is it considered useless to visit "Chinatown," or the black section, or the slums, or the "exclusive" suburbs? If we cannot reach the whole town, perhaps it is reasonable to expend our effort where a favorable response can be expected; but can we be content to leave the rest of the town untouched?

—Standard Lesson Commentary

III. ADDITIONAL TRUTHS

A. Christianity must be more tha singing and talking about brotherly lov Until people are willing to forsake som of their selfishness and prejudice order to help unite the peoples of th world, there will be a failure to exa Christ in daily actions. We must com prise some of our personal preference as did the men who started slowly towar the fountain, in order to find a meetin point. Jesus Christ is the meeting place He calls to all men to forget their di ferences and come to Him. He says to al regardless of color, creed, educatio family background, or financial standing "Come unto me, all ye that labour an are heavy laden, and I will give you rest" (Matthew 11:28).

B. The hope we have in Christ Jesu is the source of our greatest joy. When seems that everything has turned agains us, and so-called friends have forsake us, we become blessedly aware tha there is One who never fails us. Our hop in Him is our constant joy, a bulwark o peace and serenity. What would we d without that hope?

C. Faith on the part of the hearer i the only limitation on the power of th gospel. Without that faithful acceptance its saving power is nullified.

D. In the Great Commission whic Jesus left with His disciples He gave them the greatest privilege anyone coul have—that of reconciling sinful men to a holy God. The commission is still in force and we are now the ones challenged with it. The great privilege has been passed down to the present generation o believers. How we observe that com mission will be determined by how we carry out the ministry of reconciliation Christ left to us.

E. We may agree or disagree with our Christian friends in regard to certain church doctrines or methods. They may have one view and we another. They may attend one church and we another. But when it comes to our home in Heaven, the coming of the Lord Jesus, and salvation through Christ, those who are truly God's children must think alike. There are no two views on these things. These are the things that bring us together. Together we look forward to the Lord's coming for His children, and together we work toward bringing others to the Saviour.

—Selected

MT. OLIVE COLLEGE

continued from page 9

Mr. Alvin Stilley by Fifth Union Meeting of the Eastern Conference, Bridgeton.

Mrs. Cora Lee Spivey by Celia Hart Garris Woman's Auxiliary, Ayden Free Will Baptist Church.

Mrs. Annie Woodard Thorne by Mr. and Mrs. Roney B. Bunn Jr., Kenly.

Mrs. Josephine Tripp by Reedy Branch Free Will Baptist Church, Winterville.

Mr. Marvin Worthington by Reedy Branch Free Will Baptist Church, Winterville.

Mr. Curtis P. Webb by Mrs. Daisy Owens and Mother, Elm City.

In Honor of

Mrs. James B. Hunt Sr. by the Men and Women's Adult Sunday School Class, Marsh Swamp Free Will Baptist Church, Wilson.

Miss Christine Perry by Mount Olive College Alumni Association, Mount Olive.

Mr. Brandon Potter by Mount Olive College Alumni Association, Mount Olive.

Miss Patricia Ranel Stephenson by Mrs. R. Y. Stephenson, Clayton.

Mr. Robert Wayne Stephenson by Mrs. R. Y. Stephenson, Clayton.

Mr. William Michael Stephenson by Mrs. R. Y. Stephenson, Clayton.

Gifts

Celia Hart Garris Woman's Auxiliary, Ayden Free Will Baptist Church, Ayden.

Third Union District Sunday School, Warsaw.

**The Board of Trustees,
Faculty
and Personnel of
Mount Olive College
cordially invites
all Free Will Baptists
and friends
to a special 25th Anniversary
Program
at 11 o'clock a. m.
Tuesday, November 23, 1976
Rodgers Chapel**

SCHEDULE OF CHURCH DINNERS REMAINING IN 1976

Sampson, Harnett and **Cumberland Counties**—Thursday, November 18, 7 p. m., Midway School; the Rev. Felton Godwin, Chairman.

Carteret County—Saturday, November 20, 6:30 p. m., East Carteret County High School; Reginald Styron and Nathan Garner, Cochairmen.

DINNER GIFT AMOUNTS KEEP CLIMBING

Gifts received from 10 of the 17 annual county dinners for Mount Olive College have totaled $49,994—an increase of $5,876 over last year's totals for the same 10 dinners.

An update on gifts by churches at the dinners is listed for the seven dinners not listed in last week's FREE WILL BAPTIST article:

WAYNE COUNTY: Casey's Chapel $1115*, Fremont $409, First Church of Goldsboro $530*, Grant's Chapel $100*, Indian Springs $100, Living Waters $200, May's Chapel $262, Mount Olive 830*, Northeast $598*, Pleasant Grove $1,150, Pleasant Hill $418*, Spring Hill $1,840, Union Grove $1,000*, and Walnut Creek $335*.

ONSLOW-NEW HANOVER: Folkstone $300, Sneads Ferry $125, Verona $65, and Wilmington $10.

BEAUFORT: Belhaven $125*, Dublin Grove $475*, Free Union $1616*, Memorial $176*, Shiloh $451*, Sidney $250*, Trinity $760*, and White Hill $150*.

PITT: Ayden $1804, Bethany $450*, Black Jack $746*, Dilda's Grove $300*, Elm Grove $600*, First Church of Greenville $702, Gum Swamp $1,871*, Hickory Grove $240*, Kings Cross Roads $742*, Marlboro $360*, Piney Grove $245*, Reedy Branch $1,020, Rose Hill $680*, Sweet Gum Grove $385*, and Winterville $717.

NASH: Barnes Hill $526*, Flood's Chapel $210*, Free Union $555*, Memorial Chapel $86, Mount Zion $60, Rock Springs $127*, Stony Hill $175, and Union Chapel $205*.

JONES: Friendship $1,563*, Pilgrim's Home $330, and Whaley's Chapel.

LENOIR: British Chapel $151*, Christian Chapel $380, Daly's Chapel in Seven Springs $88, Deep Run $513, Gray Branch $356*, Hugo $399, First Church of Kinston $448, LaGrange $1113*, Smith's New Home $500*, and White Oak Grove $261*

(The churches which met their dinner goal are denoted by an asterisk.)

SCHOLARSHIP WINNERS UPDATE

The following churches won scholarships at the last three of the ten county dinners already held this fall in support of Mount Olive College.

The scholarship for the church giving the greatest amount at the dinner has been presented to the following churches: Free Union (Nash County); Friendship (Jones County); and LaGrange (Lenoir County).

The scholarship for the church giving the greatest amount per capita (average per member) has been presented to the following churches: Free Union (Nash County); Friendship (Jones County); and LaGrange (Lenoir County).

The scholarship for the church with the largest number of high school students present at the dinner has been presented to the following churches: Memorial Chapel (Nash County); Whaley's Chapel (Jones County); and Smith's New Home and White Oak Grove (Lenoir County).

WHO FIRST LOVED US

Saviour, teach me day by day,
Love's sweet lesson to obey;
Sweeter lesson cannot be
Loving Him who first loved me.

With a childlike heart of love,
At Thy bidding may I move;
Prompt to serve and follow Thee,
Loving Him who first loved me.

Teach me all Thy steps to trace,
Strong to follow in Thy grace;
Learning how to love from Thee;
Loving Him who first loved me.

Love in loving finds employ,
In obedience all her joy;
Ever new that joy will be
Loving Him who first loved me.

Thus may I rejoice to show
That I feel the love I owe;
Singing, till Thy face I see,
Of His love who first loved me.

—Jane E. Leeson



Special Moments

Dear Maggie,

After fifty years of service and experiencing God's many calls, I was called to Israel, which was the most unexpected call of all. I never dreamed that I would ever be taken from this country, especially flying because I had a horror of flying. Let me take this time to say that when God calls you and you have experienced these calls as I have for fifty years, God can take all fear away and you can feel comfortable anyway you travel or in any country you are in, for you know that the Holy Spirit is protecting you. It is a real pleasure to know that you are in His will.

You can feel the power of the spirit in those places I visited in Israel just like a magnet being placed near metal. The power is with us always if we will just humble ourselves and trust His word. The Bible is given us to read and His Holy Spirit gives us the understanding.

While on this trip to Israel, we toured several places there and we were traveling by bus. Our bus driver was named Joseph. He could understand English but he did not have much to say. He observed a lot and listened very attentively; and I am sorry to say our group was not acting much like Christians whenever the bus would stop for a tour. They would run and push, rushing to get ahead of each other. One young preacher and I stayed on the bus while everyone else rushed out. I asked the preacher, ''Do we all act like Christians when stopping for the scenes?'' Joseph was still on the bus not saying anything.

The preacher said, ''I don't think our group's showing too much Christian attitude by the way we're acting.''

I said, ''You know that not everyone understands our talking but they can surely read our actions. I believe when people cannot understand our language, they do read the way we act. I believe our motive for being here is not what God has planned this to be.'' Joseph was still listening.

When everyone was back on the bus, the preacher would not let Joseph move the bus until he had preached to the group as to how our actions were being observed. We should be carrying the message we knew in our hearts by the way we acted which would do a lot of good to point the Jews to Christ. Things were different from then on. I believe God called me on that trip for that message.

Some two or three months later I was listening to a radio message on Sunday morning. A preacher had just returned from Israel and he was talking about his trip and how they had sung, prayed, and praised God. He had Joseph for his bus driver. Joseph was converted and accepted Jesus as his Saviour. I said, ''Thank you, Lord, for calling me to Israel for just that one soul.'' I'll always believe that our conversation and the sermon the preacher delivered to us on our tour prepared Joseph's heart to accept Jesus while this other group of Christians sang and praised God.

I trust that each one that reads this message will listen and obey his calls and always be sure that our daily living speaks louder than our words.

EW
Holly Ridge

This response is only a portion of the gentleman's testimony of years of Christian faith, trusting in God's love, abiding in His grace, and always following God's calls. May it enrich your life.

Maggie

S. O. S. PRAYER REQUEST



The child pictured above needs t prayers of all Christians. His name Anthony Whitson, eight-month-old son Charles and Becky Whitson of Route Box 169-C, Roanoke Rapids, Nor Carolina 27870.

The baby was injured when hit by wild-pitched ball at a softball game abo five months ago. He is now blind (ev though in the photo he appears to be at to see) and has brain damage which h progressed into seizures.

The information in this request w furnished by the Rev. Wiley Lewi pastor of First Free Will Baptist Church Roanoke Rapids.

These are very trying times for th young couple, as no close relatives li near to help them bear their burden. Th is their only child. If our readers wish write the couple, letters of support a assurance of prayers will be very mu appreciated.

BOOKSTORE AND PRESS FOUNDATI HOURS

The Ayden Bible Bookstore, 811 Nor Lee Street, Ayden, working hours are follows:

8:30 A. M. - 5 P. M.—Monday Throu Friday

9 A. M. - 5 P. M.—Saturdays

Free Will Baptist Press Foundati working hours are as follows:

7:30 - 4:30—Monday Through Friday

"A Christian Home for Boys and Girls"

free will baptist children's home

MIDDLESEX, NORTH CAROLINA
SAM WEEKS, Superintendent



RELIGIOUS CONTRIBUTIONS FOR OCTOBER, 1976

Albemarle Conference

Free Union	$ 20.00
Mt. Tabor	81.85
Union Meeting	17.60
Sunday School Convention	40.62
Sidney	60.00
Union Chapel	154.60
Total	$ 374.67

Blue Ridge Association

Cedar Hill	$ 17.25

Cape Fear Conference

Casey's Chapel	$ 20.00
Hopewell	127.57
Johnston Union	20.00
Lee's Chapel	60.00
Auxiliary District Convention	36.04
Palmer Memorial	367.90
Pleasant Grove	170.00
Saint Mary's Grove	5.00
Shady Grove	55.00
Total	$ 861.51

Central Conference

Aspen Grove	$ 263.00
Ayden	55.00
Bethany	25.00
Black Jack	15.00
Community	50.00
Dawsons Grove	20.00
Dilda's Grove	281.74
Edgewood	115.00
Free Union	510.00
Friendship	405.29
Greenville	10.00
Grimsley	50.00
Gum Swamp	165.00
Harrell's Chapel	20.00
Hickory Grove	115.04
Hugo	128.00
Howell Swamp	13.00
Hull Road	6.00
King's Cross Road	250.25
LaGrange	20.00
Little Creek	65.00
Marlboro	20.00
Third Union Meeting	20.00
Auxiliary District Convention	32.80
Ormondsville	5.00
Otter's Creek	70.35
Owen's Chapel	20.00
Peace	64.00
Piney Grove	68.58
Reedy Branch	55.00
Rocky Mount	70.00
Rose Hill	70.00
Spring Branch	440.00
Sweet Gum Grove	102.98
Tarboro	350.00
Williamston	14.81
Winterville	215.18
Total	$4,201.02

Eastern Conference

Antioch	$ 100.00
Cabin	100.00
Core Creek	98.63
Crab Point	15.00
Deep Run	75.00
Folkstone	40.00
Friendship	29.65
Jackson Heights	150.71
Kinston	300.00
Lanier's Chapel	10.00
Macedonia	185.00
May's Chapel	40.00
Moseley's Creek	20.00
Mt. Zion (Onslow)	32.05
Auxiliary District Convention	157.22
Eula Jones	5.00
Eastern Conference	25.00
Fifth Union	100.00
New Bethlehem	23.55
New Haven	30.47
Northeast	3.75
Oak Grove	10.00
Oriental	60.34
Pilgrim's Home	200.00
Reunion Chapel	15.00
Rock of Zion	162.46
Sandy Plain	75.00
Sarecta	177.66
Sound View	437.00
St. Mary's	61.75
Trent	10.00
Warden's Grove	20.00
Welcome Home	25.00
Total	$2,795.24

Pee Dee Association

Beaverdam	$ 47.45
Emerson	47.39
Mt. Olive	15.00
Pee Dee Conference	126.13
Auxiliary District Convention	94.59
Oak Grove	95.00
White Oak	315.00
Total	$ 740.56

Piedmont Conference

Bethany	$ 20.39
Calvary	113.00
Durham	75.00
Highland Pines	30.00
House of Prayer	50.00
Union Gospel	100.00
Total	$ 388.39

Rockfish Conference

Conference	$ 41.05
Sandy Grove	200.00
Total	$ 241.05

Western Conference

Barnes Hill	$ 20.00
Everett's Chapel	59.38
Fellowship	85.77
Flood's Chapel	74.00
Free Union	5.40
Fremont	127.50
Friendship	27.50
Kenly	85.00
Little Rock	8.00
Marsh Swamp	59.50
Memorial Chapel	129.50
Micro	110.97
Youth Fellowship	51.05
Auxiliary Convention	24.00
New Sandy Hill	25.00
People's Chapel	10.00
Pine Level	100.00
Piney Grove	29.50
Pleasant Grove	96.50
Pleasant Hill	50.00
Pleasant Plain	152.50
Rains Cross Roads	54.50
Rosebud	5.00
Sherron Acres	150.00
Stancil's Chapel	133.97
St. Mary's	643.00
Stoney Creek	75.00
Stony Hill	6.p0
Union Chapel	83.29
Union Grove	61.00
Unity	10.00
Wilson	1,250.00
Total	$3,217.83

Statewide Bodies

Auxiliary Convention	$ 95.72

Other States

Flint, Michigan	$ 60.00
Bim, West Virginia	10.00
Total	$ 70.00

MEMORIAL GIFTS FOR OCTOBER, 1976

The Rev. Willett Moretz by Mr. and Mrs. Robert Williams

THANKSGIVING SERVICE

AT THE

F. W. B. CHILDREN'S HOME

MIDDLESEX, NORTH CAROLINA

ON

SATURDAY, NOVEMBER 20, 1976

1:00 P. M. Afternoon Tour of Campus
3:00 P. M. Gospel Singing in Memorial Chapel

SUPPER — 4:30 P. M.

(Bring vegetables and desserts

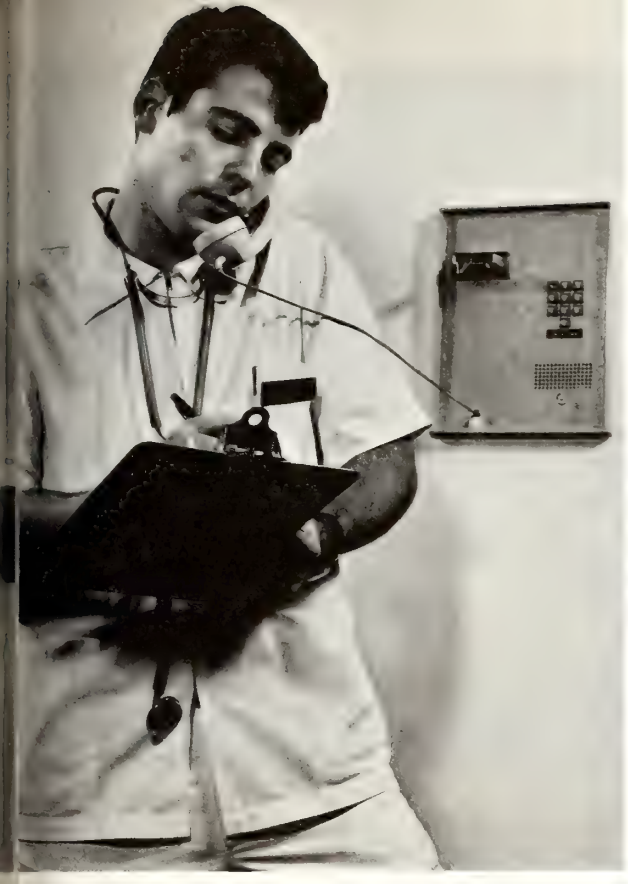
Drinks, bread, and the meats will be provided by the Home)

WORSHIP SERVICE AT 6:00 P. M.

WITH

THE REV. HENRY ARMSTRONG, SPEAKER

"BRING YOUR GIFTS AND THANKSGIVING OFFERINGS FOR THE HOME"



The Great Physician entreats you, ''Come unto me, . . . I will give you rest'' (Matthew 11:28).

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the free will baptist



AYDEN, NORTH CAROLINA, WEDNESDAY, NOVEMBER 24, 1976

EDITORIAL

Rx FOR REST IN A WORLD OF RESTLESSNESS

Guest Writer, Mrs. Raymond T. Sasser

Mrs. Sasser is an editorial assistant at the Press, and is the wife of the Rev. Raymond T. Sasser, comptroller of the Press Foundation who, in addition, pastors Pleasant Plain Free Will Baptist Church near Selma.

An experienced educator, Mrs. Sasser, for a number of years, taught public school in the Wilson and Edgecombe County and the Tarboro City school systems. She is the mother of two sons.

A busy homemaker and pastor's wife, she is very active in denominational work from the local to state levels, having held woman's auxiliary offices on all levels. Her Christian spirit is contagious, both in her person and in her writing.

Here, she shares with the readers of the "Baptist" some of her inner thoughts and provides a reflective answer to the problem of restlessness.

Our world of today is a world of restlessness. Everywhere we see results of frustration and worry. Political, social, spiritual, and emotional unrest seem to scream at us from all directions and from all areas of life. People everywhere are overcome by the frustrations and pressures of everyday life. They hurry hither and yon never finding that for which they search. Many would give almost anything for just one good night's sleep. We are told that there are more people today who are unable to sleep than ever before.

A recent survey conducted by *Chemical and Engineering News* reported that ". . . one of every twelve adults takes tranquilizers regularly. Also, that tranquilizers are now the third largest-selling prescription drug." One such drug is even termed the "anxiety" drug. Anxiety, we are told, is largely responsible in part for the rapid rise in alcoholism, narcotic addiction, divorce, and suicide.

"A Harris Survey asked a cross section of Americans to tell what worries them most. More than seventy percent said they worried about wasting too much time, especially watching television. About the same number said they worried about not attending church enough or being active enough in community affairs. Sixty percent said they often felt guilty about eating too much and being physically out of shape. One-third of those surveyed reported that they worried about spending too much money and getting into debt. One-fifth were concerned about their drinking habits"—*Moody Monthly*. Does it seem strange that none of those surveyed reported a worry or concern for things spiritual? All worries concerned things temporal—the things of this life which will last for only a season—rather than things eternal—those things which endure. Inner peace and tranquility cannot be found in material things; they come only from Him who said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

Jesus himself gave God's prescription for all our anxieties and worries when He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: For my yoke is easy and my burden is light" (Matthew 11:28-30). Jesus invites man to come to Him and find rest. Why does he look everywhere except the right place? Why not claim the promise that ". . . the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus"? (Philippians 4:7).

Seeking peace and rest? Turn to Jesus. He alone can give it. How wonderful it is to be able to say as did the psalmist David, "The LORD is my shepherd; . . . he leadeth me . . ."! (Psalm 23:1, 2). Come to the Great Physician. His prescription will never fail.

Cover photo by Harold M. Lambert



Tommy Manning
Editor

the free will baptist

NOVEMBER 24, 1976

Volume 91 Number 4

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"TODAY IS THANKSGIVING DAY"

by the Rev. Graham Faucette
Kenly, North Carolina

OF course today is Thanksgiving Day. So was yesterday, the day before, and so will be tomorrow and the next day. Every day should be Thanksgiving Day for us. We as Christians have so much to be thankful for. Day by day God surrounds us with countless blessings and every day we should respond with thanks. Sometimes it seems that we are more concerned with what day Thanksgiving comes on, than we are in giving thanks where thanks are due.

Did you know that the first American proclaimed Thanksgiving Day was in December? It lasted for three days instead of just one. This happened in the year of 1621, nearly twelve months after the Mayflower had sailed across the bay and dropped anchor at the spot that was chosen for Plymouth Colony.

The December weather must have been too chilly for the outdoor festival, because two years later, Governor Bradford moved the festival to July 30 for Plymouth's Thanksgiving Day. For about a century and a half, the date for Thanksgiving Day was changed from one month to another. Then in 1863, President Lincoln proclaimed the last Thursday in November as being a day of thanksgiving and to give praise to our Heavenly Father. For nearly a century every American president followed President Lincoln's example.

During the year of 1939, President Roosevelt set the time up one week to give more time for Christmas shopping which traditionally always begins after Thanksgiving Day. There are people living now who can remember that a wide-spread rage arose over this change; a rage that continued until congress established a compromise, putting Thanksgiving Day to come on the fourth Thursday in November regardless if it was the last Thursday in November or not. The day chosen in Canada is the second Monday in October.

The day chosen for Thanksgiving Day should make little difference to the people that are most sincere and eager to give thanks to Him. We who are living very close to our Heavenly Father, and we who are always aware of His great blessings, aloud or silently, our hearts reach out to Him in thanksgiving many, many times each day, each week, and each year. We can say with the psalmist, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the LORD, which made heaven and earth" (Psalm 121:1, 2). We know that all our help comes from the Lord, and we should keep our eyes daily on the source of our help and praise Him for each blessing that He gives us. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither show of turning" (James 1:17). We know that He not only gives good gifts, but also, ". . . gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17). Also, ". . . who hath blessed us with all spiritual blessings in heavenly places in Christ" (Ephesians 1:3).

We can also sing with the psalmist, "It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High: To shew forth thy lovingkindness in the morning, and thy faithfulness every night" (Psalm 92:1, 2).

We can, "Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name" (Psalm 100:4). And also, "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God" (2 Corinthians 9:12).

FRANKLIN'S LOSS IS THANKSGIVING GAIN

by Larry L. Hanson
Reprinted from the November, 1976, Issue of "Carolina Country"

AS the warm smells of roasting turkey drift lazily through the air and waft tantalizingly at your nostrils, imagine for a moment that those delicious smells of a traditional Thanksgiving were instead roast eagle. What?! Roast eagle. Absurd!!

Well, if the Continental Congress had listened to Benjamin Franklin back in 1776, the only absurdity would be 200 million Americans sitting down to eat the symbol of the United States—the turkey.

The bald eagle, which has come to symbolize America by appearing on dollar bills, government stationery, all sorts of military hardware and uniforms, almost all government buildings, and over the doors of American consulates around the world, didn't emerge victorious over the turkey until 1782. That was six years after a committee made up of Benjamin Franklin, Thomas Jefferson and John Adams was appointed to draw up a great seal for the infant nation. (It's interesting to note that Congress didn't move any faster then than it does today.)

In August of 1776, John Adams wrote a letter home describing some of the many ideas the committee had discussed for a design to be known as "The Great Seal of the United States of America." Thomas Jefferson, as Adams tells it, proposed "Liberty, with her spear and pileus, leaning on General Washington." That was probably a good suggestion, but Mrs. Washington must not have liked it since the idea didn't go very far.

The allusion of the fight for independence to biblical events seemed to inspire Jefferson to yet another idea. This time Adams' letter described Jefferson's proposal of "the children of Israel in the wilderness, led by a cloud by day and a pillar of fire by night."

Another idea Adams attributed to Jefferson in his letter was a seal using the arms of the people that populated America, "such as English, Dutch, German, Irish, etc., each in a shield. On the one side Liberty. . . on the other a rifler. . . ." But this idea became too grandiose as the rifler became dressed in Roman Armor with a rifle in one hand and a tomahawk in the other.

At this time Franklin was proposing a seal with "Moses lifting up his wand, and dividing the Red Sea, and Pharaoh in his chariot being overwhelmed with the waters." Underneath this scene he proposed the motto "Rebellion to tyrants is obedience to God."

In the last paragraph of the letter, Adams told of his own idea. "I proposed . . . Hercules . . . resting on his club. Virtue pointing to her rugged mountain on one hand, and persuading him to ascend. Sloth, glancing at her flowery paths of pleasure, wantonly reclining on the ground, displaying the charms both of her eloquence and person, to seduce him into vice."

Can it be any wonder then, when Dr. Franklin wrote the following letter to Congress in 1777, that all these other suggestions were rejected as too complicated and Franklin's taken seriously.

"May I urge the approvel of the turkey as the emblem of our young nation," he wrote, "The wild turkey roams the woodlands of the continent. It is a bird known to all."

It certainly was a bird known to all. Although Franklin was quite serious in suggesting the turkey as the national bird, not all the members of the Continental Congress could keep from cracking a smile at the suggestion. The debate that arose has been lost to the history books as overshadowed by t many events of the War for Indepe dence that was being fought at the tim but the reaction to the turkey was one comedy.

At that time, the turkey was r domesticated. It had been brought to t New World from Europe and h flourished in the wilderness. It provid food for starving pioneers, and feathers appeared in many Indi headdresses.

But, the turkey was not considered delicacy. It was looked upon then mu like people look upon eating opossu today. The turkey was a stupid bi which overate to a point where it cou only fly a few feet at a time, and when did, would often fly right into a tr knocking itself out and making ea pickings for hunters.

So, for most of these reason Congress balked at accepting the turk as the symbol on the national seal. B Franklin persisted with his idea.

As a sort of compromise, Jeffers suggested using the dove as the natio symbol, thereby alluding to the Unit States as a nation of peace. But th suggestion was discarded, too. After a the nation was at war, and not doing t well at the time, and Jefferson's propos might look like an act of surrender, or least of submission.

So, the controversy continued un 1782, the turkey looking more like t choice with every day that passed. B John Adams finally solved the issue proposing the eagle.

The eagle had been the symbol of t Roman Army, and Rome was copied the infant nation in many ways, adding the eagle's appeal. To Americanize t symbol, Adams suggested using t native Bald Eagle (who had probably l

all his head feathers worrying about whether the turkey would become the national symbol or not).

Congress was attracted to the noble, warlike image the eagle afforded, and while old Ben Franklin was making a reputation in Paris, Congress voted the eagle in. Franklin shot a letter back home on the subject.

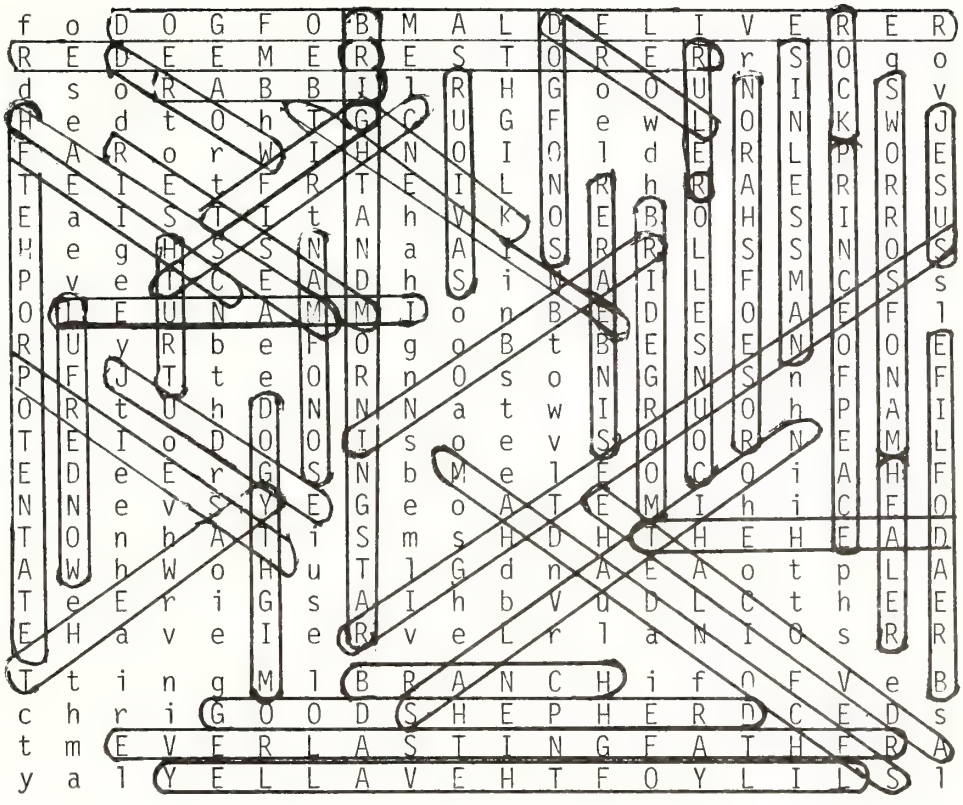
"For my own part, I wish the bald eagle had not been chosen as the representative of our country; he is a bird of bad moral character; he does not get his living honestly; you may have seen him perched on some dead tree where, too lazy to fish for himself, he watches the labor of the fishing hawk; and, when that diligent bird has at length taken a fish and is bearing it to his nest for the support of his mate and young ones, the bald eagle pursues him and takes it from him. With all this injustice he is never in good case; but, like those among men who live by sharping and robbing, he is generally poor, and often very lousy. Besides, he is a rank coward; the little king-bird, not bigger than a sparrow, attacks him boldly and drives him out of the district. . . . The turkey is in comparison a much more respectable bird, and withal a true original native of America."

As if to soothe the venerable Franklin's feelings, the original eagle that appeared on the seal looked more like a turkey than the other bird, and did not get changed until 1841.

This Thanksgiving, I'll have one more thing to be thankful for—the fact that the turkey missed out and made it to my dinner table. And don't feel bad, Dr. Franklin, we were able to cook it in our electric oven because you flew that famous kite, so you were listened to. . . just not about the turkey.

CHRIST, MY ALL

By
Mrs. C. D. Clark



In the block of letters above, we have circled the words in last week's puzzle. The small letters not used in the names circled in the diagram are John 3:16 and the title of the puzzle, CHRIST, MY ALL.

OBITUARY

Mr. Daniel Jefferson O'Donnell of Pell City, Alabama, died on October 28, 1976. His funeral services were conducted by the Rev. Paul Davis and the Rev. Robert Ritch at the Mt. Zion Free Will Baptist Church in Pell City. He was laid to rest in the Mt. Zion Cemetery in Shoal Creek Valley. His grandsons served as pallbearers.

Mr. O'Donnell was born on July 3, 1888, the son of William E. and Mary Florence Palmer O'Donnell. He was married to Irma Wilson on December 16, 1906. He was a charter member of the Pleasant Grove Free Will Baptist Church near Ashville, and a founder of the Liberty Association (No. 2) of Free Will Baptist Churches. A devoted student of the Bible throughout his life, he was instrumental in leading many people to a deeper understanding of the Christian faith. He was a member of the Guiding Light Free Will Baptist Church near Wattsville at the time of his death.

Mrs. O'Donnell preceded him in death on October 22, 1964. Two years later he was married to Sybil Harris Perkins, who survives him. He is also survived by one daughter, Mrs. Ruth McKee, and eight sons, Clarence, Alford, Louie, Earl, Carl, Marvin, Seldon, and Roy; eighteen grandchildren, fifteen great-grandchildren, and two great-great-grandchildren; seven brothers and two sisters.

Mr. O'Donnell's life was an influence for good, and those who mourn the loss of his presence take comfort in the fact that his good influence will live on.

Respectfully submitted,
The O'Donnell Family

MARLBORO CHURCH HAS HOMECOMING

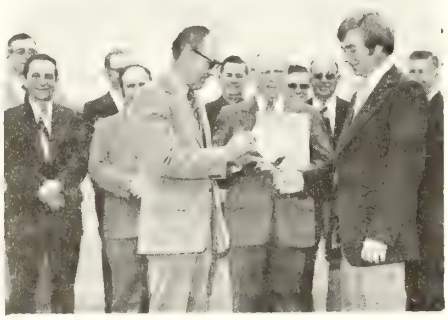
The annual homecoming at Marlboro Free Will Baptist Church was more than just a gathering of members, friends and loved ones. The church debt was completely paid, and the mortgage burned. A note of sadness prevailed as tributes were paid to the pastor, the Rev. N. Bruce Barrow, who preached his final sermon in the church on that Sunday. Mr. Barrow will be in semiretirement, with limited work in pastoral duties elsewhere.



The Rev. Scott Sowers of Pamlico county, a Greene county native, has accepted a call from the church and will begin his new pastorate in about three months.

Much to the surprise of Mr. Barrow, Dr. Leonard Harris of Rocky Mount was present for the morning worship service, and at Mr. Barrow's request sang "Three Rusty Nails."

The morning offering had been designated in its entirety to the building fund with an all-out effort being made to clear the church indebtedness. Due to inclement weather, the meal was served at Planter's warehouse.



During the meal, Mr. Barrow announced that $900 was needed to clear the debt.

After lunch, a surprise Honors Program was held for the Barrows in the sanctuary. Jimmy Lewis, song leader, asked Mr. and Mrs. Barrow to join him at the front of the church. Sam D. Bundy made brief facts and comments concerning Mr. Barrow's years in the ministry. He stated that Mr. Barrow began his ministry in Kinston about 40 years ago, worked as an assistant at the Children's Home, served as a member of the board of Mount Olive College, served as treasurer of the State Mission Board, was moderator of State and National Association, was manager of the Free Will Baptist Press in Ayden, manager of Cragmont Assembly for one year, has helped with the renovation of several churches including Kinston, Little Creek, Lucama, Beaufort, and Marlboro (some of which were built new) and that he saw them all completed before moving on; he served as pastor of approximately 32 churches and as pastor of Marlboro for ten years.



In pointing out the example Mr. Barrow has demonstrated in leading the church, Bundy said, "I'd rather see a sermon than hear one. I'd rather someone walk with me than show the

way.'' He concluded with the following poem:

Wouldn't it be fine and dandy
If each handclasp warm and true
Carried with it this assurance
I know something good about you.

Wouldn't this world be better
If the folks we meet would say
I know something good about you
And then treat us just that way.

Wouldn't it be nice to practice
That fine way of thinking too
You know something good about me
And I know something good about you.

On behalf of the church, Mrs. Hattie Brock presented Mr. Barrow with a ten-year service Award Plaque. Following a solo by Dr. Harris, the presentation of a church scrapbook was made to the Barrows by Mrs. Debra Shirley Weeks. Miss Susan Parker, accompanied by Marshall Thompson, guitarist, sang, ''Oh For a Thousand Tongues,'' a favorite of Mr. Barrow.

Lloyd Allen, a deacon, presented the Barrows with money for a trip to the Holy Land, made possible by members of the church and loved ones. After expressing his appreciation for the gift, he stated that he was not satisfied that the debt of of the building program was not completed. A special offering was taken and the full amount was raised. It was then that the burning of the mortgage took place on the lawn. A prayer of thanksgiving was made for the church being paid for and one of dedication for the land the parsonage will be built on in the near future.

ATTENTION

Those persons responsible for information to be included in the 1977 YEARBOOK FOR ORIGINAL FREE WILL BAPTISTS OF NORTH CAROLINA are asked to send such information to the Press as soon as possible. Thank you.



Special Moments

Dear Maggie,

A great comfort in being a Christian comes in knowing that God hears and answers prayer—no matter where you are or what the subject of the prayer.

The first part of 1976 was an especially trying time at my job. The office manager became ill and was forced to retire. Being assistant manager, I assumed her responsibilities with two brand new employees to train, plus keeping the usual work caught up. I worked many nights until ten and eleven o'clock and a good part of almost every Saturday and sometimes Sunday, trying to get the work out by deadlines.

One of the new employees, the one who was my new assistant, was having a difficult time learning her new responsibilities. The pressure continued to mount. It seemed more than I could bear. I had prayed many times about the problem but I had not turned it completely over to God.

One night God made me realize I could not continue the way I had been going. I was not being fair to myself or my family. I was risking my health for a job!

I knelt down and turned it all over to God. I confessed I could no longer carry this burden alone. The next morning, I prayed all the way to work that God would take over as He saw fit. When I arrived at work, I was satisfied my prayers would be answered.

In His own way, the Lord touched the two girls working with me. They began immediately to catch on and were able to take a tremendous load off me. I am still thanking God for this wonderful blessing. My stomach is no longer in knots and the nervous, shaky feeling I had is gone!

My job is still important in that I want to do a good job, but God has shown me through special moments with Him that I cannot do **anything** alone. As His child, I need His strength and power to guide every phase of my life. As I sit here in sheer amazement thinking of all the blessings God gives, I realize how small I really am compared to God's power.

RLB
Kinston

• • •

The column needs **your** response!

Maggie

• • • • • • • • •

NOW IS A GOOD TIME

TO RENEW

YOUR SUBSCRIPTION

NOTE:

The poem entitled ''They Say I'm Growing Old'' in last week's Baptist was submitted to us by Dewey C. Boling. However, the poem was written by the late Mr. E. C. Morris. This was the last poem which he composed before his death and was recited at his funeral.

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: How should we appeal to a friend whose loved one has recently been taken in death and she or he seems to be unreconcilable to it?

Answer: It would make a big difference whether or not this friend that recently died was saved or not. If he were saved, or better said probably, if he gave what seemed to be clear evidence that he was a child of God, it should not be too hard, and the words of Paul would be appropriate: "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (2 Corinthians 5:6-8).

There are many hardships for true Christians while upon earth and much to be enjoyed when we are no longer encumbered with the body "of death" as it is called in the Bible. "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Romans 8:23). "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15:21, 22).

Our life, now that we are Christians, is in Christ and of Christ. We are His whether while here in the body, in His presence apart from this body, or in His eternal presence having our new resurrection bodies in whose attire we spend eternity in His glorious presence. The going of a loved one to be with Christ, when it is a saved loved one, should be cause for rejoicing and not sadness and mourning. The Bible says, "be ye also ready for ye know not the day nor the hour when your Lord cometh."

This life given to us in which to prepare for eternal bliss in the presence of our precious Lord, should not be wasted in a nonchalant flippant attitude of wasted days and opportunities, but made good and ready use of. The Holy Spirit through Paul tells us to "work while it is day for night cometh when no man can work." Careless, unconcerned Christians whose bodies are dead have no more opportunity to win their loved ones to Christ. That opportunity was available when they first became a new creature in Christ. It ended the moment that they were no longer alive physically.

"Today is the day of salvation." No one knows how long or how short it is to be for him, so this is the day to work in behalf of the salvation of lost souls whether we know them personally or not, or whether or not we have a family relationship with them. Nothing can be done when death puts that eternal gulf between them and us. The rich man, in the story of Lazarus and the rich man, had loved ones that he wanted saved, but all his natural life he had neglected them as he had his own spiritual welfare, and at death it was too late. "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried: And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. . . . For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:22-26, 28-31).

When the curtain has been let down in this life, the opportunities this life afforded are gone for ever, never to be regained. The tree is used to illustrate this fact: ". . . If the tree falleth toward the south or toward the north in the place where the tree falleth there it shall be." If in this life we have won souls to Christ, we shall be amply rewarded for this. If we have not, no opportunity will come when we have no living body in which to do this. When one of us, like the rich man, did something other than seeking and finding the Lord as our Saviour, then as it was and is with him throughout all eternity it is too late; and it is too late to win others. No pleading could cause God to change His plans and save the rich man's lost brothers. Nothing we do after the body is dead will change things for us and our loved ones. The tree has fallen and will so lie.

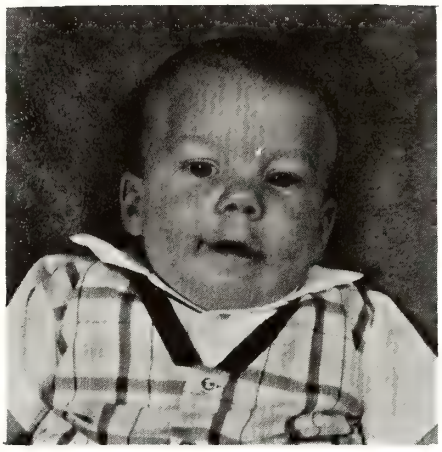
George H. Sandison says the following on a similar question in **1000 Difficult Bible Questions Answered:**

"What can we say to these friends? In the first place, they must quickly and with intense determination seek God. They may feel that their minds are almost shattered by the crushing blow, but the one steady fact upon which to rest in the midst of all the anguish is God himself. Or it may be that instead of sharp agony some feel a terrible weariness and bewilderment. They, too, must seek God for his rest. It is a time for

creeping into 'the secret place of the Most High, and abiding under the shadow of the Almighty.' They will begin to realize something of the depth and strength of God's great love for them, a love even greater than their love for the dear one who has gone. They will think of the Cross of Christ, where God showed so unmistakably his love for mankind. They will see Christ going through that strange experience of death, and coming out untouched by it, untouched except to be glorified. Then they will see Christ 'sitting at the right hand of God'—and know that out in that other world their loved ones are safe with him. They will realize again that the abiding things in human life are thought and love and character; they will know that their dear ones have not lost those things which made them dear, but have only laid aside the garment of flesh and gone out into the world of the spirit, their true home and ours. Most wonderful and blessed of all, they may come to feel, as many have come to feel, that those whom we call dead are nearer to us than ever before—no one knows how near. A young man who recently lost his wife bears testimony that he is sure she knows what he is doing and how he and the children are getting along. May we not find, after all, that the real world is not the world of clay and stones and wood and flesh, but that all the atmosphere and ether are the real abiding places and working places of human spirits, that even the stars are nothing but the golden nails in God's home and that the house itself is all that we call 'space,' in which there is ample room for all the spirits who have ever lived and shall live hereafter? But at any rate we may know Jesus, Master of life and death, and know that our loved ones and ourselves are safe in his strong and sympathetic keeping. Tell these friends that 'his grace is sufficient' even for their time of bitter anguish. Tell them to come close to him and thus get in closest possible communion with those who have passed out of sight. Tell them he will give them strength to bear this burden of grief, and enable them to lead others to the rest of faith they have found.''

NEWS & NOTES

S. O. S. PRAYER REQUEST



As we stated in last week's Baptist, the child pictured above needs the prayers of all Christians. His name is Anthony Whitson, eight-month-old son of Charles and Becky Whitson of Route 1, Box 169-C, Roanoke Rapids, North Carolina 27870.

The baby was injured when hit by a wild-pitched ball at a softball game about five months ago. He is now blind (even though in the photo he appears to be able to see) and has brain damage which has progressed into seizures.

The information in this request was furnished by the Rev. Wiley Lewis, pastor of First Free Will Baptist Church of Roanoke Rapids.

These are very trying times for this young couple, as no close relatives live near to help them bear their burden. This is their only child. If our readers wish to write the couple, letters of support and assurance of prayers will be very much appreciated.

Mission Program To Be Held At First Church

On Sunday night, November 28, the Rev. Joseph Ingram will be guest speaker at the First Free Will Baptist Church, corner of Lenoir Avenue and College Street, Kinston. Mr. Ingram will be showing slides of his trip to India and will bring news from the mission board. Services will begin at 7 p. m. Everyone is invited to attend, especially members of the woman's auxiliary, as this service will be counted as a study course on missions.

Revival at LaGrange Now in Progress

The Rev. Chris Singleton pastor of the Beulaville church, is the guest speaker this week for the revival services at LaGrange Free Will Baptist Church. The services began November 20 and will continue through November 26. The revival is being held at the new church on South Caswell Street in LaGrange.

The Rev. L. B. Manning, pastor, and members extend a warm invitation to everyone to attend the remaining services.

Youth Sunday Observed At Friendship Church

Youth Sunday at Friendship Free Will Baptist Church was observed October 31. The call to worship was rendered by the youth. Gladys Oakley led the young children in several songs accompanied by Mrs. Verna Heath. Soloists were Christy Cobb, Holly Beamon, and Janice Tugwell. Special music was given by the youth choir under the direction of Johnny Lewis and Susan Beamon, pianist.

The flowers in the sanctuary, placed by Claudia Walston on behalf of the young woman's auxiliary, were given in honor of the Sunday school officers in recognition of their outstanding work in the church.

A very inspiring message on the subject of judging others was given by Johnny Ellis who also led the congregation in the responsive reading.

Ushers for the service were: Kendell Moore, Marvin Morgan, Perry Beamon, and Jeff Shirley. The Rev. Walter Reynolds is pastor of the church.

Mount Olive College

HIGH SCHOOL DAY



Mount Olive College students, faculty and staff greeted over 200 high school students on High School Day held November 13. The daylong activities are designed to give high school students the opportunity to explore college life on the Mount Olive campus. Some Free Will Baptist visitors included: (left to right) Debbie Moore, Karen Moore, and Pamela Godwin from Lee's Chapel Church in Sampson County; Pat Crocker, Tim Crocker, and Billy Kaye Woodard of Pine Level Church in Johnston County.

FREE WILL BAPTISTS INVITED TO ATTEND MESSIAH PRESENTATION

Free Will Baptists and friends are invited to the annual presentations of Handel's Messiah scheduled for the evening of Tuesday, December 7 at 8 p. m. and the morning of Thursday, December 9 at 11 a. m. Both performances will be held in Rodgers Chapel on the Mount Olive College campus.

The College Music Department and interested members of the Mount Olive community will sing under the direction of Mrs. Irene Patten. Soloists will be Miss Sherry Jo Jones of Hopewell Church in Smithfield, soprano; Miss Sharon Pelt, daughter of Dr. Michael Pelt, Chairman of the Religion department of Mount Olive, soprano; Miss Jan Glenn of First Church in Goldsboro, daughter of the Rev. Earl Glenn, Free Will Baptist minister, and Mrs. Glenn, Registrar at Mount Olive, mezzo-soprano; Bob Schoonover of Goldsboro, tenor; Donald Coates of First Church of Smithfield, tenor; and Gary Wilson of Rocky Mount, bass.

REGISTRATION NOW OPEN FOR SPRING SEMESTER BEGINNING JANUARY 10

Spring Semester begins January 10 for both new and transferring students.

In addition to more than 65 cours during the day, the following nig courses will be available:

MONDAY

The Free Will Baptist Church Sta
English Composition Mrs. Margar Walker
Microbiology Sta

TUESDAY

Introduction to New Testame Mr. Sheldon Howard
Photography I Mr. Willis Brow
Microbiology Lab Sta

Registration is open now. A classes will be from 7 p. m. to 1 p. m. except Photography on Tuesda night from 7 p. m. to 9 p. m.

For more information concernin admission, class scheduling an financial aid for pastors or churc workers please contact: Admission Office, Mount Olive College, Moun Olive, North Carolina 28365; phone (919) 658-2502.

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CRAGMONT BULLETIN

CRAGMONT CHRISTMAS CARDS ARE HERE

The Cragmont Christmas Cards are now available at the Ayden Bible and Bookstore and the branch stores at Smithfield, New Bern, and Wilson. Any woman's auxiliary wishing to sell these cards may get them at the above locations. The cards have a beautiful color photo of a winter scene at Cragmont, and sell for $1.50 a box. Any cards left over may be returned to the Bookstore. Any auxiliary unable to pick up their cards are asked to contact Doug Skinner at 2517 Trull Street, Wilson, North Carolina 27893; phone 243-2729. All monies are to be sent to Mr. Skinner or Mrs. A. B. Chandler (treasurer of Cragmont Assembly) at her home address: P. O. Box 298, Oriental, North Carolina 28571. Get your cards today!

Have a nice Thanksgiving!

Family Devotions

SUNDAY, NOVEMBER 28
Scripture Reading—Philippians 4:6

AND PRAYER

As a little girl lay motionless on a hospital bed, the doctor said to her anxious parents, "Everything has been done that we know to do. Now we can only wait!"

The father quietly added these words, "And pray."

Later the fully recovered child was dismissed from the hospital. Then the doctor said, "There'll never be a drug that can take the place of prayer!"

—Alice M. Knight

PRAYER THOUGHT

Sometimes answering all of our prayers would be completely catastrophic, but many difficult situations have been resolved successfully by earnest and continuous prayer. There's power in prayer!

MONDAY, NOVEMBER 29
Scripture Reading—Jude 1:7

CROOKEDNESS

There was a crooked man,
Who had a crooked smile,
Who made a crooked fortune,
In a very crooked style.

He lived a crooked life,
As crooked people do,
And wondered how it turned out,
That his sons were crooked too.

—Author Unknown

PRAYER THOUGHT

Oftentimes people are watching our lives and following in our footsteps when we least expect it. Pray that God will help us that we lead none astray.

TUESDAY, NOVEMBER 30
Scripture Reading—1 Samuel 16:7

A CHRISTIAN IN SMALL THINGS

A servant girl applied for membership in a church. The pastor asked, "Is there any evidence you can give me to indicate you have had a change of heart?"

The girl replied, "Since I trusted Jesus as my Saviour, I don't hide the dirt under the rugs when I sweep."

Said the pastor, "That's enough! We will receive you into our fellowship!" —Alice M. Knight

PRAYER THOUGHT

We've always heard that the best things come in small packages. We may be (and should be) Christians in small things, but this does not mean that we are small Christians.

WEDNESDAY, DECEMBER 1
Scripture Reading—Psalm 111:2

A GREAT WORK

Never before has so large a percentage of this nation belonged to the church. Never before have so many people around the world belonged to the church. The church outnumbers every empire on earth. Jesus Christ has more confessed followers than any modern head of state. We have enough man power to do any thing which needs to be done in the world.

We have the people. Everything depends upon whether or not the people will have a mind to work.

We must work with wisdom. The tasks of Jesus Christ deserve our best intelligence. We must work with faith, content to do our best and trust God with the rest. . . . Someone has told of a little girl who fell out of bed. She explained the accident later by saying: "I guess I went to sleep too close to the place where I got in." If only so many of us in the church would not go "to sleep too close to the place where we got in."

To do a great work we must work: work with wisdom, with faith, with harmony, and above all, work! —Everett W. Palmer

PRAYER THOUGHT

Being a Christian involves belief in Christ; but we must put ourselves to work for Christ also. We should do as we sing: "Work for the Night is Coming," and "To the work, to the work, we are servants of God!"

THURSDAY, DECEMBER 2
Scripture Reading—Genesis 26:24

IS HE A MEMBER OF YOUR FAMILY?

A college girl wrote home to her parents, who seemed to have expressed some fear as to her religious life at college, "Do not worry; God has been a member of our family too long for me to lose Him now."—*Moody Monthly*

PRAYER THOUGHT

When we question our youth, a reflection is set on the parents. As parents, you should look now and see if God is present in your home. Do your children think of Him as a family member?

FRIDAY, DECEMBER 3
Scripture Reading—Colossians 3:13

SAY THAT AGAIN, ROGER!

"Mommy, I wish the one who stole my tricycle would bring it back and then he would live with us," said Roger.

"But, my boy, why do you want a thief to live with us?"

Roger replied, "Mommy, if he lived with us, he would go to church and be saved, and then he wouldn't be a thief anymore."

PRAYER THOUGHT

Do not neglect to show love for sinners. As humans, it is sometimes difficult for us to forgive those who have mistreated us, but with the love of God in our hearts, we may learn to love them. Let brotherly love continue!

SATURDAY, DECEMBER 4
Scripture Reading—Psalms 102:1; 143:1

A PRAYER OF SAINT FRANCIS OF ASSISI

Lord, make me an instrument of Your peace! Where there is hatred, let me sow love. Where there is injury, pardon, Where there is doubt, faith. Where there is despair, hope. Where there is darkness, light. Where there is sadness, joy.

O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved as to love; for it is in giving that we receive. It is in pardoning that we receive pardon. It is in dying that we are born to eternal life.

PRAYER THOUGHT

What a beautiful prayer! Let us pray that we may work for God's glory and not seek to glory in God's works.

(Devotions used by permission of *Knight's Master Book of New Illustrations*, Eerdmans Press.)

MOUNT OLIVE NEWS

Continued from Page 10

SPRITUAL LIFE RETREAT 1976

by Donald Coates



Frank Harrison, (left) Chaplain at Mount Olive College, leads the way to the bus door as Mount Olive College students leave for a spiritual life retreat held annually at Oriental.

"Fantastic" is the word to describe our annual Spiritual Life Retreat at Oriental this fall. About 25 students and three faculty boarded a bus on Friday afternoon in anticipation of seeking and seraching for a closer walk with God.

We were certainly not disappointed because Friday night, the Rev. Norman Ard, pastor of Christian Chapel in Pink Hill and father of one of our fellow students, Marla, spoke of "seeking God's face." He used Scripture from 2 Chronicles as a basis for his message.

This initial message spurred me, as I know it did others, into what made me describe this weekend as fantastic.

Saturday morning we divided into three groups under the leadership of Chaplain Frank Harrison, Miss Caroline Castelloe, math professor; and Miss Pam Wood, assistant librarian; all faculty at Mount Olive. Each group searched the Scriptures as the Lord led. Our group had a long and meaningful discussion on how to witness and answer the questions and remarks of a non-believer. It was good to relate our feelings to one another about how to use ". . . the sword of the Spirit, which is the word of God" (Ephesians 6:17).

Saturday night everyone shared a campfire and also the blessings received through sharing the Word of God. When the time came to leave after worshiping on Sunday morning, we couldn't help but feel sad about leaving; however, we felt renewed from having spent a weekend that brought us closer to God.

Carry On

"In trying times, too many people stop trying."

"Love never faileth" (1 Corinthians 13:8). Try it!

A Personalized Love

Said Augustine, "God loved us every one as though there were but one of us to love!"

CHILDREN'S HOME BULLETIN

HOME TO RECEIVE $9,000 FROM THE DUKE ENDOWMENT

Duke Endowment Assistance Totals Over $350,000

Trustees of the Duke Endowmen have made an appropriation of $9,000 to Free Will Baptist Children's Home Middlesex, North Carolina, as additional assistance in a three-yea program to expand the Social Services Department.

The Home now has two full-tim social workers, since one was adde in March of this year. In addition t supervising the on-campus care, the are responsible for the new foste home program which began in earl 1976.

The Home is now able to maintain a stronger and more satisfactory contact with each child's family. Regular social service visits have opened lines of communication between the institution and the family which only help the family to feel that it is still an important part of the child's life but also make the child aware that the institution is interested in his rejoining his family.

Since 1925, grants totaling $350,627 have been made by the Duke Endowment to the Free Will Baptist Children's Home for operating and capital purposes.

Child care institutions are among major beneficiaries of the Duke Endowment, founded in 1924 by James B. Duke. In addition to nonprofit child care institutions in the Carolinas, the Endowment also assists hopitals in North Carolina and South Carolina, four educational institutions—Duke, Johnson C. Smith, and Furman Universities, and Davidson College—and rural United Methodist churches, retired United Methodist ministers and widows, and dependent orphaned children of United Methodist ministers in North Carolina.

By the end of 1975, total financial assistance from the Duke Endowment to beneficiaries totaled $417,770,443.

the Sunday School LESSON

St. Claire Bible Class

For December 5

THE COMING ANNOUNCED

Lesson Text: Luke 1:31, 32
Memory Verse: Luke 1:26-38

I. INTRODUCTION

Our lesson for this Sunday is built around the angelic announcement of the coming of the Lord to earth. This announcement was made by Gabriel to the Virgin Mary, a young woman of Israel, of the tribe of Judah, and of the house and lineage of David.

It is to be remembered that at every period of national emergency or uncertainty, the people of Israel revived the hope that God's promise to send them a ruler to sit upon the throne of David and restore the kingdom to its former glory and independent status would be fulfilled. This expectation was particularly strong at this time; for the people of Israel resented the yoke of their Roman oppressors and were ready to join themselves to anyone who promised deliverance from it.

It was at this time of expectancy that God saw fit to send His Son to the world to redeem His people, not so much from the bondage of Rome, as they expected, but from the bondage of sin and death.—**The Senior Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. The Scriptures plainly teach that a marvelous young woman, the Virgin Mary, was the human mother of Jesus. Nowhere is there any indication that Joseph was His father, except as foster father by his marriage to Mary. You will notice that the word "begat" in the genealogy is omitted when it refers to Joseph's relation to Jesus which indicates that Christ was not begotten of Joseph. He was the only begotten Son of God!

B. For some, the story of the birth of Christ is old. They expect to hear it every year during the Christmas season. It has become a routine thing. Many have lost the true meaning of Christmas. They forget that God sent His only begotten Son to the world to die for the sins of the world.

C. What if the virgin birth is not true? Does it really make any difference? There are those who say that it does not, but we believe that it does. If the virgin birth of Christ is not true, then the Bible is not true. If the virgin birth of Christ is not true then Mary lied to the angel Gabriel, and he was fooled and accepted it for the truth. If the virgin birth of Christ is not true, then the Early Church was deluded. If Jesus were not born of a virgin, then He had an earthly father and inherited the sinful nature of Adam and could not have been the Saviour of the world.

D. He shall be great. What a simple but profound statement! Certainly Jesus was great in many ways. He was great in His teaching, great in compassion, great in spiritual awareness, great in His influence over men, great in His effect on all of human history. No other human life has ever had such a profound impact on so many lives, in so many areas of earth, across such a long span of time.—Selected

III. ADDITIONAL TRUTHS

A. So many times God's will for us seems to involve, and really **does** involve, unpleasantness, difficulty, and harsh experiences. Yet in and through and beyond everything His will is our peace and His service is full of blessing and ultimate fulfillment. As Cowper has so beautifully written:

Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

B. We want to be blessed by God and to be given special tasks to express our faith and to test our faithfulness. That is, we want to do this in theory. In fact, when God's opportunities come, they often seem to be inconvenient, sometimes unpleasant, and often upset the "even tenor" of our ways. We want to serve God if it isn't too demanding and to be used in His cause if it isn't too much trouble.

C. Daniel Webster once said, "I believe Jesus Christ to be the Son of God. The miracles which He wrought establish, in my mind, His personal authority, and render it proper for me to believe whatever He asserts. I believe, therefore, all His declarations, as well when He declared Himself to be the Son of God, as when He declared any other proposition. And I believe that there is no other way of salvation than through the merits of His atonement."

D. Some few years back, Graham Greene wrote a novel called **The Heart of the Matter.** The hero was a police chief in Africa whose life had become so complicated in a mass of intrigue, killing, and unfaithfulness that he saw but one way out: suicide. He had 'tried' religion as a boy and as a young man, but he had almost forgotten all that as his sadly wicked life unfolded. As he goes out to kill himself, he passes a church; cynically, he decides to go in and pray a bitter, lost man's prayer, more in defiance than in faith. He kneels, and as he prays there suddenly breaks over him the thought that God is there with him, and that God will not let him go. He shouts, 'How desperately God must love me!"

"That's the point of Christmas, and of the coming of Christ. How desperately God must have loved us to send His only begotten Son . . . How desperately God must have loved us to die on that Cross for our sins . . . Christmas is another word for divine love."—**Tarbell's Teachers' Guide**



POEMS OF THANKSGIVING

GIVING

We are never truly living
As we should from day to day,
Till we find that we are giving
Very much of life away,
So that we are helping others
Find their way to God above,
Making of them Christian brothers,
Full of godliness and love.

We should give them words of warning,
Words of comfort and of cheer,
Never scoffing, never scorning
As we meet them there and here,
Helping them to live far better
Than they otherwise would do;
For to God we are a debtor
As this life we journey through.

Giving of ourselves to others—
Time and talent, means and all—
Makes us friends and makes us brothers,
Whether we be great or small,
And it's this that makes us kingly,
And our lives a blessing great,
Helping men in mass or singly
To a higher, better state.

God requires that we be giving
Best of what we have away,
For this is the art of living
That He plans for us each day;
And it makes us happy-hearted,
Noble, godly and sublime,
Then when life we have departed
We shall enter Heaven's clime.

But there'll be a mark behind us
Pointing up the heav'nly road,
Telling men that if they find us
They must reach the soul's abode,
Where the best of all the ages
Live and dwell for evermore—
Patriarchs, apostles, sages,
And our loved ones gone before.

—The Rev. Walter E. Isenhour

THANKS FOR FAMILIAR THINGS

"I offer thanks for just familiar things;
The ruddy glory of the sunset sky,
The shine of firelight as the dusk draws nigh,
The cheer song my little kettle sings.

"The woodland music of my giant pine,
The last sweet tokens that my garden yields,
The mellow tints upon the autumn fields,
The far off misty mountain's purple line;

"The sense of rest that home so surely brings,
The books that wait my pleasure, true and fine
Old friendships that I joy to feel are mine.
I offer thanks for just familiar things!"

—Selected

"IN EVERYTHING GIVE THANKS"

" 'Mid sunshine, cloud or stormy days,
When hope abounds or care dismays,
When trials press and toils increase
Let not thy faith in God decrease—
'In every thing give thanks.'

"All things we know shall work for good,
Nor would we change them if we could;
'Tis well if only He command;
His promises will ever stand—
'In every thing give thanks.'

"He satisfies the longing heart,
He thwarts the tempter's cruel dart,
With goodness fills the hungry soul,
And helps us sing when billows roll.
'In every thing give thanks.' "

—Selected

THANKSLIVING

by
Ruth Langley Newsome

Father, each year
at Thanksgiving,
I try
I may fail,
But I try
to come into Your
presence
with Thanksliving.
But one day just
won't do
to give all the thanks
I feel.
I want to live
O Lord
ever grateful
for Your bounty
by sharing it
with others.
And Father
may I give myself
as well as time and money
in helping those
who can't
help themselves.
Just letting them know
someone cares,
and someone
will share
his meager loaf.
Lord, help me
to show thanks
always
by my Thanksliving.

THANKSGIVING HOLIDAY

The Free Will Baptist Press Foundation and the Ayden Bible and Bookstore, along with the branch stores at Smithfield, New Bern, and Wilson will be closed Thursday, November 25, in observance of Thanksgiving Day. They will all be open again on Friday, November 26, at the usual hour. Thank you!

GOLDEN HARVEST

by
Ruth Langley Newsome

I thank Thee
Father in Heaven
for this golden
Thanksgiving.
There is so much
pure gold.
Gold worth more
than the Midas touch.
Gold of sunset,
moonlight at
midnight.
Maple leaves
cascading
to the ground.
The golden dawn
of a new day.
A golden harvest
of shimmering wheat.
Fields of
rustling corn.
Father,
a song of
praise to Thee.
Happy
golden harvest.

I GIVE THEE HUMBLE THANKS

For all the gifts that Thou dost send,
For every kind and loyal friend,
For prompt supply of all my need,
For all that's good in word or deed,
For gift of health along life's way.
For strength to work from day to day.
I give Thee humble thanks.

For ready hands to help and cheer,
For listening ears Thy voice to hear,
For yielded tongue Thy love to talk,
For willing feet Thy paths to walk,
For open eyes Thy Word to read,
For loving heart Thy will to heed,
I give Thee humble thanks.

For Christ who came from Heaven above,
For the Cross and His redeeming love,
For His mighty power to seek and save,
For His glorious triumph o'er the grave,
For the lovely mansions in the sky,
For His blessed coming by-and-by,
I give Thee humble thanks.

—Clifford Lewis

WORDS OF THANKSGIVING

B	Y	O	J	Y	T	S	E	U	G
X	O	E	A	P	H	R	O	C	N
R	W	I	F	E	A	S	T	N	I
A	U	T	U	M	N	J	K	I	R
H	F	O	H	A	K	E	A	K	E
A	I	J	E	I	S	V	G	P	F
R	C	E	P	Z	G	N	H	M	F
V	P	R	O	E	I	O	M	U	O
E	I	S	O	V	V	P	U	P	V
S	E	T	I	C	I	E	I	A	C
T	C	G	L	D	N	L	O	V	E
R	I	T	F	P	G	L	C	I	R
G	V	O	A	R	C	A	L	K	E
R	R	L	I	A	T	F	I	G	Y
A	E	M	T	I	P	J	L	E	A
T	S	Q	H	S	K	T	K	W	R
E	T	P	H	E	Z	R	X	J	P
F	E	U	B	T	U	D	H	E	N
U	O	W	S	T	I	H	P	B	S
L	R	E	W	O	L	F	Y	A	M

During the Thanksgiving season, we should give thanks to God. This is a puzzle containing words of Thanksgiving. The list of words below are hidden in the puzzle. See if you can locate each of these words and circle them. Remember the words may be spelled forward, backward, vertically, horizontally, or diagonaly.

Autumn	Gift	Joy	Offering	Pumpkin
Faith	Giving	Love	Pilgrims	Service
Fall	Grateful	Maize	Praise	Thanksgiving
Feast	Harvest	Mayflower	Prayer	Turkey



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Ayden, North Carolina

AYDEN, NORTH CAROLINA, WEDNESDAY, DECEMBER 1, 1976

the free will baptist



IF, IN THE MIDST OF ALL MANNER OF TROUBLES, YOU CAN STILL BE THANKFUL, BLESSED YOU SHALL SURELY BE!

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EDITORIAL

CAN YOU STILL BE THANKFUL?

Nothing goes the way you want it to go. The whole world seems to be unfriendly, if not indeed your enemy. You struggle and fight for personal identity, realizing your countless inabilities—not particularly liking your present state or set of circumstances, still knowing that you are stuck with life as it is.

Everything has gone wrong for as long as you can remember—and, it seems, contrary to the popular saying, things *can* and *are* getting worse. A tear falls now and then, when you will let it; but the ones imprisoned within hurt even more; and you don't know what to do.

You can't remember ever having hurt anyone intentionally, but you can't help but feel a tinge of bitterness at the present hurts you have to soothe—hurts inflicted upon you by another—seemingly for no reason. You would like to vent your anger at injustices you've suffered and put a stop to the never-ceasing bombardment of verbal abuses that pour from the mouths of self-appointed chastisers.

The shattered pieces of your life resist reconstruction. No cohesive force seems strong enough to hold you together; and even if you were able to get yourself back on even keel, you fear another wave of destruction.

Your heart is heavy, and your mind is tired—fatigued by constant worry about this and that—undefinable "somethings" which are very real but which elude you and your efforts to filter them out to satisfaction and understanding. You are at a loss for words of explanation, for you haven't been able to reason things through for yourself, let alone for somebody else.

Doors are closed and windows are fogged up. You can't get in, and you can't see out. You ask the old familiar "Why?" and the answer is withheld. You strain to open the door and press your face against one window after another, to no avail.

Your lot seems cast in fire and tempered in torment; you constantly grope for a revelation of things to come, wondering at the same time about things that have come to pass.

You walk in the valley of despair, dreading the end of your journey,—thinking perhaps that, when you make your exit, the other side will prove even more foreboding.

You and all you own seem to hang on that slender thread that separates sanity from insanity, and you shudder at the possibility of a sudden snap and a downward plunge.

Fear—that unrelenting enemy—envelops your entire being, tearing asunder your rationale and wrecking your physical body. You cringe.

Every small place seems too small, and every wide expanse of space seems too cold, too lonely, too unfamiliar, too friendless. And you don't know how to enlarge the too-confining small area or how to reduce the insecurity of the large one. You wonder if there are others like you.

You seek the sunshine, and you get the rain. You're given loss when you've purchased gain. You've asked amiss, it seems, for a cloudless sky. And you've reached the last hill and mustered the last ounce of energy—only to find that you haven't enough forbearance to go on.

You look upward toward His face; and for some reason known to Him alone, He has chosen not to reveal Himself to you just yet. You hope for the best, but fear the worst. You call on Him, but He seems too faraway to hear.

He has said, "Wait," when you have wanted Him to say, "Go on." You stand still, wondering what will happen next.

With a weighted brow you look toward tomorrow, knowing very well that it might produce a repeat of all your terrible yesterdays and your impossible today.

Can you still be thankful? If so, how blessed thou art—and how much more blessed canst thou be?

Cover Photo by Harold M. Lambert



Tommy Manning
Editor

the free will baptist

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THE CHRISTIAN MINISTER

by F. B. Cherry

"I have fought a good fight, I have finished my course, I have kept the faith" (2 Timothy 4:7).

(The following address was delivered November 1, by Mr. Cherry, at the ordination of Keith Cobb, during the annual session of the Central Conference. Mr. Cobb is a graduate of The Carolina Bible Institute, P. O. Box 337, Pine Level, North Carolina 27568, which is headed by Mr. Cherry.)

IT is interesting to compare the two Sauls of the Bible. One is in the Old Testament, and one is in the New Testament. The Saul of the Old Testament was the first King of Israel. The Saul of the New Testament was Saul of Tarsus who became Paul the apostle. The Saul of the Old Testament stood head and shoulders above his fellows physically. The Saul of the New Testament stood head and shoulders above his fellows spiritually. At the end of his life, the Saul of the Old Testament said, ". . . I have played the fool" (1 Samuel 26:21). At the end of his life, the New Testament Saul said, "I have fought a good fight, I have finished my course, I have kept the faith" (2 Timothy 4:7).

To what did Paul refer when he made this statement? In one sense, he was referring to the whole Christian life. But in another sense, he was referring to the Christian ministry. Remember, Paul was the greatest of Christian ministers since Christ himself, and here in 2 Timothy he is writing to a young minister. So I do not feel that we are doing this Scripture an injustice to say that he was referring to the Christian ministry.

In this message today, we point out three great figures of speech which Paul used to refer to his ministry. Let's apply them to our ministry as preachers of the gospel of Jesus Christ.

The Ministry as a Fight

First, Paul pictures the Christian ministry as a fight. In 1 Timothy 6:12, he says, "Fight the good fight of faith." Then, in our text, he says, "I have fought a good fight." If there is a fight, there must be some foes. What are some of the foes that this young man who is ordained today will face? That every Christian minister must face?

The scriptural enemies of the Christian, and therefore the Christian minister, are the world, the flesh, and the devil. Let's take a brief look at each of these.

In 1 John 2:15, we are told, "Love not the world, neither the things that are in the world." In what way is the world an enemy to the Christian ministry? There are many ways, to be sure; but we want to point out only one characteristic of the world that we believe gives the minister more trouble than any other. It is the world's prosperity.

The young minister goes out and sees the prosperity of the world, and looks at his own salary. Perhaps, his first reaction is, "This is not fair." Then his family may ask, "Why can't we have things like others?" And while he is still pondering these things in his heart, some of his church brethren come along and ask, "Why don't you make money like other people?"

My friends, it is not a matter of what's fair, and not even what your family wants, nor what some of your church brethren think. The truth is you must make up your mind that you cannot keep up with the Joneses in material things if you would be a faithful minister.

Just as prosperity keeps many people from their church, the love for it can ruin your spiritual life and make your ministry ineffective. An effort to keep up with the Joneses can cause you to live beyond your income and wreck your ministry. I believe that more ministers have spoiled their ministry at this point than any other.

Moving on to a second foe that you must constantly fight, let's return to 1 John 2:16, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Yes, the flesh is your enemy.

What is the one characteristic of the flesh that makes it such a formidable foe? It is pride. Men will lie, cheat, and stoop to debasing things to satisfy their pride. Make sure of this: success in the ministry is not based on big crowds, big church budgets, or fine buildings, or the acclaim of others; but upon faithfulness.

If it is the prosperity of the world, and the pride of the flesh that are our enemies, where does the devil come in? Of course, he is back of the world and the flesh, but there is still one more thing about him that you will have to fight—his principles. What are the devil's principles that plague the minister?

The outstanding one is this:The devil will tell you that the end justifies the means. In other words, it matters not what methods you use just so you end up with the right results. If you believe this you will stoop to cheap, worldly tactics to get a big crowd. If you believe this you will divide your church by putting one member against another to get what you want. If you believe this you will follow one of the devil's foremost principles in your work.

There is an old saying which I have picked up somewhere, it is not Scripture, but it is true nonetheless: "It is never right to do wrong to get a chance to do right." Don't forget that.

In the first World War, when hard pressed on the Western front, General Foch sent this report to General Joffre: "My right is broken; my left is shattered; my center is in retreat. The situation is excellent: I shall attack." Later when the battle had reached its height, he commented, "When you have faith, you do not retire. You stop the enemy wherever you find him." If you would be successful in the Christian ministry, you must quell the foes of the world with its prosperity, your flesh with its pride, and the devil with his principles.

(Continued on Page 15)

MENTAL RETARDATION SABBATH/SUNDAY OBSERVED

by Ikie Hines

(The following address was delivered by Mr. Hines at the First Free Will Baptist Church, Kinston, on November 7, as the church observed Mental Retardation Sabbath/Sunday. Mr. Hines is a member of the Kinston church and is employed by Caswell Center for the Mentally Retarded, in Kinston. The Rev. Bill Futch is pastor of the church.)

TODAY is Mental Retardation Sabbath/Sunday and is the first Sunday in Mental Retardation Month. The primary purpose of Mental Retardation Sabbath/Sunday is to help acquaint congregations with the presence of mentally retarded persons within their community and to encourage the ministry of the church toward meeting the needs of retarded persons and their families.

My purpose this morning will be to talk to you about mental retardation, trying to give you some practical information of what it is, how it affects people so labeled, and the relationship of the mentally retarded to us, as Christians, and to God.

I am employed at Caswell Center and have been working with the mentally retarded for over four years. This does not make me an expert but hopefully, as a result of my study of and exposure to the mentally retarded, I have gained certain information which I can, in part, share with you.

There are two major factors that must be considered when trying to define mental retardation. First of all, it involves a subaverage intellectual functioning. This can be obtained through the administration of any of several standardized measures. Secondly, it is associated with an impairment in adaptic behavior. This is the most important part of the definition. The adaptic behavior, that is, how a person adapts to and copes with his environment is what we see and what we, therefore, must deal with. But this is true with all of us. How we deal with ourselves and with others depends on how we adapt and cope with our environment, ourselves, and others. All of us occasionally find ourselves in situations in which we have all the necessary reasoning ability and skills to function properly, and we are quite comfortable in these situations. All of us also find ourselves occasionally in situations that we do not have the reasoning ability or the skills to function properly and are quite uncomfortable. I am also sure that when we get into such situations, we find that the way the people around us react to us can greatly affect our anxiety level. Equally so, the mentally retarded can sense the way you and I feel about them and this affects their feelings.

I am reminded of a story about a man who had two sons. One of his sons was mentally retarded. One day this man was asked which one of his sons was mentally retarded. He replied by saying that one of his sons could analyze the metallic content of the door knob and lock assembly on the front door of their home. The other son could fix it if it was broken. The father then asked the inquirer which one did he think was retarded.

Most of us have heard the term mental retardation all our lives, but very few people know anything about what it means from a functional perspective. I would like to take a few moments to try to explain to you, from a functional perspective, what it means or tell you about someone who is so labeled. First of all, mental retardation is not a physical illness. It is not a mental illness. It is simply a condition. For our purpose, we will briefly describe three broad classifications of mental retardation—educable mentally retarded, trainable mentally retarded, and custodial mentally retarded. The following descriptions are generalizations.

The educable mentally retarded will reach an academic level of about the second to the fifth grade, will be able to do semi-skilled work, will appea physically the same as the norm population, the majority will be capab of, and will, marry, and the educab mentally retarded will be absorbed int society.

The trainable mentally retarded w have minimal success, if any, at reading writing, and arithmetic, will more tha likely function in low-skilled or sheltere employment, will appear physical somewhat different than the norm population, will not marry, and will n be absorbed into society.

The custodial mentally retarded w need constant supervision, most likely i an institution or similar setting.

How many people are we talkin about? Approximately 3 percent of th population is mentally retarded. Of this percent, 80 percent are educable, 1 percent are trainable, and 3 percent w require custodial care. This means that town with 10,000 people would hav approximately 300 mentally retarde people—240 of these would b educable, 45 would be trainable, and 1 would require custodial care. If yo remember, one of the characteristics the educable was that they would b absorbed by society and go unnoticed Therefore, in a town of 10,000 peopl there would be 60 mentally retarde persons who would need special service on into adulthood.

Trying to give you some indication a to what mental retardation is, I hav given you an indication as to those thing about the mentally retarded that ar different from people who are n mentally retarded. While I was at Mour Olive College, Dr. Tolochko, who was th Rabbi at Temple Israel here in Kinstor spoke at one of our chapel services. H stated something that stuck in my min more than anything that I can remembe from my college experiences. He state that when he spoke to Protestan audiences, the most common questio he was asked was what is the differenc between the Jewish religion and th Christian religion. His response to thi question was always this: I can tell yo the difference in a few minutes, but would take me several days to tell yo the similarities. This applies so much t the way we do things. We are too ofte trying to pick out the differences that w fail to build on the similarities.

In comparing the mentally retarde person to the normal person, there ar

ar more similarities than there are ifferences. What are these similarities?

(1) We all need proper diet, medical care, clothing, and shelter in order to grow physically and remain healthy.

(2) We all need training, education, and exposure to the world we live in. This begins in the early years at home, later on formal education is begun, then little by little we begin to step out into the world where we can enjoy our successes and hopefully profit by our mistakes.

(3) We all need friendship, love, self-respect, and respect for others. We must develop as a social being.

(4) We all also need to develop in our realization and understanding of God. We need to grow as Christians, to become more loving and share the love of Jesus with other people through word and example.

Let us restate these four similarities in nguage used by the King James ersion of the Bible.

(1) We all need to grow in stature.
(2) We all need to grow in wisdom.
(3) We all need to grow in favor with man.
(4) We all need to grow in favor with God.

hange the order and you have the criptural description of the growth of esus which is an example to all people. et us look at Saint Luke 2:52: ''And esus increased in wisdom, and stature, nd in favour with God and man.''

Since this is Sabbath/Sunday, I would ke to spend a little more time on rowing in favor with God. Growing in avor with God requires that we worship nd love Him. Considering both the imilarities and differences in the mental bilities and physical abilities of people, hich is made even more complex by the iffering interest and background of eople, how do we worship and love od? Here again, God provides for us a ractical definition of how to worship and ve God. This definition shows more an anything else God's understanding f the man that He created. This is found Mark 12:30: ''And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, this is the first commandment.''

Let us break this verse down into the four components of worship and love:

(1) Heart—this is considered the seat of our emotions.

(2) Soul—our personhood, the essence of what we really are.

(3) Mind—intellect, mental awareness.

(4) Strength—service, doing.

If you will notice, this verse does not state that these components are listed in order of priority; it does not state that one component is more important than another; it does not state how much of each component is necessary. What does this verse state to us? It states that Jesus realized something many of us have failed to realize, and that is that all people have to establish their own relationship with God and love and worship Him with their own unique abilities and achieve their own balance of these four components. For some, the love of and worship of God may be more emotional. However, without at least mentally recognizing Him as God and consciously accepting Him as a personal guide for your life and also working for Him, there would be an incomplete relationship with God. Any component, be it emotional, personhood, intellect, or service, can and does occur in different qualities and priorities in all people, but all must be present in order to have a complete relationship.

This brings us to the conclusion that God wants all kinds of people, including the mentally retarded, to be able to worship Him and He has provided the means for them to do so. Experts in the area of mental retardation have realized that the mentally retarded develop much more normally when they are mainstreamed into society. This also includes the church, and we are the church. Therefore, we, the church, have a responsibility to minister to the needs of the mentally retarded as well as other people with special needs in an effort to help them in their Christian growth and therefore make their whole life more complete and meaningful.

IN MEMORY OF Mrs. Sarah Cratt Ingalls

THE LOSS OF A LOVED ONE

by
Mrs. Sallie I. Carraway

It was our Dear Lord's wish to call our sister home
For she needed lots of rest;
Though her kin and her neighbors loved her so much,
God our Father does all things best.

Her heart was of the purest gold,
Wrapped in the truest love;
She wanted to do the will of her Father
So she could dwell with Him above.

Oh, how we all are going to miss her,
For her life was a guiding light;
The family and friends she left on earth
Are sad and lonely this starlit night.

But for her sake we will try to be cheerful,
She did not want anyone to be sad;
So put your trust in Jesus Christ, your Saviour
For He's the best friend anyone ever had.

Just think of her peacefully sleeping
In a newly-made grave today;
And we'll try to follow in her footsteps
On the straight and narrow way.

And when we reach that fair city
Where God is the shining light,
There will be no tears in our eyes,
No tears to dim our sight.

We can sit on the banks of the river
And sing aloud the songs of old—
Of Jesus Christ our Saviour,
The sweetest story ever told.

A good woman from all of us has gone,
A voice we all loved so much is still,
And a place is vacant in her home
That no one else can ever fill.

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: Does believing that Jesus Christ is the Son of God save a lost sinner from eternal judgment?

Answer: The Bible does not teach what your question seems to suggest. Jesus said: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

Paul in expounding this truth says: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed" (Romans 10:9-11).

In Acts we read: "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). Then we read, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the LORD: and he shall give thee the desires of thine heart. Commit thy way unto the LORD; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday" (Psalm 37:3-6). "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:5, 6).

Jesus himself said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30). "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Humble yourselves in the sight of the Lord, and he shall lift you up" (James 4:7, 8, 10).

The kind of belief that God calls upon us to exercise amounts to saving faith. When we exercise the faith which God in His Word calls upon us for as the way into His salvation provided in His Son and our Saviour Jesus Christ, we cast our all upon Jesus. "Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his salvation" (Psalm 24:3-5).

To trust in the Lord or to exercise saving faith, it is required that one read, learn, or hear what the Bible teaches about God's plan and way of salvation, and through the power of the Word, identify himself with God in and through Christ. Jesus says "Come." The invitation is universal, but it is also exclusive. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Revelation 22:17).

It is indeed free to us even though it cost God, the Father, His only begotten Son and our Saviour the leaving of His home above being present with His Father, and honored by the submissive and loyal obedience of all the holy beings of Heaven including the holy angels. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew 20:28). "For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time" (1 Timothy 2:5, 6). "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked" (1 John 2:2-6). Jesus also said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21).

George H. Sandison gives the following answer to a similar question in his book **1000 Difficult Bible Questions Answered:**

"The soul cannot be saved by belief in any doctrine or truth whatsoever. Nor can it be saved by works. It is Christ and he alone who saves the soul. He has given himself as a ransom for it and by him men may be saved. He who believes this fact has taken the first step. But the step by which the man avails himself of the benefits of Christ's sacrifice is the crucial one, just as a man may believe theoretically in the skill of a physician but the decisive point is reached when he knows that he is suffering from a mortal disease and commits himself to the care of that physician, staking all his hope of life on the physician's power to cure him. The soul that trusts Christ to save him as the sick man trusts the physician, has the faith of which it is said '. . . by grace are ye saved through faith; . . .' (Ephesians 2:8)."

Coming Events . .

December 7, at 8 P. M.; December 9, at 11 A. M.—"Messiah" (By George Frideria Handel), Mount Olive College.

December 17—Annual Christmas Program and Party, Free Will Baptist Children's Home, Memorial Chapel at 6 P. M.

January 10—Spring Semester Begins, Mount Olive College. For More Information Contact: Admissions, Mount Olive College, Mount Olive, N. C. 28365, Phone, (919) 658-2502.

TRUST VERSUS DOUBT

"If we doubt, we don't trust;
If we trust, we don't doubt!"

—Selected

Family Devotions

SUNDAY, DECEMBER 5
Scripture Reading—Jeremiah 14:17

THE TEARS TOUCHED HIM

It is grief over the unsaved that is often one of the most powerful elements in their salvation. A home missionary in a barracks offered a soldier a tract. The man tore it up in his face, and the missionary's eyes filled with tears. The soldier saw it. On the worker's next visit to the barracks the soldier came up to him and begged his pardon and asked for conversation. Nothing touched him but the tears.—Selected

PRAYER THOUGHT

Many times actions speak louder than words. It is often the little things in life that make a big difference in a person.

Little Things In Life

If any little word of ours
Can make one life the brighter,
If any little song of ours
Can make one heart the lighter,
God help us speak that little word,
And take our bit of singing,
And drop it in some lonely vale,
And set the echoes ringing.
—Anonymous

MONDAY, DECEMBER 6
Scripture Reading—Ephesians 5: 15, 16

BECAUSE I LIVED

When morning breaks and I face the day,
This, dear Lord, is what I pray:
That when the same day fades to gray,
Some child of yours may happier be,
May find himself more close to Thee,
Because I lived this day,
—Jule Creaser

PRAYER THOUGHT

We must follow the footsteps of Jesus in our daily living. Our daily walk either helps or hinders the Gospel.

TUESDAY, DECEMBER 7
Scripture Reading—John 3:16

GRATITUDE

One day, we are told, a little girl, the daughter of a printer, who worked where they were printing Luther's translation of the Bible, picked up a small scrap of paper from the floor, upon which were printed these words: "God so loved the world that He gave . . ." the rest of the sentence was torn off, but over and over again the child read, "God so loved the world that He gave . . ." She, and her mother before her, had been taught to fear God as a great Being just waiting to punish them: but now the child said to her mother, who had asked, "What did He give?" "I don't know what He gave, but if He loved us well enough to give us anything, He is not angry with us and we need not be afraid of Him; we can just love and thank Him for whatever He gave us."

PRAYER THOUGHT

God loves us so much that He gave us His son. We as Christians should be giving God many things in return for this wonderful gift. Let us stop and think of what we are giving to Him.

WEDNESDAY, DECEMBER 8
Scripture Reading—Luke 8:11

MISTREATED MISSIVE

You who treat the crown of writings
As you treat no other book,
Just a paragraph disjointed,
Just a brief impatient look,
Try a worthier procedure,
Try a broad and steady view,
You will kneel in joyous rapture
When you read the Bible through.
—Author Unknown

PRAYER THOUGHT

It is important that Christians read God's Word daily. We sing, "I know the Bible was sent from God, The Old, as well as the New; Inspired and holy, the living Word, I know the Bible is true." How can we know this unless we study it diligently?

THURSDAY, DECEMBER 9
Scripture Reading—Mark 9:23

POSSIBLE, BUT IMPROBABLE

One of our greatest preachers was speaking on deathbed repentances recently when he said something like this: "I think the reason that God set the stage for Jesus to be crucified between two thieves was not just to fulfill a prophecy, but to teach a great lesson; namely, that it is possible for a man to be saved on his deathbed as the thief who appealed to Jesus received the assurance, 'Today shalt thou be with me in paradise.' " On the other hand, it teaches us that it's highly improbable, for you will remember there are thousands of conversions recorded in the Bible and this is the sole record of a deathbed conversion. God expects us to give Him our lives and not just our souls.—Selected

PRAYER THOUGHT

Yes, God does expect us to give Him our lives and not just our souls. Do you think God is satisfied with what are you giving?

FRIDAY, DECEMBER 10
Scripture Reading—Genesis 1:1

IDEAS COME FROM GOD

Dr. Albert Einstein, the renowned scientist, expressed faith in God. He said with reverence, "Ideas come from God."

As he pondered the conclusions of his cosmic investigations, he soliloquized, "Could this be the way God created the universe?"

PRAYER THOUGHT

Dr. Einstein was a great man with many talents and he expressed his faith in God. We may expect great things from God and undertake great things for God.

SATURDAY, DECEMBER 11
Scripture Reading—Proverbs 3:13

THE ARGUMENT OF THE DYING THIEF

A minister was conversing with a man who professed conversion. "Have you united with a church?" he asked him. "No; the dying thief never united with the church and he went to heaven," was the answer. "Have you ever sat at the Lord's table of the sacrament?" "No; the dying thief never did and he was accepted." "Have you given to missions?" "No; the dying thief did not, and he was not judged for it." "Well, my friend, the difference between you two seems to be that he was a dying thief and you are a living thief."—Selected

(Continued on Page 13)

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7).

THE MAN GOD MADE

And the Lord God formed man (just one man, the only man) of the dust of the ground (the surface of the earth which had been in the conditioning and perfecting stages for millions and millions of years so that it—the ground—could have all the chemical elements necessary to produce and sustain life). And breathed (the breath of life comes from God—no man is able to furnish this—but God put it there) into his (Adam's, the only man alive) nostrils (the pair of nostrils God had just formed from the ground for the specific use of this one man, Adam). The breath (that which supplies life—the only source of which is God—no man can give it and no man can take it away—only God) of life (that part of man that distinguishes between the dead chemical analysis of man and that which affords him power to live, grow and reproduce with perfection). And man (Adam, the only man alive) became (by the power of God, the Almighty Creator) a living (one who has all the vital signs of a perfect specimen of a being who is alive by the power of God) soul (the eternal life structure—that inner being—the rational, emotional and volitional faculties in man which can never but never by annihilated, but must continue to exist forever either in Heaven or Hell). There are two places prepared for the souls of departed spitits: one is Heaven and the other is Hell. Heaven is the eternal abode of all that is good and holy and full of the glory of the presence of God. Hell is the eternal abode of all departed spirits of men who became wicked, ungodly, and depraved through their disobedience to Almighty God during their lifetime on earth. Finally, all of Hell will be delivered up and turned into the everlasting lake of fire, the eternal abode of the devil and his angels and all sinful and ungodly men.

When God formed Adam it was for the glory of God. This was His ultimately supreme achievement. The heavens and the earth were created to be the home of a man make in the likeness of God. All the basic materials of the earth were formed by God. He used billions of years to prepare and equip the earth for man. The processes of chemistry worked billions of years to perfect the right building blocks which could produce and sustain life as it is known on planet earth today. I fully believe that God could have instantly made the earth if it had been His desire to do so; but he took the time He wanted to make it like He wanted it to be. However, the earth reached the point that it could be self-sustaining—never diminishing and never increasing in volume or density as a whole. The powers that be are ordained of God. God is the supreme Ruler of the universe.

During the processes of time—after Adam—God extended Himself through man in three other ways, all of which emerged from Adam: God caused Adam to fall into a deep sleep. He then removed a rib from the side of Adam and with it He formed Eve. You must remember that God took from Adam and with what He took from Adam, He formed Eve, whom Adam called **woman**—bone of his bone and flesh of his flesh. Later, God joined Adam and Eve together as one with the heaven-ordained institution of marriage; sacred and holy method God used to solidify husband and wife relationships for all of their earthly existence. It was through this union of male and female that God extended Himself through the sons and daughters of Adam. God gave them the power to reproduce and to replenish the earth.

Now, after Adam and Eve disobeyed God, death was their penalty. The death sentence was instituted and man was driven out of the Garden of Eden, and out of the presence of God. God no longer walked with with man in the garden. The only way man could be permitted to walk with God or live an holy life again depended upon the redemptive plan of God. This was accomplished through the union of God and man. Unto us a Son is given and this Son is the union of God and man through the Virgin Mary. This act of God now makes possible for lost men to be restored b obedience to God and through the faith fulness and the merits of the Son of Goc He is the Way, the Truth, and the Life No man can enter Heaven but by the wa of the Lord Jesus Christ. **Whosoever wi may come!**

LEND A HELPING HAND

by the Rev. Walter E. Isenhour

Taylorsville, North Carolina

If you cannot write a volume,
If you cannot write a song,
Maybe you can help some person
That has suffered some great wrong
Or if someone's weak and timid
That for right should take a stand,
Maybe you can give him courage
If you'll lend a helping hand.

Help some brother that's in trouble,
Help some sister that's depressed;
Give a little bit of comfort
To some neighbor that's distressed;
For it doesn't take a fortune,
Nor a sermon great and grand,
Just to show a little kindness,
Or to lend a helping hand.

This may be the thing that's needed
More than money from your purse,
Or a bit of criticism
That could make the person worse;
Or a scorn that is unspoken,
Or a harsh and stern command,
As it's better in the "long run"
Just to give a helping hand.

Think it over, friend and neighbor,
Were you in this fellow's place,
How a little bit of sunshine
From a kind and smiling face,
Might uplift you on your journey
As you travel through the land;
Therefore pray and God will show you
How to lend a helping hand.



Special Moments

Dear Maggie,

Brian is ten years old. During the last few years he has been hospitalized much of the time with a diseased kidney; then a kidney transplant which his body rejected.

His pastor was visiting in the intensive care unit when Brian asked for prayer to get out of the unit. Knowing the situation, the pastor prayed vague generalities about healing, God's love, and His watching over the sick.

"Wait a minute!" the brave little boy interjected in the middle of the prayer.

Astonished at this untimely interruption, the pastor asked, "What is it, son?"

"I said 'pray that I'll get out of this room NOW'!"

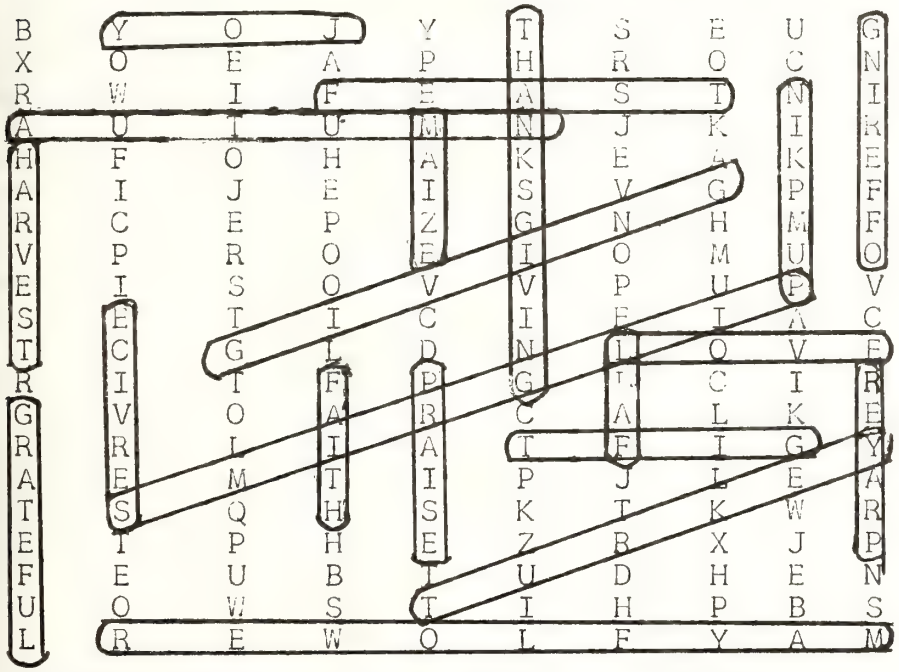
Trying to finish the prayer on a more direct note, the pastor had to finish quickly and leave the room overcome by tears.

The next day visiting Brian in his private room, the pastor said, "Son, you really taught me something about prayer yesterday."

With his little boy innocence and manly faith, Brian helped create a special moment for his pastor, who still says, "I'll be long in remembering."

NM
Wilson

WORDS OF THANKSGIVING



In the block of letters above we have circled the words in last week's puzzle which are usually associated with Thanksgiving. As you can see these words were spelled vertically, horizontally, diagonally, backward, or forward. Were you able to locate all of them?

WE BELIEVE:

1. That there is only one God who is infinitely perfect, the Creator, Preserver, and Righteous Governor of the Universe; that His eternal existence is in three persons: Father, Son, and Holy Spirit; that all three are equal, but distinct persons. They are the divine Trinity.

2. That Jesus Christ is the only begotten Son of God; that He was born of the Virgin Mary; that He died for man's redemption; that He ascended to heaven and is today at the right hand of the Father as our intercessor.

3. That both, the Scriptures of the Old and New Testaments, were given by inspiration of God, and that they only constitute the infallible rule of faith and practice.

4. That man was created innocent, but by disobedience fell into a state of sin and condemnation and stands guilty before God and separate from Him.

5. That it is the privilege of all men to be saved; that God desires the salvation of all; that the gospel invites everyone; that the Holy Spirit strives with all, and whosoever will may come and take of the water of life freely.

6. That the human will is free and self-controlled; that it is possible for a person who has been saved by divine grace to make shipwreck of his faith and become lost. The person (believer) who through grace perseveres unto the end of life has promise of eternal salvation.

7. That sanctification is initial at regeneration and continues progressively through the Christian experience, becoming final and complete in heaven.

8. That there are three gospel ordinances to be perpetuated under the gospel teaching: baptism by immersion, the Lord's Supper, and washing of the saints' feet.

9. That tithing is God's financial plan for supporting the work of the church here on earth.

10. That our Lord and Saviour, Jesus Christ, who ascended on high, and sits at the right hand of God, will come again; that there will be a resurrection of all men at the last day; that they which are saved will come forth to the resurrection of life, and they which are lost unto the resurrection of damnation; that the wicked will "go away into eternal punishment, but the righteous into eternal life." This is the final judgment.

SOLVE THE PUZZLE

B F G I V E B F H J K E A R X U Z H J

B F J K H Q U X Z B F J K Q U X Z H F

K H F J K T O X Q Q U U X Z M Y Z B B

Z X Q U B F H J K Q U X Z Q F F J K Q

X U Z Q B F H J W O R D S F H J K U Q

B F H J K Q U X Z Q U X Z B F H J K Z

J K Q U X O X Z Z U H J L O R D K J Q

X H J K Q H J K U X Z J K H U Q X Z H

J B C O N S I D E R Z Q U X Z F M Y Z

B F H J K Q U X Z H F J K Q U X Z J H

J B F J K M E D I T A T I O N U X Z H

B J K Q U X Z H F F B J K U X Z J K B

H F J K B Q P S A L M F F 5 X X 1 J J

Block out the following letters B, F, H, J, K, Q, U, X, Z and read a Bible Verse.

Gift Certificate

AYDEN BIBLE & BOOKSTORE
Ayden, North Carolina 28513

PRESENTED TO_____

This Certificate is good for merchandise to the value of

$_____Dollars when presented to the above store.

FROM_____

ISSUED BY_____

DATE_____ 19____

Why not consider a Gift Certificate from the Free Will Baptist Press Foundation for Christmas? These certificates may be obtained and are redeemable at the Ayden Bible and Bookstore or any of its branch stores at Smithfield, New Bern, or Wilson, North Carolina.

Children's Home

YOUTH HONORED BY OPTIMIST

During Youth Appreciation Week each year, the Optimist Club of Wilson asks outstanding young people from the Wilson area to attend a dinner that is given in their honor. This year's representatives from the Children's Home were Julie King and Tim Mills.



Julie is a sophomore at Southern Nash Senior High School and Tim is in the seventh grade at Spaulding Middle School. As well as being above average students and active in school activities, both Julie and Tim have been assets to our Home. This past year, Julie was selected by the staff as the girl showing the most interest in the Home. Tim was selected as the boy showing the most interest in religious activities. Both Julie and Tim were selected by vote of the children as the best all-around boy and girl. We are proud of them and feel that they set fine examples for our other children.

At the end of a very enjoyable dinner and program, each youth was awarded a certificate and trophy.

NEEDED ITEMS

Luggage, linens, and blankets are badly needed at the Children's Home at the present. We would greatly appreciate your help with these much needed items. Perhaps some of you would like to work together on a project of raising the monies necessary to purchase the items or collecting the items for the Home. Thank you!

the Sunday School LESSON

St. Claire Bible Class

For December 12

THE COMING ANTICIPATED

Lesson Text: Luke 1:39-55
Memory Verse: Luke 1:46, 47

INTRODUCTION

In last Sunday's lesson we learned how the angel Gabriel came to Mary and told her of the wonderful thing that would happen to her, how that she would give birth to the promised Saviour, even while she was still a virgin.

In the last verse of the previous lesson we read that ". . . the angel departed from her" (v. 38), and Mary was left alone with her thoughts. As she pondered on these matters her anticipation must have built up until she could no longer contain the marvelous news. She had to share it with someone close to her. That someone would be her relative and close friend, Elisabeth. She would soon go to her and tell her what the angel had said would happen.

As Mary anticipated the coming of Christ the first time as her own child, conceived in her by the Holy Spirit, so we should be filled with anticipation for His second coming. He has promised to return to take His bride, the born-again church, to be with Him forevermore. As dedicated Christians we do have that anticipation and look for His coming each day.

As our lesson today opens we see Mary going to the home of Elisabeth. There she sang her praises to God, marveling at His great mercies and grace. This is a beautiful lesson and one we should study with great care.—**The Bible Student (F. W. B.)**

I. HINTS THAT HELP

A. The gospel is a "social gospel," because Jesus is concerned with people in their needs; and His body, the church, must be concerned also.

B. Those who ruled by might and destroyed others without concern for their feelings have been forgotten. Jesus served others in love, and His gospel has changed the lives of countless millions.

C. People have always used the common, customary, communicative means to praise God. We must expect the means to change but the message to remain timeless.

D. We can accept, reject, ignore, complain, bargain, etc. However, the one who gives the gift does not force it on us. Neither does God force salvation on us.

E. Christ's presence in the world in the past worked out our salvation; His presence in us now is the assurance of our salvation; and our presence with Him, in eternity, will be the completion of our salvation.

F. God can do mighty things for, in, and with us, only as we surrender to His will and way.

G. Our peace with God is possible because of the suffering, death, and resurrection of Christ.

—Standard Lesson Commentary

III. ADDITIONAL TRUTHS

A. The only hope for the Christian is Jesus Christ. Before Jesus came to the world, people of faith were filled with excitement over His coming. Now the Word of God assures us that He came to redeem us. But what about Christmas, 1976? Do we believe that Christ is the only One who can turn our hopes into reality? Do we believe that He can solve our problems and meet our deepest needs? Many people are languishing in despair, even at Christmas, because they do not know Jesus Christ personally.

B. We Christians have been promised eternal life and glory by the same living God. Jesus, who was physically alive in Mary, is spiritually alive in us through the same Holy Spirit. This new life from God that stirs within us is God's promise that the future will also come true.

C. Peace did not come to all the world when Jesus came, but even today in this time of war and unrest, there can be peace in the hearts of believers. When God truly rules the heart of man, peace reigns. One day Jesus will return to earth to reign and there will be perfect peace. In the meantime there are some things that every person can do to help bring peace. The very first thing is to accept Christ. Jesus Christ is the Son of God and the Messiah that Isaiah prophesied would come, but there are many who do not accept Him. Without accepting Him as God's Son and as our Saviour from sin, there can be no peace in our heart.

D. Another thing we can do to help bring peace is to teach His message to others. In His Great Commission, Jesus told us to go into all the world and teach His gospel. Perhaps the best way to teach it is to live it; be a good example. Every Christian can do that. We can go or send others to the mission field. We can support Bible colleges and radio and television endeavors, and help distribute Bibles and tracts.

E. We may help bring peace by helping those in need. "Christ has no hands but our hands to do His work today." We can help make this a better world by our aid to those who are poor and needy. Christians may help, too, when they oppose the wrong, and are righteous and faithful to the Saviour. When we take a firm stand for the right and oppose the wrong, our testimony speaks out for the Lord. When Christians are righteous and faithful, His work is strengthened.

—Selected

"I KNOW NOW HOW"

"I know not how that Bethlehem's Babe,
Could in the Godhead be,
I only know the manger child
Has brought God's life to me.

"I know not how Calvary's Cross
A world from sin could free.
I only know its matchless love,
Has brought God's love to me."

—Selected

Mount Olive College

WAYNE COUNTY SCHOLARSHIP WINNERS



Borden Howell, (second from left) of Spring Hill Free Will Baptist Church of Goldsboro, is presented two $100 scholarships by Harold Herring, Director of Development at Mount Olive College. Mr. Howell served as dinner chairman for his church as did Wilbur Shirley (right) of First Free Will Baptist Church of Goldsboro, who received a $100 scholarship for the church bringing the most high school students to the annual dinner in Wayne County. Mr. Shirley is also known for serving Wilbur's Barbecue at ten of the seventeen annual dinners held each October and November in support of Mount Olive. Mr. Ben Rollins (left) of Walnut Creek Free Will Baptist Church served as Wayne County dinner chairman.

FREE WILL BAPTISTS EXCEED GOAL OF $90,000 AT DINNERS FOR MOUNT OLIVE COLLEGE

Free Will Baptists across eastern North Carolina raised a record $92,733 for Mount Olive College at the 17 annual county dinners this year.

The 1976 dinner gifts are an increase of $9,053 over the $83,680 raised at the 1975 dinners and $2,733 over the 1976 goal of $90,000. The dinners began in 1963 and have resulted in over $800,000 in gifts to the College. During 1975-76, Free Will Baptists gave over $225,000 to Mount Olive College.

Ten of the seventeen dinners raised more money this year than anytime previously during the thirteen-year history of the dinners. The dinners were: Duplin, Greene, Johnston-Wake, Jones, Lenoir, Nash, Pamlico, Washington-Martin-Tyrrell-Pasquotank-Chowan, Wayne, and Wilson Counties.

"The idea of having the dinners originated back in 1963 when Dr. W. B. Raper, President, was visiting in Wilson County with James B. Hunt Sr., now Chairman of the College's Board of Trustees and father of the Governor elect. These two men felt that it would be good for Free Will Baptists in the various counties to gather once a year to be advised of the progress and needs of the College and to bring and be recognized for their financial support. Over the years these dinners have evolved into a most meaningful avenue of support for the College," explained Harold Herring, Director of Development at the College.

"Dinner gifts were up ten percent this year and several churches indicated that their gifts would be sent in prior to December 1. During the past two years giving at the dinners has increased by 40 percent. These dinners, however, represent only about one-third of the church's support during the year," Herring continued.

Totals by counties are as follows: Beaufort $4,004; Carteret $3,886; Craven $3,123; Duplin $7,043; Edgecombe-Halifax $1,928; Greene $5,842; Johnston-Wake $11,369; Jones $2,312; Lenoir $4,260; Nash $2,185; Onslow-New Hanover $648; Pamlico $7,636; Pitt $10,298; Sampson-Harnett Cumberland - Pasquotank - Chowan $3,232; Wayne $9,007; and Wilson $10,093.

SCHOLARSHIP WINNERS FOR LAST SEVEN CHURCH DINNERS

The following churches won scholarships at the last seven county dinners held in support of Mount Olive College.

The $100 scholarship for the church giving the greatest amount at the dinner has been presented to the following churches: Rains Cross Roads (Johnston County); Union Chapel (Washington County); Harrell's Chapel (Greene County); Peace (Edgecombe County); Saint Mary's (Wilson County); Saint Paul's (Sampson County); and Holly Springs (Carteret County).

The $100 scholarship for the church giving the greatest amount per capita (average per member) has been presented to the following churches: Rains Cross Roads (Johnston County); Corinth (Martin County); Peace (Edgecombe); Saint Mary's (Wilson County); Saint Paul's (Sampson County); and Davis (Carteret County).

The $100 scholarship for the church with the largest number of high school

students present at the dinner has been presented to the following churches: Everett's Chapel and Holly Springs (tied) (Johnston County); Union Chapel (Washington County); Howell Swamp (Greene County); First Church of Tarboro (Edgecombe County); Daniels Chapel (Wilson County); Eastwood (Cumberland County); and Holly Springs (Carteret County).

COUNTY DINNERS OVER 1976 DINNER GOAL

Gifts received from the last seven annual county dinners for Mount Olive College brought the total giving this year to $92,733. This is $2,733 over the planned goal that was set and an increase of $9,053 over the $83,680 raised at the 1975 dinners.

Johnston-Wake: Bethel $277, Branch Chapel $425*, Everett's Chapel $1,244*, Faith $152, Friendship $305*, Holly Springs $501*, Hopewell $763*, Johnston Union $349, Kenly $410*, Micro $385, Pine Level $665*, Piney Grove $323*, Pleasant Plain $287*, Powhatan $334*, Rains Cross Roads $1,585*, Riverside $300*, Saint Mary's Grove $418*, Selma $202, First, Smithfield $500*, Smyrna $355*, Stancil's Chapel $200, Tee's Chapel $460*, Trinity $107*, Yelverton Grove $370, Palmer Memorial $200*, and Wooten's Chapel $250*. **Total:** $11,369.

Washington, Martin, Tyrrell, Pasquotank and Chowan: Mount Tabor $400*, Mount Zion $312, Piney Grove $133, First Church of Plymouth $225, Union Chapel $518, Corinth $167, Rose of Sharon $400*, First Church in Williamston $150*, Gum Neck $210*, Malachi's Chapel $300*, Sound Side $200, Saint Paul's $167, and Cape Colony $50*, **Total:** $3,232.

Greene: Free Union $767*, Grimsley $450*, Harrell's Chapel $1,589*, Howell Swamp $752*, Hull Road $1,401*, Ormondsville $410*, Saint's Delight $50*, and Spring Branch $422. **Total:** $5,842.

Edgecombe-Halifax: Edgewood $529*, Peace $620*, First Church of Rocky Mount $229, and First, Tarboro $550*. **Total:** $1,928.

Wilson County: Aspen Grove $557*, Calvary $609*, Daniels Chapel $1,102*, Little Rock $1,600*, Marsh Swamp $1,300*, Milbournie $506*, New Sandy Hill $170, Owen's Chapel $560*, People's Chapel $157, Rose Bud $452*, Saint Mary's $2,173*, Saratoga $588, Unity $70, and First Church of Wilson $250*. **Total:** $10,093.

Sampson, Harnett and Cumberland: Eastwood $303, Happiness Mission $27*, Pleasant Grove $100, Hillsberry $364*, Lee's Chapel $720*, Oak Grove $638, Robert's Grove $704*, Saint Paul's $1,905, Shady Grove $1,002, and West Clinton $105*. **Total:** $5,868.

Carteret: Crab Point $350*, Davis $1,150*, Holly Springs $1,302*, Otway $110*, Pilgrim's Rest $100*, Russell's Creek $151, Sound View $213, and Welcome Home $520*. **Total:** $3,885.

(The churches which met or exceeded their goals are denoted by an asterisk.)

ERROR CORRECTION

Through an error in reporting, the Pitt County church totals listed in the FREE WILL BAPTIST were incorrect for the 1976 year.

Below are the correct totals for Pitt County:

Pitt County: Ayden $1,872, Bethany $520*, Black Jack $100, Dilda's Grove $350*, Elm Grove $1,016*, First Church of Greenville $666, Gum Swamp $1,305, Hickory Grove $251*, Kings Cross Roads $631, Marlboro $200, Piney Grove $443*, Reedy Branch $707, Rose Hill $750*, Sweet Gum Grove $400*, and Winterville $1,087. **Total** for Pitt County is $10,298.

(The churches which met their dinner goal are denoted by an asterisk.)

News Notes

Laymen's League Fellowship Will Hold Quarterly Meeting

The Laymen's League Fellowship of the Central Conference will be having its quarterly meeting Monday, December 6, 1976 at 8 p. m. This meeting will be held at the First Free Will Baptist Church of Tarboro located at 112 Hope Lodge Street.

All laymen are urged to attend regardless of whether you have an active league in your church. Please represent your church at this meeting for an enjoyable hour of fellowship, conference discussions, and light refreshment.

Cape Youth Rally To Be Held

The Cape Fear youth rally will be held at Palmer Memorial Free Will Baptist Church December 4 at 7:30 p. m. Everyone is invited to attend.

Concert To Be Held At First FWB Church



Mr. Johnny Cooke of Jackson, Tennessee, formerly with the Happy Goodman Family, will be featured in concert on Friday night, December 10, at 7:30 p. m. at the First Free Will Baptist Church in Wilson.

This past October, he was the winner of the Gospel Music Association Dove Award as Male Vocalist of the Year.

He is perhaps best known in this area for his arrangement of "Looking for a City," and more recently his rendition of "Amazing Grace."

There will be no admission charge but a love offering will be received. The church is located on the corner of Granger and Barnhill Streets in Wilson. The pastor, the Rev. Clyde W. Cox, extends an invitation to everyone to come for this special service.

Family Devotions

(Continued from Page 3)

PRAYER THOUGHT

Each person is accountable before God for his every word and deed. Christ is the great example for us to follow, not the thief on the cross.

(Devotions used by permission of *Knight's Master Book of New Illustrations*, Eerdmans Press.)

THE CHRISTIAN MINISTER

(Continued from Page 7)

The Ministry as a Race

The second figure of speech which Paul uses in our text is that of the Christian ministry as a race—"I have finished the course." The writer of the Book of Hebrews uses the same figure of speech in Chapter 12 and Verse 1, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

If the Christian ministry is a race, the will of God is the course or track upon which the race is run. If you are not in the will of God, you are not even in the race. The first priority in the race is to please God and reach the goal.

The first thing that should be said about running this race on the track of God's will is that there is a problem of understanding God's will. Of course, there are many things about the will of God that we can know easily. We know that it is the will of God for one to be saved. We know that it is the will of God for one to serve Him. And we know that it is the will of God for one to make sacrifices for Him. But there are specific areas where it is more difficult to understand the will of God.

I sometimes hear people speak out and say that I know that it is the will of God for me to do this, or this, or that. I believe that God does reveal His will to man, but it is not always that easy for me. I have trouble sometimes knowing if it is my own personal inclination, my wife's insistence, or the pressure of public opinion. Since we do know that God has promised to lead, there are some things that we can know about finding His will.

We know that God's will is always in accord with His Word. God never leads a man contrary to the teachings of the Bible. If this is true, then one of the best ways to find the will of God is through the study of God's Word.

We also know that often the will of God demands that we wait until it is revealed. Waiting on God to know His will does away with quick, snap, impulsive decision. This kind of a decision is always dangerous for a minister.

Also, we know that God never makes all of His will known to us at once. He reveals His will step-by-step. Sometimes it takes faith to take the first step not knowing what the second step will be, but this is the way God reveals His will. It is this following the will of God as it is revealed step-by-step that makes the Christian ministry such a great adventure.

A second thing that should be said about this running the race on the track of God's will is the privilege of undertaking the will of God. Have you ever thought just how wonderful it is that God will allow us, weak frail creature of the dust to undertake His will, the will of the Creator? No greater privilege has ever been afforded man than this. The Christian ministry can never become dull and uninteresting if you stay on the track of God's will.

But there is a third thing that should be said about running the race on the track of God's will, and that is the peril of undercutting it. Most Christians seek to do the will of God in some areas, but they are not quite willing to go all the way in the will of God. They practice what is called selective obedience. They select that part of God's will that they want to do and leave the other part alone. This is undercutting the will of God. It should have no part in the life of the minister.

Dr. Graham Scroggie, the great Scottish preacher, was one time speaking along this line, and at the close of the service he was approached by a young woman, a professing Christian who had been greatly stirred.

"And why don't you yield?" inquired Dr. Scroggie.

"I am afraid I would have to do two things if I did," responded the girl.

"What are they?" questioned the minister.

"I play the piano in a concert hall, and I fear I would have to give it up," explained the lady.

"And the other?"

"I am afraid God would send me to China as a missionary."

Dr. Scroggie was wise in his dealing with the anxious. Opening the Bible to Acts 10:14, he explained to the young woman the absurdity of Peter's answer. A slave never dictates, and to say, ". . . Not so, . . ." and then add the word, "Lord" is impossible.

"Now," said Dr. Scroggie, "I want you to cross out the two words 'not so,' and leave the word 'Lord' or else cros the word 'Lord' out and leave the word 'not so.' "

Handing her his pencil he quietl walked away.

For two hours she struggled. Then h returned. Looking over her shoulder, h saw a tear-stained page, but the word "not so" were crossed out.

This is what it means to do the will o God wholly. Let Him be the Lord of you life, and be determined to follow Hir wholly at any cost.

The Ministry as a Trust

But now in these further words, " have kept the faith," Paul means us t see the Christian ministry as a trust. I 1 Timothy 6:20 he writes, "O Timothy keep that which is committed to th trust. . . ." Actually the Greek here i "Guard the deposit." In 2 Timoth 1:14 we find, "That good thing whic was committed unto thee, keep . . ." Bu again the Greek is "Guard the deposit." What then is the deposit? First Timoth 1:11 defines it: "According to th glorious gospel of the blessed God which was committed to my trust."

The gospel is the story about Jesus All of the Bible is God's Word; all of th Bible is true; but only that part of th Bible which deals with the Lord Jesu Christ is the gospel. Of course, you wi preach all of the Bible, but use it t support the "good news" about Jesu Christ.

Believe this gospel, my friend. If yo do not believe it, you have not bee saved. If you do not believe it, you hav not been called to the Christian ministry If you do not believe it, you are hypocrite. Furthermore, you mus believe in the power of the gospel. Wh preach to men, if you do not believe tha the gospel is the power of God unt salvation to every one that believeth Men can live morally without the gospel Men can be honest without the gospel But men cannot be saved and fitted fo Heaven without it.

Preach the gospel, beloved. You personality cannot win men. You persuasive powers are inadequate. You opinions are unimportant. The gospel i the answer for man's sins; the Hol Spirit convicts them. All you can do i believe it and preach it. God will do the rest.

Stand for the gospel, my brother

There will be temptations to look to the theories of men. There will be those who are better schooled than you who will deny the truth of this gospel. Don't be led astray. Stick to the basics of the gospel: His Virgin Birth, His virtuous life, His vicarious death, His victorious resurrection, and His visible return. If you leave out any one of these things about Jesus Christ, you make Him a little less than the wonderful Saviour that He is!

God has trusted you with this glorious gospel which, I believe, is God's greatest treasure. Keep the trust. Don't fail Him!

Your parents have trusted you with their most precious asset—a good name. Don't disappoint them. They are counting on you.

Your church is giving you the highest honor that it can bestow, the name of an ordained minister. They are giving this to you because they think you are worthy. In Heaven's name, if the time ever comes that you cannot keep the trust, return your credentials. Don't blacken the name of your Master's church!

WATCHING A DENOMINATION DIE

by the Rev. L. E. Ballard

ON a recent Sunday afternoon, I attended a special musical program in connection with a homecoming of one of our eastern North Carolina Free Will Baptist churches. Two wonderful groups of young people, among them several of the boys and girls who had attended youth conferences at Cragmont Assembly, and who honored me with the title "Pa" when they addressed me, rendered programs of song I would have been proud to have had them render in the presence of the President of the United States. One group gave the best bicentennial program I have heard this year. It included such songs as "My Country 'Tis of Thee," "America the Beautiful," "The Battle Hymn of the Republic," and came to a climax with "Faith of Our Fathers." The other group presented some of the old and beloved hymns of the Church along with some of the best of modern gospel songs.

As I sat in the congregation listening to these wonderful young people sing, my mind took a strange flight back into time to the year 1914 when I was attending a Presbyterian school and watching the Free Will Baptist denomination slowly dying! Four years before, about half the Free Will Baptists of the West, Southwest, and some in the Carolinas had united with a larger denomination; and about the same time almost two-thirds of the Cape Fear Conference in North Carolina, along with a good many from other North Carolina conferences, had withdrawn to form a Holiness group, and we were left as institutions with only the small Ayden Seminary, offering less than a modern high school education, for our ministers, and the Ayden Free Will Baptist Printing Company, printing three items of Sunday school literature, and the "Free Will Baptist"—but this is not the reason I say that the denomination was at that time in a dying condition.

Let me explain by referring to the conditions that existed among the churches of my home community, where there were within walking distance of my home a Methodist Church, a Presbyterian Church, a Missionary Baptist Church, and a Free Will Baptist Church. The Methodist had an Epworth League for its young people, the Baptist Church had a Baptist Young People's Union, and the Presbyterians had a youth organization the name of which I have forgotten. The Free Will Baptist Church had no organization of any kind for its youth. Since the only Sunday school in the immediate community was a union Sunday school between the Methodists and the Free Will Baptists, there was not even a Sunday school class that could call itself Free Will Baptist.

The sad thing about it was that the majority of the members of the Free Will Baptist Church did not want any kind of organization for their young people. They didn't believe in any kind of "society" in the church. All "societies" were of the world. Their idea regarding the boys and girls was that they should go to church, behave themselves, listen to their elders—"be seen but not heard." Now this does not mean that these elderly people who controlled the church were not good and sincere people at heart. Their trouble was a lack of understanding of the needs of the young people. Three years before this time, there had been a wonderful union revival in the community, and a number of young people had joined the Free Will Baptist Church; but within the three years that followed more than half of these had transferred to other churches.

Now let me come to a point by relating a bit of my own experience. The Epworth League of the Methodist Church let it be known that all young people regardless of denomination were welcome to join; and so one of my cousins and I went up one Sunday and joined. This shocked some of the saintly people of my church. They at once decided that I was heading directly into worldliness. Here's why: The Epworth League not only held a meeting each Sunday evening to study the Bible and sing Christian songs, but once each month they held what they called "a social" in one of the homes, or at the little one room schoolhouse near the church. In these socials, they not only sang some hymns but also some "worldly" songs like "Dixie Land" and "My Old Kentucky Home." And they played games like "Tap Hand," "William Trimble Toe," and " 'Leven Hand." 'Leven Hand was considered the worst one. In case my readers don't know about this game, let me describe it briefly: The boys and girls formed a circle and piled their hands up, a girl's hand then a boy's hand alternatively. Then the hands were removed one by one from the top and placed under the bottom until ten moves were made. The person whose hand was the eleventh, had to do a stunt with the person whose hand was next—which meant that it was a boy and a girl. Some samples of "stunts" I remember included a brief skit together, a one minute conversation on some assigned subject, or spelling hard words until one missed a word. It was reported that "kissing" was sometimes the penalty. In all fairness, let me admit that this was at times true: but

the limit of kissing set by the young people themselves was for the boy to kiss the girl's hand, and this was not often the assignment. I do not recall but one time that I was given this "penalty," and that time the shy little girl was a first cousin.

The "stunt" that shocked the well-meaning elderly guardians of the morals of the young people, was requiring the boy and girl involved to go outside and walk one hundred steps up or down the road in the dark—and it was seldom real dark— while all the rest of the group were gathered about the door to see that they went the hundred steps and no girl walking together in the dark in those days was simply shocking! This simply overbalanced the Bible study, production of Christian playlets, and the testimonies given by the young people in their Sunday meetings. It was assumed by many of the elders that any kind of familiarity between boys and girls was liable to lead to something bad.

Perhaps I have described an extreme condition with respect to the attitude toward the young people upon the part of church leaders of sixty years ago, but one thing was true of that period in the history of our church: We had no special organization, and few special kinds of programs, for our young people prior to the year 1915 when the first Free Will Baptist League was organized in St. Mary's Church in New Bern, by Mrs. Alice E. Lupton. When I first heard of this movement, I wrote Mrs. Lupton pledging my support for the movement in the interest of our youth: and it has been one of the greatest joys of my life to have been permitted to share the ministry to our young people over the years. I have received a few tributes from various sources over the years, but the most cherished honor ever bestowed upon me during my life was when dear old Brother J. E. Hudgins of Tennessee, long since promoted to Heaven, called me "the apostle to the young people" in the second session of the "General Conference of Original Free Will Baptists" in 1922.

After receiving a most encouraging reply to my letter to Mrs. Lupton in 1915, I began at once efforts to organize Free Will Baptist Leagues in the churches around Asheville. In Miss Terrie Pettit (later Mrs. Wilson) I found a helper who shared the same dream I had. Together we organized the second Free Will Baptist League in the state at her church, Cedar Hill. Because of the interest this fine young woman had already taken in the youth of her church, there was less opposition to a "society" for Christian young people there than there would have been in several other churches. During the following two years, Miss Pettit and I succeeded in organizing leagues in three other churches.

Why do I say that at this period I was watching a denomination dying? Because we were fast losing our young people on account of not having much to offer them in the way of Christian education, and no organization to provide opportunities for them to be a vital part of our churches. I can still recall the names of several young people who left our denomination because they needed opportunities which they could not get in our church during a period of about ten years before our youth organizations became general. Among the ones I remember were a number who later became successful ministers in other denominations and three fine Christian girls I knew personally who later went as missionaries abroad for other denominations. At the time, many of our church leaders were inclined to number them among those who had "departed from the faith"; but I have always thought of them as young people who failed to find in the church of their fathers the opportunities they sought for services to God.

With 1915 the dying denominatio took a turn for the better with th beginning of our youth program. As th new movement expanded at a good pace many of the older members of th churches took on new hope. They woul not have to watch their sons an daughters leaving for more fruitful field of fellowship and opportunity. And th new life blood brought the denominatio out of the dying state to a newness of lif that has continued until today. It resulte in the young people having a chance "Grow in grace and in the knowledge the Lord" at home instead of goin away. Step by step the movement ex panded. Church after church organize Free Will Baptist Leagues. Yout conventions came into existence. The came "Camp Leach" with its annu meeting of leaguers from all over th state. Following right along cam Cragmont with its inspiring yout conferences. Other youth organization like the YFA and AFC, came along wit an expanded program of fellowship an training. The Ayden Seminary becam Eureka College, to offer advancin opportunities for education of our youn people within our own denominatio When this college was destroyed by fir there was a period of discouragemen Then came the Free Will Baptist Bib College to offer opportunities for many our young people. Then came our ow Mount Olive College with its ever ex panding program offering Christia training and liberal arts education in a ever-expanding field including summ youth conferences for all ages of ou young people. "Camp Vandemere" o the coast came on later.

A "dying church?" Never agai When those of us who are now th "elders of the church" are called to ou reward on high, there will be hundreds wonderful young people to take ou places. What we saw on a recent Sunda afternoon is a glorious guarantee of this

the free will baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, DECEMBER 8, 1976

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OF ALL PLACES TO FIND IT—LIQUOR BY THE SINK!

EDITORIAL

LIQUOR BY THE SINK?

Housewives, in increasing numbers, are becoming addicted to the nation's number one drug—alcohol! Various reasons are given as to why women are yielding to the bottle. The women themselves verbalize why.

1. Their husbands take them for granted.
2. Their lives have lost the early marital excitement and bliss.
3. Housewifery has become an empty chore rather than the fulfilling position it was intended to be.
4. Brawling children (which they didn't want in the first place) get on the already-bad nerves.
5. Frustration thresholds are low.
6. Forgetting the burdensome plight of being an unappreciated wife and mother seems necessary, and drinking seems to be the easiest way out.
7. The bottle is readily available and provides an unquarrelsome escape mechanism.
8. The booze helps one to get through the long and tiring day.
9. No one else is getting hurt, so why not?
10. Drinking helps one keep her sanity.

No wonder child abuse is on the increase! No wonder "domestic engineers" are swamping psychiatrists' offices in droves! No wonder the coveted role of mother is losing its former appeal! No wonder women in general are no longer looked upon with admiration! The term "ladylike" used to carry favorable connotations; now the word is seldom used at all—and for good reason!

One afternoon while waiting for my son, I parked by the local liquor store (by necessity, because no other parking space was available in the area). In the span of 45 minutes, I counted as many as 50 persons who entered the establishment, who, of course, came out carrying the typical brown bags. I was not too shocked by the men who purchased their favorite brew; but from my vantage point, I saw more than a dozen women (some quite young) enter and come out with *their* brown bags. At this sight I *was* shocked (though perhaps I should not have been). Friday afternoon—not Saturday! Somehow I had thought that Saturday was the big day for the liquor salesmen.

I would like to make it clear here that it was not my intention to count the patrons and compare the numbers with the sexes, but after so many goings and comings (I had not counted the first several), I thought it would be interesting to gather a few personal eye-witness statistics. The particular Friday under discussion may indeed have been a better day than usual for the liquor salesman, but my logic leads me to believe that the day was *not* that unique.

I have learned to accept the fact that women *do* drink (though I certainly do not approve), but I still find it difficult to take lightly their being so bold in their purchase and partaking. Granted, the sin is probably as great done in secret as when done in public (except for the possibility that the influence is worse when "done" openly). There is something in me that shudders at "ladies" who leave their children-filled cars and walk boldly into the liquor store, purchase their flavor, and come out just as boldly, offering apologies to no one, and who, by their manner of bearing seem to ask, "What's it to you?"

Not too long ago, a little boy was hospitalized, suffering with multiple fractures and a brain concussion. Reportedly, he sustained the injuries in a fall down the stairs. Later investigation bore out the fact that his drunken mother *threw* him down the stairs because she had come "to her wits' end."

"Liquor-by-the-drink," they say. "Let us have liquor-by-the-drink!" Indeed? I personally hate every drop that has ever been brewed, and I hate even more every drop that has ever been consumed. And, when liquor finds its place beside the housewife's sink, someone ought to pour *it* down the drain and take *her* to task! Comment?

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Tommy Manning
Editor

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THE FLOOD

"The earth also was corrupt before God, and the earth was filled with violence" (Genesis 6:11).



by John W. Beaman
Walstonburg, North Carolina

This is a tale of long ago;
The days were bad and evil,
For man had turned away from God,
To love and serve the devil.

Till God himself grew very sad
At what man had invented,
And that He ever made a man,
We read that He repented.

And so He pondered deep and long
Upon the situation,
And then at last made up His mind,
To blot out His creation.

To Father Noah thus He spake,
And made known His intention,
But for his safety did provide,
And gave the ark's dimension.

So Father Noah set to work—
His task it seemed unending—
But as he built he talked about
The flood that was impending.

The people laughed his words to scorn,
And all refused to mind him,
So Noah climbed aboard the ark—
God shut the door behind him.

For forty days and forty nights
The rain fell without stopping;
The sun came up; the sun went down;
The rain just kept on dropping.

The creeks and rivers overflowed,
The floods broke up the fountains;
They rose above the tallest trees,
And then above the mountains.

Then all the strife and turmoil ceased,
And there was rest from violence.
The earth grew still and very still,
Just long, unbroken silence.

And safe above it all the ark,
With Father Noah floated,
While from his dry and sheltered perch,
The hungry raven gloated.

CHURCH ATTENDANCE

(Or Sunday School Only?)

by the late J. C. Griffin

(**The Free Will Baptist**, August 14, 1957)

WHEN I was a boy, the average Christian felt that he could not afford to miss the worship hour in his church. Due to his respect for and joy in worship, whenever the church door was opened, the devoted member of the church would be seen at the service. Sometimes, a Christian would walk miles to be in the worship hour. Sometimes he would ride horseback; sometimes the family would go on a horse-drawn cart or wagon. Those who were blessed with a wagon or cart would pick up their neighbors, providing there was room after the family, often of seven or eight and sometimes ten or twelve children with the mother were loaded on. I have seen times when the load was so heavy that the man of the house, the husband and father, would walk beside the team in order to help share the burden. People did not have much money in those days, but they had salvation and wanted others to share in the joy of that salvation.

Many churches in the country did not have what was called by some an evergreen Sunday school while most all churches in towns and cities had Sunday school the year round. Not so in the sticks! The Sunday school, where they had one, was much smaller than the church membership; but those who did attend Sunday school would not leave when the Sunday school was over—usually there was no intermission between the Sunday school and hour of worship—right out of one into the other. The Sunday school was then in reality an auxiliary of the church.

What Brought About the Change?

Gradually, as the years came to pass, the Sunday school has outnumbered the worshipers in the church. We go to Sunday school to be taught, perhaps to worship God. I say, perhaps this is true in some instances. Some teachers teach the way of life and worship of Almighty God, while others tell more about the clubs and current events and even about the movies and the sports than they tell about the Lord Jesus. Thus, when the Sunday school closes, people make for home or the beaches or off to get an early lunch and spend the afternoon visiting and joy riding and doing many other things because the Sunday school teacher has failed to teach Jesus Christ as the Saviour of sinners.

Another reason why people do not stay for worship is that Mother said, when the children were getting off to Sunday school, ''Now hurry back as soon as Sunday school is over so that we can get off to see some sights or some relative or friend.'' Another reason why they do not stay is because of unsaved, uninterested fathers who stand in the way of the salvation of their children. My what a crime!

I Did Not Stay for Church

I told my church that I did not need it; I received all the spiritual power I needed in Sunday school.

I told the minister that his work was useless; all the efforts he put into learning what God wanted said; all the work in preparing that message to make it effective, all his energy in delivering, were of no use, at least to me.

I told my family it would be better for us to go home than to remain for worship. I told them we would receive a greater blessing by going home than by staying to worship God.

I told the children in Sunday school that it is not necessary to stay for preaching in order to be a good church member. I told them that by going that one hour a week is all that God needs of our time.

I told my unsaved friend that I was not interested in him finding Christ as his Saviour. I know that he will likely never be saved if he does not attend church services, but I am not particularly concerned; so I went home.

I told Christ I had heard enough of Him for one day; I did not care to hear any more about Him. I did not care to hear my pastor lift up Christ to a lost world; so I went home.—**Edgemont Challenger.**

My reader, you who will not stay fo the worship of Almighty God after th Sunday school is over, you may not sa in words or either in thoughts what th above message sets forth in it declaration; but in substance it is said t the Lord Jesus, His church, your pastor and to the lost men and women of you community!

Think a Minute—Is It Fair?

Is it fair to invite a man to become th pastor of a church and lay upon him th duty of preaching every Sunday and the stay away from the services you requir him to lead? Is it fair to leave that pasto to preach to empty pews because it is little too warm (or too cool or too rainy for comfort and you prefer to stay home Is it fair to grant to yourself thos liberties which, if practiced by all, woul paralyze the church and destroy not onl its usefulness but its existence? Do yo think it is fair?—**Edgemont Challenger.**

The next thing to seeing a lost soul d and go out into eternity that burdens a interested pastor is to see those whor God has called, or at least those wh have confessed to be saved, walk o from the church just as soon as th Sunday school is over and never say word to the pastor as to why they ar leaving. Perhaps the most of pastor have such burdens to bear. Many talk t me and tell me of their problems, an people leaving the worship period of th church is one of the problems. Just a fe days ago one young minister, who is pastor, asked, ''What can we do to ge people to stay for worship after th Sunday school is over?'' I am frank t say, I do not know.

Most pastors are doing their best t solve the problem. Some say, ''Stud more and deliver more interestin messages.'' Others say, ''Get the peopl saved and they will want to stay for th worship of Almighty God.'' Others say ''Make your churches more com fortable.'' Others say, ''Have Sunda school teachers who know the Lord an the value of worshiping of God.'' An many other suggestions are offered. I ar frank to say that in all the answers a given above, there is a measure of truth Pastors should study more in man instances and deliver more interestin sermons. Certainly we ought to get mor people saved, and we Christians an many of the pastors are to blame fo people not being saved. (May I say her that evangelists in many instances hav

helped to fill our churches with unsaved people, often by getting them cornered and getting them to say, "I believe that Jesus Christ is the Son of God.") Certainly we must believe that Jesus Christ is the Son of God—the only begotten Son of God. But this belief must reach deep enough into our inmost beings to change our lives from dead works to an acting, aggressive worshiping of the God who gave His Son for our redemption. On the terms of Calvary, we must yield our lives to God. It must be more than confession.

The psalmist said, "I was glad when they said unto me, Let us go into the house of the LORD" (Psalm 122:1). Again he said, "O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms" (Psalm 95:1, 2).

I believe that when we have really been saved and filled with the Holy Ghost that there will be no spot on earth as precious as the house of God. We meet the Lord Jesus Christ when we really go to worship for He said, ". . . where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20). Where Jesus is, it is Heaven to me!

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (Romans 14:8).

THE SOUL OF MAN BELONGS TO GOD

All souls from the first Adam to the second Adam (Christ) belong to God. From the Garden of Eden and the fall of man until the paradise of God is restored through our Lord Jesus Christ, all souls are the personal property of God. He will do what He pleases with each and everyone of them. All fleshly men came from God through the loins of Adam. We are safe in saying that God put the whole race of men upon this earth in the one and only man He formed from the **dust of the ground,** Adam. All humans are extensions of God through Adam.

Let us reaffirm the fact that God made the heavens and the earth specifically to extend Himself and His glory through man. God made us for Himself. We are His personal property; when He lost us through our disobedience, He bought us back. We are, therefore, twice His. He lost us and then He redeemed us. God invested everything He had in man and man refused it through disobedience. God came back with the sacrifice of His Son and His blood as a price He was willing to pay to redeem man.

The devil is the culprit who entered the garden and tricked or beguiled man into the idea of selling out, to mortgage his soul. The devil's trick was to separate the soul of man from God by inducing him to disobedience. The sins of man are the acts of his which come between him and God—disobedience. The devil perverted the truth in offering the fruits and benefits of the world to him in exchange for disobedience to God and his denial of Him.

It is amazing how man can so easily believe the devil's lie and reject God. And yet, this is the sad story of man through all generations. Even the ones who are led to believe on the Lord Jesus Christ, and profess faith in Him still sell or mortgage portions of their earthly dominions to the devil. They do not realize that as long as Satan has a lease on them he can and does control that portion which we lease to him. For example, smoking cigarettes and drinking liquor is in violation of the property of good health, and means that you have leased a portion of your good health and well-being to the devil.

The Christian is a redeemed, born-again person who owes everything to God; all he is and all he ever hopes to be are God's. When a man disobeys God, it means that he has allowed an enemy of God—the devil—to take over some definite portion of his life. When he lies, it means that he has sold some of his honesty and integrity to the devil. When he robs or takes from another by force, he is selling his soul to the devil. When a man or woman disobeys his body in sinful sex acts, he is selling that portion of his heaven-endowed property to the devil.

The devil is always there when a Christian has something to sell. His price is always high enough to make the sale attractive. The devil works through agencies. He also forms big business organizations (or he uses them) to expand its properties. Everything God allows us to use, Satan has an attractive price to offer. Why are we so dumb? Christians lease their automobiles to the devil when they are used to disobey God by taking people to the wrong places, or by not taking them to the right places. We lease our television sets to the devil if and when we allow them to keep us from serving God; or, if we allow the programs of filth, and dirt, lust, violence, and obscene content grip our minds and produce ungodly thought and conduct in our lives.

Our nation is now involved in the greatest property deals ever known to man. National and local powers are becoming agents of the devil by selling the souls of men down the drain. Legalized gambling is claiming great portions of God's personal ownership in the souls of men. Legalized prostitution, abortions, and cohabitation of unwed men and women are taking heavy tolls. The devil is having a lucrative business and all the legal agencies (news media, sports, hobbies, or just dumb, stupid things) are making their most damaging affects in the diversion of souls from Heaven to hell. We must not forget that the souls in both Heaven and hell are the Lord's. He will do with them whatever pleases Him. He has promised peace and joy, happiness and glory to all who enter Heaven. He has promised weeping, gnashing of teeth, torments and everlasting death to all who go to hell. Now is the time! Repent and believe God rather than the devil!

OPPORTUNITY

Age is opportunity, no less
Than youth itself, though in another dress.
And as the evening twilight fades away
The sky is filled with stars invisible by day.

—Henry Wadsworth Longfellow

Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: What obligation does a sinner place himself under when he takes Christ as his Lord and Saviour and what may he do to enjoy the ordinary pleasures of life without hurting his Christian obligations?

Answer: When a sinner comes to Christ for salvation Christ gives him a new nature; his very own nature so that: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. . . . For when ye were the servants of sin, ye were free from righteousness" (Romans 6:11, 20). Compare "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:22, 23); "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. . . . For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Romans 7:5, 6, 22, 23). "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. . . . For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace" (Romans 8:2, 5, 6); "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Romans 13:14); "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist" (Colossians 1:13-17).

The saved sinner, now a saint, has had a much greater thing to happen in his behalf than that which happened when he experienced his natural birth. He has exchanged his state of slavery unto sin for that of servant unto the Almighty God Creator of all things. "Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy" (1 Peter 2:10); "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (Ephesians 5:8).

Paul under the guidance of the Holy Spirit also well expressed what the sentiment of a true Christian should be at all times when he wrote: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Philippians 3:7-10).

Again Paul said, ". . . I die daily" (1 Corinthians 15:31). Then he spoke concerning the Christian life he was exhibiting here among a lost world of sinners among and before whom he was manifesting a Christ-like life. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

It is enough that a servant of Christ lives like his Lord Christ, but nothing less is enough. "It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? . . . And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matthew 10:25, 28).

It seems that the day is here when the professed Christians as a whole have deserted the way of life that was characteristic of the early church. In that day it was said of them: "And they continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:46, 47); "Being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now eventide. . . . Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. . . . And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, For we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done" (Acts 4:2, 3, 13, 18-21); "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (I John 3:16).

Jesus tells us His followers: "And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall

lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?'' (Mark 8:34-37); also ''And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me'' (Luke 9:23).

Instead of self-denial being the dominant characteristic of the average church member, today it is more likely to be self indulgence. Paul writes: ''Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. . . . And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God'' (2 Corinthians 8:1, 2, 5).

A professed Christian in order to please God and derive the benefit God has designed must first give himself, and then the things that he possesses. Paul writes again in this manner: ''I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God'' (Romans 12:1, 2).

God through Christ gave us all and He requires of us no less than all. Jesus required of the rich young ruler that came to Him for salvation that he sell everything he possessed and give the proceeds to the poor and come follow Him. Apparently this sinner did not think being with and sharing with Jesus the kingdom was worth it so he left Him sorrowfully. Let's you and I keep our values in perspective sufficiently to ward off the fate of this rejecter. Jesus taught that all His Heavenly Father gave Him came to Him and that none who thus came would be cast out.

NONE AN ISLAND

John Donne, an English clergyman, said, ''No man is an island to himself. Every man is a part of the main (the whole).''

The Bible says, ''For none of us liveth to himself'' (Romans 14:7).

the Sunday School LESSON

St. Claire Bible Class

For December 19

THE COMING CELEBRATED

Lesson Text: Luke 2:7-20
Memory Verse: John 1:14

I. INTRODUCTION

We miss the wonder and joy of Christmas because we have become used to it. We excuse ourselves by saying that Christmas is for the children. But this is not true. The children keep Christmas with its wonder and beauty because it is still fresh and new to them. There is the wonder of the babe in the manger, the glory of the angel's song, the radiance of the star, and the worship of the child by the Wise men. The story is not old to our children; neither should it grow old to us. But it is like many of God's wonders that He lavishes upon us until we become blind to them. The beauty of a sunset inspires the viewer to awe and worship and joy; but the constant repetition of the sunset tends to cause him to become blind to its fantastic glory.

As we read again the familiar story of the birth of Jesus, may we do so with the attitude of a child. May we open our hearts and minds and allow the majestic wonder of the events of that night long ago to fill us and renew our joy, our hope, and our love for God.—**Standard Lesson Commentary**

II. HINTS THAT HELP

A. In Jesus we have salvation, an eternal hope, and an understanding of love for God and for other people as well.

B. Our whole Christian life is a walk toward Jesus by faith, not by sight.

C. God's great gift to men must be received or it is all in vain.

D. It's easy to get so concerned about our family gift exchange, Christmas dinners, etc. that we forget Him. We can read the story and praise God for His birth.—**Standard Lesson Commentary**

III. ADDITIONAL TRUTHS

A. The birth of any child should be a time for celebration, especially if that child was wanted, expected, and loved. Jesus was certainly wanted; He was surely expected; and, as time passed, would be loved by many and hated by still more. But it must have been hard for the young mother and her husband to be happy seeing the Child born in a dirty stable, and having to use a common feeding trough for His cradle. But such were the circumstances, for there was no room for them in the village inn.

B. Mary and Elisabeth—what a pair they were! Here were two women who were expectant mothers. One was older, in fact so old that she was past the age of bearing children. So it was necessary for God to cause her to become impregnated in a supernatural way. The other was younger. She was betrothed to a man, but was not married. How could she become pregnant? The Holy Spirit impregnated her without the help of a man. Both of these women's pregnancies were supernatural. Both of these women glorified God for what He had done for them.

C. The Christmas message comes to us today. It is that Jesus has come from heaven to earth, that He has died for our sin, that He loves us everyone, and that He will receive all who will come to Him in repentance and faith. We ought to ponder and think on this message and accept it, even as the shepherds accepted it on that night long ago. After we have accepted it, then we have the command of Jesus himself to tell others the good news that He is the Saviour.

D. Christmas is more than a day to be celebrated; it is a vision to be lived. Today we should lead our children to the One who can make them wise. We should point them to the One who can make them rejoice with exceeding great joy. We should teach them of the One who can save their souls. Christmas is not Christmas without Christ. Let us resolve this year to give our children that vision they can live, and make Christmas more than just a routine celebration.

—Selected

Family Devotions

SUNDAY, DECEMBER 12
Scripture Reading—John 16:33

CAPABLE OF LOVING GOD

One of God's children, who had very little of this world's goods, said, "I rejoice in being exactly what I am—a creature capable of loving God. I look for a while out of my window and gaze at the moon and the stars, the work of God's almighty hand. I think of the grandeur of the universe and think myself one of the happiest beings in it!"

PRAYER THOUGHT

How great and enduring is the joy of God's children as they daily live for the Saviour and are sustained by His never-failing promise, we will have fulness of joy, and pleasures for evermore.

MONDAY, DECEMBER 13
Scripture Reading—Daniel 4:35

"GOD IS NOT BURNING UP"

As a Christian Vietnamese stood by his burning home, with the flames lighting up his face, he praised God.

One asked, "How can you praise your God when everything in your home is burning to the ground?"

He replied, "But my God is not burning up!" We are finite, but God is infinite!

PRAYER THOUGHT

In the midst of a world aflame, God lives. He is still "within the shadows, keeping watch above His own!"

TUESDAY, DECEMBER 14
Scripture Reading—Isaiah 41:6

"NEIGHBOR, LET ME HELP YOU"

Dear Neighbor: Today my hands are strong, so let me help you. Tomorrow they may be weak, or old, or sick and you will have to lighten my load. But today my hands are strong, so let me share your burden. For why do we exist, if we cannot care for our fellowman, walk his path, know his sorrows? Neighbor, today my hands are strong. Let me help you!—Gloria M. White

PRAYER THOUGHT

As Christians, we should be serving others in deeds of kindness. When all else fails, try love: "Love never faileth."

WEDNESDAY, DECEMBER 15
Scripture Reading—John 8:12

THROUGH WHOM THE LIGHT SHINES

As little Gail sat with her mother in the sanctuary on the Lord's Day, she looked with enchantment at the figures in the beautiful stained glass windows, vivified and glorified by the light which filtered through them.

She whispered, "Mommy, who are those people?"

Mommy replied, "They are saints, darling."

As they walked from church, Gail said, "Mommy, now I know who saints are."

"That's fine, dear," replied mother. "Who are they?"

"They are people the light shines through!"

PRAYER THOUGHT

Christians are redeemed boys and girls, men and women that are living saints through whom "the light of the glorious gospel of Christ" shines.

THURSDAY, DECEMBER 16
Scripture Reading—1 John 3:18

LOVE WITH SKIN ON

Said a disillusioned youth to a minister, "I am sick and tired of hearing about God's love for me. I want to see love with skin on it!"

The youth wanted to see love exemplified in deeds.

Said Henry Ward Beecher, "We never know how much one loves till we know how much he is willing to endure and suffer for us. Suffering for another measures love."

PRAYER THOUGHT

"I SOUGHT MY BROTHER"

No one could tell me where my soul might be,
I sought for God; He seemed to elude me,
I sought my brother out and found all three.

—Author Unknown

FRIDAY, DECEMBER 17
Scripture Reading—2 Peter 2:21

WE KNOW BETTER

A salesman did his best to persuade an elderly, weather-beaten farmer to buy a set of books on scientific farming, but without success.

"No, I don't want those books," the old man replied.

"But, sir," said the salesman, "if you had these books you could be twice the farmer you are!"

"Son," drawled the farmer, "I don't farm half as good as I know how now!"

PRAYER THOUGHT

Most of us know better than we do. It is better not to know than to know and not do.

SATURDAY, DECEMBER 18
Scripture Reading—Habakkuk 2:20

HUSH, FOR GOD IS NEAR

On the door of the church where John Wesley preached his first sermon on the following words: "Enter this door as if the floor within were gold, and every wall of jewels of priceless worth were made; as if the choir, in robes of fire, were singing here; nor shout, nor rush, but hush! for God is Here!

PRAYER THOUGHT

HOW NEAR

Lord of all being, throned afar,
Thy glory flames from sun and star;
Center and soul of every sphere,
Yet to each loving heart, how near!

Grant us Thy truth to make us free,
And kindling hearts that burn for Thee,
Till all Thy living altars claim,
One holy light, one heavenly flame!

—Oliver Wendell Holmes

(Devotions used by permission of *Knight's Master Book of New Illustrations*, Eerdmans Press.)

"Go ye into all the world, and preach the gospel"

mission work...

at home and abroad.

Joseph Ingram
Foreign Missions
Director-Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave.
Fayetteville, N. C. 28305

THE PERSECUTION OF SIMPLE BELIEVERS

by Wayne King

Jesus said it was inevitable that those who would faithfully follow Him would suffer persecution in this world. He said that such harsh treatment could only be expected from a hostile world-system which has love only for its own kind. The crushing and tragic thing, however, is that so often believers are persecuted by others who also themselves profess to be Christians. And rather expectedly so, for it is clearly revealed that even the righteous Messiah was hounded and persecuted more by the religious leaders of His day than by any other class or group of people. Yet something is clearly wrong when people of different groups who claim to be following the same God, inflict slander, persecution, and injury upon each other.

There is a group of simple native folk on the island of Palawan who are known as Tagbanuas. Because they were poor and primitive and only one of several cultural minorities in the Philippines, no one seemed to care about them. Their spiritual instruction was sadly lacking. Then God led Pastor Jimmy Basarte, an ordained Free Will Baptist preacher, into this area and his compassion moved him to help them and minister to them. He preached the gospel unto them, he loved them, and led many of them to the Lord. A great number were baptized. Word trickled out to the surrounding barrios that the Tagbanuas had embraced the Protestant faith.

Then all at once, some of the Roman Catholics in the neighboring village of Caroray suddenly became very interested in these Tagbanuas. They traveled out to see these primitive folk and began to talk to them about religion. They expressed their unhappiness that the Tagbanuas had chosen to serve the Lord in a Protestant denomination, rather than in the Catholic church. They intimidated these new believers, threatening to have certain privileges withdrawn from them if they continued to associate with those "Baptists." They told them that God would punish them if they did not join the Roman Catholic Church instead. They even gave a recent illustration of what would happen to them. "Have you heard about the great earthquake that occurred in Mindanao a few days ago?" they said. "Did you know that the Roman Catholics were the only ones who escaped the great tidal wave that occurred afterwards? Did you know that the Muslims and the Protestants—the Baptists, Methodists, Pentecostals were the ones who suffered the most casualties? The Roman Catholics were spared. Now if you do not reject your Protestant beliefs, a similar catastrophe is going to befall you just like it did those people in Mindanao."

Well, the truth of the matter is that most of the people who perished in the recent Philippine earthquake and tidal wave were Muslims, since the area directly affected was inhabited primarily by Muslims. If the majority of people living there had been Catholics or Protestants, they would have been wiped out by the disaster just like the Muslims were. Clearly, these Catholic folk were distorting the facts to intimidate and threaten the new believers into embracing Catholicism rather than Protestantism. And since the Tagbanuas are simple people and basically superstitious as most native folk are, and since the Roman Catholic Church is the oldest church in the Philippines, has the most prestige and power, and claims the majority of the Filipino population for its membership, many of the Tagbanuas could not help but believe them. Some of these native people had been contemplating receiving Christ as their Saviour and being baptized by the Free Will Baptist pastor, but now they became troubled and afraid to do so. Yet the majority of those who had previously been saved, continued to be faithful and true to the Lord in spite of the misleadings of men.

It is sad to say but some had rather increase their own ranks than to see sinners delivered from the power of sin. Yet the fact remains that many of these Tagbanuas would have died and gone to hell had not Pastor Basarte gone in and preached the gospel to them and they believed. Oppositions and trials such as this hinder the work, but as Brother Jimmy continues to assure these new believers from the Word of God, and as faithful Christians back home like you continue to pray, "Christ will build His church and the gates of hell will not prevail against it." God **will** give the victory. It has already been promised!

PASTOR RECEIVES THANKSGIVING GIFT

One way that Marsh Swamp Free Will Baptist Church near Sims celebrated Thanksgiving this year was by receiving donations for a love offering for the pastor, the Rev. Adrian Grubbs.

Shown presenting the offering of $1,146 to Mr. Grubbs is one of Marsh Swamp's oldest deacons in length of service, Mr. Lester Fulghum.

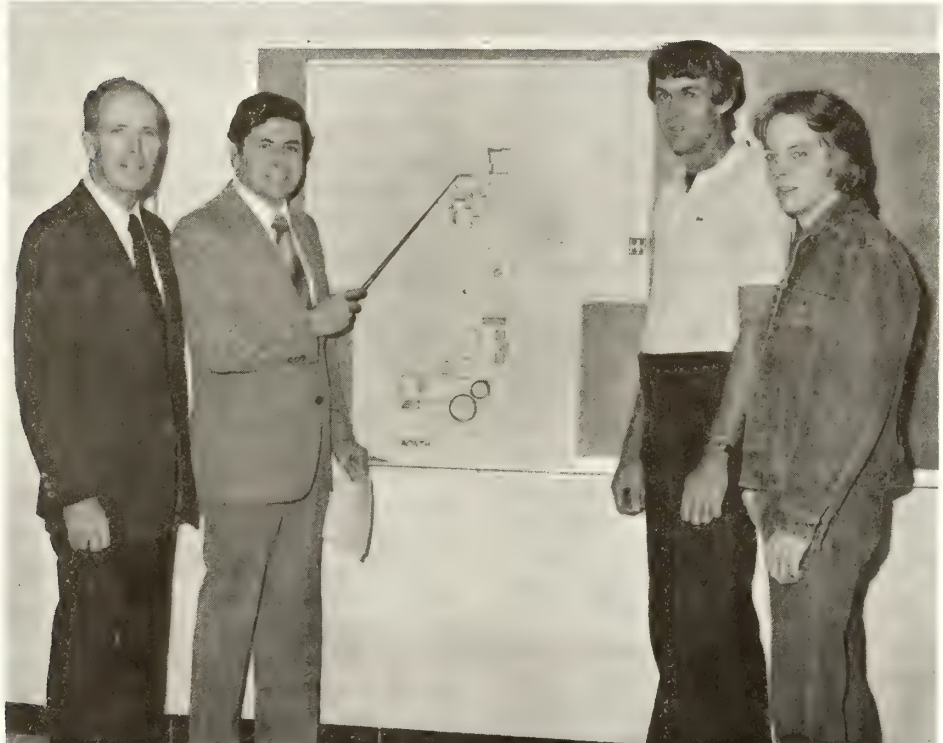


Mount Olive College

NEW BUILDINGS PROGRESS REPORTED TO BOARD OF TRUSTEES

A progress report on the 25th Anniversary New Buildings Program was presented to the Board of Trustees of Mount Olive College at a recent meeting by W. Nathan Reynolds, chairman of the steering committee and special assistant to the Mount Olive College president.

The steering committee was appointed in September by Dr. W. Burkette Raper, president, to identify the function and activities which should be located in each unit of the College Union-College Hall complex. The complex will include five functional units within a two building structure. They include a physical education-convention center, student union, food services, fine arts center and administrative offices.



Five subcommittees were then selected, each chaired by a member of the steering committee and including other faculty members, staff and students to make recommendations to the steering committee regarding space requirements, number of offices or rooms, and any other factors which might bear on the usefulness of that unit within the complex.

It is expected that the subcommittees will complete their work before the Christmas holidays to be submitted to the president for review. The architectural firm of Hayes and Howell will begin preparation of revised schematic drawings which will then be reviewed by the board of trustees. It is hoped to have working drawings for construction by late summer or early fall of 1977. Construction progress will depend upon availability of funds. No priorities have been set as to which unit will be constructed first.

The steering committee members consist of Dr. Wayne Wiley, dean; Dr. Hilda Owens, dean of students; Mr. Charles Harrell, business manager; Mr. Gary Barefoot, representative from the faculty; and Craig Garvin, representative from the student body.

FOUNDERS DAY PROGRAM CELEBRATED $1 MILLION RAISED

One of the highlights of Mount Olive College's 25th Anniversary Program on Founder's Day, November 23, was the announcement that the first $1 million had been raised toward the five-year goal of $7 million.

Dr. W. Burkette Raper, president of the College, reported to trustees, faculty, students and guests at the Founder's Day Program that since the Anniversary Fund was begun in July of last year, the College has received more than $800,000 in gifts, annuities and endowments and that an additional $200,000 has been committed in firm pledges.

"We believe we have made a good beginning toward reaching our goal of $7 million by the end of 1980," declared Dr. Raper.

THREE SPEAKERS REFLECT

The theme for the 1976 Founder's Day Program was "Great Moments in the History of Mount Olive College," and featured three speakers.

The Rev. David W. Hansley of LaGrange, a founding trustee and first Chairman of the Board, commented on the period of founding and early beginnings of the College.

Mrs. Lorelle Martin of Mount Olive, now in her twentieth year of teaching at the College, reflected over her twenty years of service and shared some of the highlights of her experiences during the growth of Mount Olive.

The Rev. Robert May of Ahoskie, current president of the Free Will Baptist State Convention of North Carolina and alumnus of Mount Olive, recalled his most vivid memories as a student and reflected on Mount Olive College from his position as president of the state convention.

The Founders Day prayer was given by Dr. Michael R. Pelt, chairman of the Department of Religion.

Special music was provided by the

Mount Olive College Chorus and the Mount Olive Singers. Certificates of Appreciation were presented to personnel and trustees of the College who had completed six years of service since the 1975 Founders Day Program.

PROGRESS MADE FOR NEW BUILDINGS

The twenty-fifth anniversary goals of the College include two major building projects, a Physical Education-Convention Center and a College Union complex which will provide facilities for student activities, food services, fine arts and administrative offices.

The State Convention of Free Will Baptists authorized the establishment of a junior college in 1951. In 1953, an abandoned school building in Mount Olive was purchased and the state convention approved the location of the College in Mount Olive. The College began operation in Mount Olive with an enrollment of 22 students in 1954. Today, the College has assets of over $5 million.

FWB HERITAGE CERTIFICATE PRESENTED



The Free Will Baptist Heritage Foundation certificate was presented to Mrs. E. C. Morris of Walstonburg in honor of her late husband at the annual Founders Day program at Mount Olive College on November 23. Shown during the presentation are, from left: Mr. and Mrs. Jesse Proctor of Walstonburg, who presented the certificate; Mrs. Morris; and President W. Burkette Raper. Mr. Morris devoted sixty years of his life in ministerial service to Free Will Baptist churches.

The Heritage Foundation is an endowment fund for Mount Olive College to which more than $20,000 has been contributed in honor and tribute to our denominational leaders. These funds are permanently invested and each year the earnings are used to support the general educational services of the College.

BEAVERDAM CHURCH ATTENDS HIGH SCHOOL DAY



Beaverdam Free Will Baptist Church in Columbus County brought a bus load to the annual High School Day held this fall at Mount Olive College. Among the 27 participants was Debbie Housend who has been accepted for admission for the fall semester, 1977. Mrs. Shelby Jean Edwards, youth leader at Beaverdam, was there along with Mrs. Debbie Godwin, Mrs. Edna McPherson, Mr. Tommy Sellars, and Mr. John Byrd, adult leaders.

IN MEMORY OF MRS. ANNIE OUTLAW KENNEDY

by
Faye Taylor Kennedy
Pink Hill, North Carolina

My mother was a pal to me,
We worked and played together;
But now she's gone, I'll labor on,
Until we meet forever.

Come back in spirit Mother dear,
And teach me more and more
That I in life no wrong shall do,
And meet with you on Heaven's shore.

I know you loved me Mother dear,
As only a mother could do;
You'd sacrifice your happiness,
If you could show me God above.

I miss you, oh! I miss you,
No earthly tongue can tell;
How much you meant to my sad heart,
We both knew, oh! so well.

I would not fail to mention, dear
The worthy things you loved,
Your flowers and your friends,
They both meant Heaven above.

Your flowers were so beautiful,
That people far and near
Would stop and praise them to your face,
And say they were so dear.

Dear Mother, I gave the thoughts to you,
For the life you lived with me.
It helps me when temptations come,
The right and best to see.

So God will bless you Mother,
Who lived a heavenly life,
And taught your children of the things
That lead at last to Christ.

THE DIFFERENCE

I got up early one morning
And rushed right into the day;
I had so much to accomplish
That I didn't take time to pray.

Problems just tumbling about me,
And heavier came each task;
"Why doesn't God help me?" I wondered.
He answered: "You didn't ask."

I wanted to see joy and beauty—
But the day toiled on, gray and bleak;
I wondered why God didn't show me,
He said: "But you didn't seek."

I tried to come into God's presence,
I used all my keys at the lock;
God gently and lovingly chided:
"My child, you didn't knock."

I woke up early this morning
And paused before entering the day;
I had so much to accomplish
That I had to take time to pray.

—Author Unknown

LOVE IN ACTION

by Mrs. Hershel Bowen
Winterville

(Mr. and Mrs. Bowen recently celebrated their 38th wedding anniversary with a reception held at Reedy Branch Free Will Baptist Church and she wishes to share this special moment in her life with you.)

HAVE you ever felt like a king or queen for a day? An old man with tears running down his wrinkled cheeks, his eyes shining through the tears told the guests that came by how much it meant to him to have them come by and shake his hand and wish him well. His wife, her heart beating so fast at the sight of all the lovely people coming in. Oh! how good it made us both feel to have our church family, friends, and our own growing family meeting in joy, love, and happiness. If you've never had the privilege of sitting and watching the best "friendship" being shared by all, you've lost a great gift.

I've often said and also heard it said, "Give me my roses while I live." Dear friends, we had our roses and more. The love of our children and friends spilled over and was wiped up in our memory and hearts forever.

Nothing can make me feel so humble as someone sharing his or her love with me. The touch of a cheek, a smile just for me or a kiss—these things a king or queen may not have. But for this day it was ours to have and to hold. God has given us so much, the love of our friends, our four children, and our beautiful grandchildren. We did not wear a crown today, but oh, I'm so thankful God has promised for us a crown if only we will ask and receive it.

On this day as each person came by to speak to us, I could think of something good each one of them had done for us. Yes, I could go on for hours naming the goodness and kindness of our church family, friends, and our own family. I'm sure God has granted you, the readers, the above goodness of people. If only all of us could love and be loved each day this day was for us, this world would a wonderful place in which to live.

Florence Nightingale once wrote "Live your life while you have it. Life is splendid gift. There is nothing small in it For the greatest things grow by God's law out of the smallest. But to live your life you must discipline it. You must not flitter it away in fair purpose, erring act or inconstant will, but make your thoughts, your acts, all work to the same end and that end, not self but God. That is what we call character."

God thank you for all our family and lovely friends. Help us to love each other and forgive us our sins. Keep us in your loving care each day. And may our hands do your will and our feet walk in your way.

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News Notes

Free Union Church Presents Outdoor Pageant

The annual Christmas pageant at the Free Union Free Will Baptist Church near Walstonburg will be presented on Sunday, December 12, at 6:30 p. m. This will be an outdoor pageant, entitled "Under the Stars." In case of rain, the program will be held December 19 at 6:30 p. m.

The Rev. C. L. Patrick, pastor, along with the church members, extend a very cordial welcome to everyone to come and receive a blessing this season of the year.

Marsh Swamp Church Treats Children's Home

The children and staff of the Free Will Baptist Children's Home were entertained with a weiner roast on Sunday afternoon, November 14, by Mary Rachel's class of the Marsh Swamp Church Sunday school located near Sims.

Bud Baker, class president, drove the church bus with members and their families totaling approximately fifty people. Mr. Baker's employer, Carolina Chemical Company, furnished all the food with a few exceptions. Mr. and Mrs. Bill Nichols and class members also assisted with the preparing of the food.

Due to inclement weather, the class was served in the dining hall. The food and fellowship were enjoyed by all.

Youth Conference Date Changed

The Piedmont District Youth Conference scheduled for December 11, has been changed to Saturday, January 8, 1977.

Meeting of Ministerial Association To Be Held

The Mid-Year Spiritual Life Conference of the North Carolina Ministerial Association of Original Free Will Baptists will meet January 14, 1977. The time and place is to be announced.

REFLECT

Said Charles Dickens, "Reflect upon your present blessings, of which every man has many; not on your past misfortunes, of which all men have some."

SOLVE THE PUZZLE

G I V E E A R

T O M Y

W O R D S

O L O R D

C O N S I D E R M Y

M E D I T A T I O N

P S A L M 5 1

In last week's puzzle the verse Psalm 5:1 was hidden. As you block out the letters B, F, H, J, K, Q, U, X, and Z, the verse reads: "Give ear to my words, O LORD, consider my meditation" (Psalm 5:1).

Celebrate the birthday of our Lord with Corrie ten Boom!

Corrie's Christmas Memories



Corrie recalls the Christ-centered Dutch Christmases of her youth, and the special joy around her family's holiday table. Delightfully illustrated on every page, this festive volume includes Corrie's favorite Christmas story from the Gospel of Luke. A book you'll reread, a remembrance you'll give at holiday time for many years to come!

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State of North Carolina

EXECUTIVE DEPARTMENT

GOVERNOR JAMES E. HOLSHOUSER, JR.

WHEREAS, all North Carolinians are concerned over the many deaths and injuries resulting from motor vehicle accidents in our State each year; and

WHEREAS, tragedies on our streets and highways are of special concern to North Carolina's religious leaders who, by the very nature of their duties and responsibilities, deal almost daily with the aftermath of highway collisions; and

WHEREAS, the clergyman is called upon frequently to offer condolences to a family in a manner that he knows will be inadequate to compensate for the family's overpowering grief and sense of loss; and

WHEREAS, I am again asking all pastors, priests and rabbis in North Carolina to devote one day of worship to the instruction of their congregations in the importance of highway safety as a civic and religious responsibility;

THEREFORE, I proclaim the month of December, 1976

TRAFFIC SAFETY SABBATH MONTH IN NORTH CAROLINA

and commend this observance to our citizens.



By the Governor:

James E. Holshouser, Jr.

Raleigh, North Carolina

IN OBSERVANCE OF
TRAFFIC SAFETY SABBATH MONTH

FROM "HE RIDES BESIDE YOU"

The situation which involves the olent death of thousands of people and e maiming of hundreds of thousands ore, which brings an awful burden of rief and suffering for hundreds of ousands of persons over long periods f time, is one which must have its moral nd religious as well as social im-lications. We have wrongly assumed at traffic laws have no connection with orality and righteousness. Of course, affic laws are not directly of Divine igin, but the truth is that the more nportant ones have been instigated for e benefit of human welfare and out of spect for human life and therefore they ave a basic moral and righteous undation.

The authorities tell us that most of the tal accidents on our highways are the sult of a deliberate violation of a traffic w. Such violations are a potential tack against the well-being of others nd are therefore essentially immoral, or ey represent an attitude of contempt for e value of human life and therefore are essence sacriledge.

The doctrine of Christian love requires spect for the life and person of others. nd many a person who displays the most love and respect for others in ost human relationships will forget em almost entirely when behind the heel of a powerful automobile. The rule every man for himself suddenly takes er on the crowded highway, a ilosophy which most people would be ocked to see put into other areas of e.

The result we call an "accident." aybe our terminology is mistaken. If a an should become drunk and then walk to a bank and steal $100, he, when ught, would not only receive a prison ntence but have remaining over him a igma for life. He is a bank robber. But if man becomes drunk and then robs meone of his life while driving his tomobile, while he receives a certain unishment, not terribly severe, there is ften a sentimental pity rather than a igma which attaches to him.

Of course, there are many occurrences on the highways that kill and maim which are truly accidental and therefore have no moral connection. But when we modern drivers deliberately and selfishly show contempt for human life, which is sacred, by scorning the safeguards set up in society to protect that life, then we cannot escape the fact that our acts are not only criminal, but sinful.

The traffic authorities rightly tell us that this is everyone's business. Policemen and judges can try to enforce the laws, but they cannot form the basic attitudes in our society. We citizens must do this. And if we could place the criminal acts that take place on the highways in the same category as other criminal acts, making them out to be the sin and shame they are, we would be really attacking the source of one of our greatest social evils.

A MOTORIST'S PRAYER

Our Heavenly Father, we ask this day a particular blessing as we take the wheel of our car. Grant us safe passage through all the perils of travel; shelter those who accompany us and protect us from harm by Thy mercy; steady our hands and quicken our eye that we may never take another's life; guide us to our destination safely, confident in the knowledge that Thy blessings go with us through darkness and light . . . sunshine and shower . . . forever and ever.

Amen.

He Didn't Bring My Mama Home

by Velma Harris

(The following poem was written for Mrs. Bessie Hudson in memory of her mother. The story is a true one, the tragedy having occurred on December 12, 1923.)

My mama went with Daddy one day
To visit with her friends while he tended his business his way.
Three of my sisters went so they could play
With the children of the friends of Mama's that day.
Mama was humble and happy as she chatted away
With the friends she loved so dear—
Never dreaming she had anything to fear.
I was eleven years old at that time;
My sister was younger—just about nine.
We kissed our mama as we left for school,
We knew we had to follow all the rules.
It was almost four when we got home.
There was no one there; we were all alone.
We ran around and did all the chores
And waited for Mama and Daddy to come and unlock the doors.
The evening was fading fast away,
When a friend came by just to say
That there was a wreck on the old highway.
My mama and daddy and sisters three
Had had a wreck by the big pine tree.
My daddy and sisters came home alone,
For Daddy didn't bring my mama home.
It was so sad for my sisters and me;
And my daddy was lonely as he could be.
My mama had gone to Heaven with God to see
The beautiful place He has prepared for you and me.
In her heavenly home of rest
She'll want for us the very best.
If we love Him when we die,
We will meet Him there on high.
To each of us who watch and pray,
To hear His precious Word and obey.
And accept and honor His Son everyday,
His promise is for an eternal home
Where we will never be left alone.
I'm glad that my mama will be there
To welcome us children and my dad.
Then we will understand why,
My daddy and sisters came home alone
And why Daddy didn't bring my mama home.

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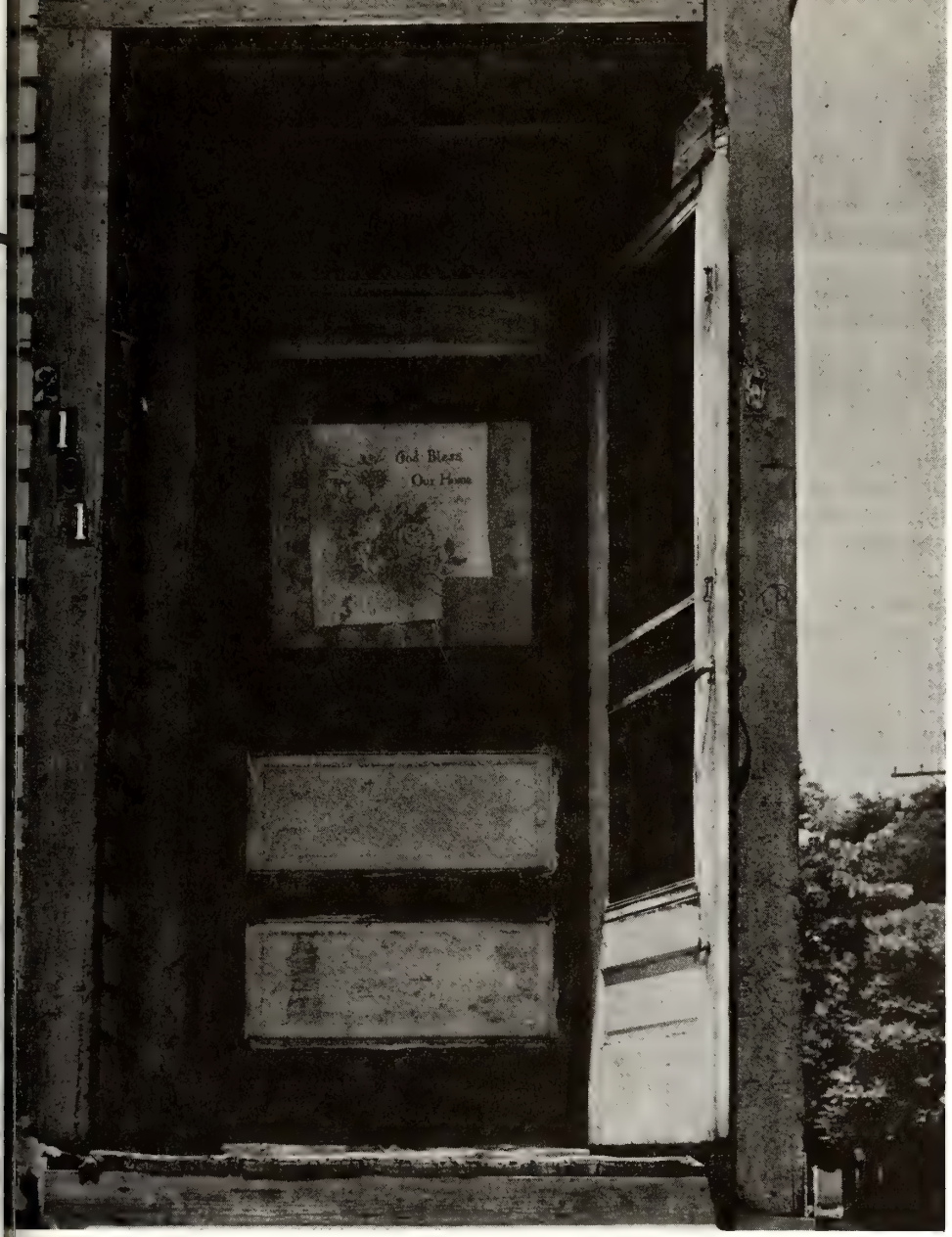
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the free will baptist

EDITORIAL...

HAPPY IN A SHANTY

The whole world is hungry for something, and not just for food! Hunger comes in many forms: hunger for power, prestige, wealth, health, peace of mind; and numerous other *intangibles.*

Although it has been shown that material things cannot bring lasting joy, men and women still strive (until their last ounce of energy is gone) to accumulate all they can while they can.

Grand houses must be built—houses too *large* for comfort, but which, paradoxically, become too *small* for the owners when they want to get away from themselves.

The largest, sleekest, flashiest of cars must be purchased, in keeping with their status—gas-propelled luxury often coupled with alcohol!

Furs from a hundred or more minks adorn the lady. Her coat must be the thickest and rarest of hues. She must be better wrapped than her closest friends.

Memberships in a dozen or more clubs is mandatory for both husband and wife. After all, they must be the hub of that inner circle.

They set the pace with their jet-setting trips abroad and back, sometimes on the weekends, and sometimes week upon week or month upon month.

They boast about their real estate holdings and that "valuable property on the corner of Elm and Second" which they have just purchased.

They hold stock in at least five corporations, each more impressive than the other (depending upon their frame of mind during the time of conversation).

They control the money in more than six partnerships. Everyone jumps when they speak.

Ski lodges couldn't stay in operation without them, and beach resorts might as well close down without their patronage. Their yachts and summer homes are real "showcases."

Works of art weight their walls. They are proud to have paid a hundred thousand dollars for a white canvas spotted with red and green paint in a seemingly senseless pattern. Someone told them that they must have one of these modern masterpieces and that *everyone* who is *anyone* has at least one work by this artist. They can't wait until the next showing so they can grab up another one.

Curio cabinets swell with rare porcelains and cut glass of the finest quality.

Crystal chandeliers drop beads of prism light everywhere and, however beautiful, they seem too heavy a burden for the ornate ceilings.

Shelf after shelf of unread books stands at one end of the huge den; a bigger than big fireplace growls with flames, and above it hangs the mounted head of a buck deer or a bull moose—the prize of last fall's hunt.

Furnishings: genuine leather, velvet, satin, solid mahogany, cherry, and fruitwood; leaded and stained-glass; marble top and brass; oriental rugs and tapestries of centuries past; the thickest of carpets and the most polished of floors and checkered tiles.

Savings accounts are bulging; and more than a few banks would go broke if these people decided to withdraw their funds.

Jewels fairly drip from neck and arm and hand. The larger the stones, the happier the persons wearing them, and the more envious the friends and acquaintances. An image *must* be maintained.

Their children are the most popular in the communities; they attend the best schools, wear the latest fashions, and enjoy all the marvelous wonders that money can buy: parties, travel, and friends of like social status.

Rich, and richer than rich are they. They have more of *everything* than they could possibly need. But why no real smiles to go along with all this affluence? They *do* have everything in this world at their command, every material thing desirable at their fingertips. Could it be that they lack the most important ingredient required for a sense of well-being? Could it be that wealth has pushed God out or has prevented His coming in?

What about the many poverty-stricken families who, even in their impoverished condition, can still praise their Father and trust Him to bless them? Doesn't it all go to prove that happiness in a shanty is more to be desired than discontent in a mansion?

Cover Photo by Camerigue



Tommy Manning
Editor

the free will baptist

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MEMORIES OF AN OLD-FASHIONED CHRISTMAS

Author Unknown

SORT of lonesome today, isn't it? The stores are closed and the few people on the streets look cold and are in a hurry. There is a Christmas dinner in the flat, or in the hotel, and then there will be good things to eat and a jolly time for a while, and then you will hurry back to work and worry again.

Remember the good old days when you didn't hurry so much or worry at all? You lived in a little country town that was nine miles from a week. The town has not changed much in all these years. You have. Some of the old folks have died and the boys and girls you knew are the old folks now, living as quietly and peacefully as did their fathers and mothers—close to nature, close to the soil, close to God.

Big families were fashionable in the good old days, and when Father counted noses they numbered six. You lived in a big frame house on the road that leads to the Baptist church and the post office. You knew everybody in town and everybody in town knew you. That was a nice way to live.

You worked some and played much. Your heart was light and there seemed to be sunshine about you perpetually. And that is fine, too.

Remember the big kitchen?

There were tiny lights of glass in the windows, a big wood stove, a row of lamps on the mantel, a motto on the wall that read, "Honor Thy Father and Thy Mother," and meant every word of it. Over the stove hung great bunches of sweet corn and slabs of beef that were slowly drying. Some of the happiest periods of your life were spent in that old room. Even now you could find your way blindfolded into every corner of the old house, from cellar to garret, couldn't you?

Father and Mother believed in making much of holidays, and Thanksgiving and Christmas were in the air as soon as Fourth of July burns had healed.

It took a lot of getting ready. After Thanksgiving the tempo really picked up. There was another turkey to fatten, the best vegetables to select. You knew that on that day everything must be of the best.

How the seasons have changed since you've lived in a city. In the old days there was snow on Christmas in that little town. The air was crisp and clean. It was like a square meal to breathe it. It painted bright colors on the cheeks of a boy about your size who had to run in every little while to get the numb of his fingers over the kitchen stove.

About nine o'clock Father hitched up the big "bobs" and—glory!—let you drive to the house. Mother got the family together, and in a few minutes bells were jingling and you were on your way to church.

Remember, in those days you always went to church on Christmas. At the church you found folks from miles around, and uncles and aunts and good will a-plenty.

Perhaps you do not remember the sermon. You were just a boy. It was solid religion clear through. The old pastor reminded the worshipers of their many blessings; of the sun and the rain that had given them bountiful harvests.

He thanked God for the peace that rested on all parts of the country; for the increase of charity, sympathy, brotherly love; for the fact that enlightenment and education were growing; for the Son whose birthday we were celebrating and who gave His life to save the world. And for all, with bowed head, he gave credit to the Great Ruler.

There was a prayer that was like a beautiful hymn, and one of those carols that thrilled the people, and benediction was said and the little church organ pealed joyfully as the worshipers slowly passed from the church, visiting as they went.

Did you notice how those who had no good dinners waiting somehow found themselves invited to the homes of those who had? They are still doing God's work in the same old way in that little town. They are carrying food and comfort to the sick and sorrowing and proving that this is a beautiful world after all.

How warm and comfortable the old home seemed after you return. There were smells floating from the kitchen that made you ravenous. Mother had on a big apron, and every time the oven door swung back a cloud of fragrance was emitted that made you weak.

Finally there was the family at the table. "Now, Father," Mother said, and the good man bowed his head and uttered a prayer of Christmas and thanksgiving that should live with you to your dying day. It was a prayer stripped of cant and hypocrisy, and surely it went straight to the Great White Throne that you believed and still believe is somewhere.

He thanked God for you, for his beloved wife, for the Christ child, for his ability to labor, and for his strength to bear such afflictions as had been laid upon him. For all that had been, for all that might be, he thanked his Maker. Amen.

Yes, there was heart in it, and sincerity, and hope and trust. There were tears in Mother's eyes, for she realized that for two at that table the end of the journey was almost in sight.

You couldn't forget the dinner. Father carved the turkey and told a funny story that made you laugh, even though you had heard it many times. You had dark meat and light meat and plenty of stuffing and all the trimmings, and when it was all over Father leaned back and said, "I'm not hungry and I don't think I'll eat any dinner."

Of course you laughed. That was his oldest joke. Then he looked serious and said that in France it was customary after a good meal to kiss the cook. And he did it. It made Mother blush prettily and he laughed and told her that she looked like a girl, and then she blushed some more, and said she was the happiest woman in the world.

And later, when the chores were done and while the wind whistled around the corners of the house, there was a family group about the fire, and hickory nuts, and chestnuts, cider, and apples, and Father told bear stories, and you wondered how a man could be so brave—and you sat in Mother's lap and she smoothed your hair.

Father's voice grew fainter and fainter, and you never knew when Mother undressed you, tucked you away in your bed with a soft kiss, and whispered, "God bless my littlest boy."

That is about all. It will not hurt you to think about it on this Christmas day.

CHRISTMAS WISDOM

by the Rev. Graham Faucette

"Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him" (Matthew 2:1, 2). The journey that the wise men took was no short or easy trip, like the short walk that the shepherds made from the nearby fields. These wise men must have traveled for weeks in search of this king of the Jews. But they felt sure their findings would be worth far more than the long trip that they must travel. Like the shepherds, these men must have had some kind of a revelation from God to start them on their long journey. Not all the human wisdom of that time, or this, could have taught them that the star they saw was pointing to a new king among the Jews. But, somehow they knew that it was.

But why did they stop in Jerusalem to inquire about the new king? Why didn't they continue on to Bethlehem? Matthew doesn't give an answer. But they possibly supposed a search for a king of the Jews must end in the capital of the Jews, so they stopped looking for the star that would have led them on. Also, it's possible that the star could not be seen during the day, so they started asking where this king was. Little did they realize the widespread outburst of enthusiasm their asking would cause.

"When Herod the king had heard these things, he was troubled, and all Jerusalem with him" (Matthew 2:3). King Herod was planning to be king as long as he lived, and then as the custom was it would belong to his son. He could not bear the thought of a king coming from another family and taking over the kingship. If a child had been born that would be king of the Jews, he certainly wanted to know where he was; he had to get an answer.

"And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet" (Matthew 2:4, 5). At the end of the journey, as well as its beginning, the wise men needed the revelation of God to guide them where Christ should be born, where the newborn king was. With all their wisdom, they accepted God's Word and followed it as did the simple shepherds of the fields.

"When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy" (Matthew 2:9, 10). So at the journey's end it was seen that the star and the Scripture pointed to the same spot. God's creation and God's Word are never in conflict, and both of them point to the king. In this we too can be glad, simple as the shepherds of Bethlehem or wise as its scholars of the east, we must rely on God.

"And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold and frankincense, and myrrh" (Matthew 2:11). Wise men still worship Him, and still they open wide their treasures to bring Him gifts.

Wise Men Seek Jesus . . . If we are to be wise in our day, we must make a diligent search to know this same Jesus. It's not enough to know about Him for "this is eternal life to know Him."

Wise Men Are Divinely Guided . . . The star that they had seen in the east gave them divine guidance to the house where the young child was found. Men of wisdom today are divinely guided by His Word, the Bible.

Wise Men Rejoice in Heavenly Guidance . . . When they saw the star, they rejoiced with exceeding great joy. Wise men rejoice with joy unspeakable and full of glory, in man's blind looking for truth Heaven has intervened.

Wise Men Worship Jesus . . . "They fell down and worshipped Him." Wise men today realize their need for this king born of the Jews.

Wise Men Bring Gifts to Jesus . . . All gifts we give can be meaningless without first giving ourselves.

Wise Men Shun That Which Is False . . . The wise men were warned of God of the cruel intents of Herod and the returned another way. Likewise, men o wisdom know that if their lives are to b rich and full they must give heed to th many divinely given warnings to shu that which is false.

IN MEMORY OF THE REV. E. C. MORRIS

Early on the morning of October 21 1976, our Heavenly Father, in His infinite wisdom, beckoned to His eternal home the Rev. E. C. Morris. As one minister so beautifully stated, "Surely, angels opened the gates of Heaven and God announced—the preacher is coming home."

The ministry of the Rev. Morris for over 62 years touched the lives of literally thousands of people in the United States, and in 14 foreign countries. He so willingly gave of his time and efforts whenever and wherever he was needed. The Rev. Morris kept a very detailed record of each day's activities during his 62 years in the Free Will Baptist denomination, and as of October 17, 1974 had preached 8,683 sermons, experiencing the joy of seeing many souls saved.

Those who knew him best will remember the pleasant way he greeted everyone, always with a smile. He was truly a man of God, for he walked and talked among men, as one dedicated to the cause of Christ, and proclaimed, "If God be for us, who can be against us."

The Rev. Morris will truly be missed as a husband, father, and Christian friend, but most of all as a dedicated minister of the gospel of Jesus Christ.

Funeral services were conducted at the Farmer Funeral Home Chapel in Ayden and at the First Free Will Baptist Church in Durham with interment in the Durham cemetery.

He is survived by his wife Mrs. Eunice T. Morris, of Walstonburg, one son, two daughters, one sister, and one brother.

Anyone desiring to send memorial contributions are requested to send them to the Free Will Baptist Home Mission Board in care of the Rev. Taylor Hill.

The Rev. Morris penned many beautiful and informative writings. The last poem he penned is entitled "They Say I'm Growing Old" which has been printed in the Baptist in a previous issue.

Respectfully submitted by
Mrs. Peggy Gay



SUNDAY, DECEMBER 19
Scripture Reading—2 Corinthians 5:17

"SINCE JESUS CAME INTO MY HEART"

Leighton Ford said, "We need a great spiritual awakening that will cause men to sing:

I have light in my soul for which long I had sought,
Since Jesus came into my heart!
I have concern for the poor as I didn't before,
Since Jesus came into my heart!
I have love for all mankind as I didn't have before,
Since Jesus came into my heart!
I have wept for our cities as I didn't before,
Since Jesus came into my heart!' "

PRAYER THOUGHT

If you have the love of Jesus Christ in your heart, you may feel as though you are a new creature. You will find that old things are passed away and experience new things as a new and wonderful beginning. Have you let Jesus come into your heart?

MONDAY, DECEMBER 20
Scripture Reading—Romans 8:37

WE ARE GOING TO CONQUER YOU!

In 1942 George Leigh Mallory and a party of Englishmen attempted to scale Mount Everest. After enduring incredible hardships, they reached a base camp at 25,000 feet. From this point two of them set out for the summit, but their heroic attempt failed. Today Mallory and his companion, Irvine, lie buried under the eternal snows of that Himalayan peak. Their colleagues returned to England to tell their story. One of them addressed a large London audience. He stood before an enlarged photograph of Mount Everest. After he had described the difficulties and tragedies of their expedition, the man turned and addressed the mountain.

"Everest," he said, "we tried to conquer you once, but you overpowered us. We tried to conquer you a second time and again you were too much for us. But Everest, I want you to know that we are going to conquer you, for you can't grow any bigger, but we can!"

PRAYER THOUGHT

When we have power from on High, God's children can triumph over humanly impossible difficulties.

TUESDAY, DECEMBER 21
Scripture Reading—1 Peter 1:18, 19

THE PRICE OF WORLD REVOLUTION

Billy Graham said, "Some time ago millions of young Chinese Red Guards were marching through the streets of Peking, chanting the words, 'Without the shedding of blood, there will be no revolution!'

"This seems to be the belief of the Communists. When I was in Moscow some years ago, I asked the Intourist guide who was showing us around, 'What does the five-pointed star in your flag signify?'

"She replied, 'The five points stand for the five continents of the world. The red represents the blood that will have to be shed to bring the revolution to the world!' "

PRAYER THOUGHT

The shedding of the blood of the sinless Son of God was necessary to redeem man from sin and eternal death; this blood was not shed by corruptible things but with the precious blood of Christ.

WEDNESDAY, DECEMBER 22
Scripture Reading—2 Corinthians 5:21

TO BED A SLAVE—AWAKENED FREE

Mark Twain wrote about a slave who lived in Missouri on a narrow neck of land that jutted out into the Mississippi River. The current ran swiftly at that point and gradually cut through the neck of land. One night it completely severed it.

According to the law, as soon as the land was cut free from Missouri, it became part of Illinois. Hence the slave who had gone to bed in Missouri awakened a free man, for Illinois was a free state.

PRAYER THOUGHT

This is what God does for us in Christ. We come to Him defiled and unclean, but when we claim His salvation, we are made righteous.

THURSDAY, DECEMBER 23
Scripture Reading—Ephesians 2:4, 5

"LOVE FOUND A WAY"

Helen Keller became blind and deaf when nineteen months old. Her mother lamented, "If I said it once, I said it a thousand times: 'Helen, if only there were some way for me to let you know how much I really love you!' "

PRAYER THOUGHT

God found a way to show His great love for us:
O the love that drew salvation's plan!
O the grace that brought it down to man!
O the mighty gulf that God did span
At Calvary!

FRIDAY, DECEMBER 24
Scripture Reading—Matthew 9:36

COMPLACENTLY REJOICING

As Hudson Taylor, founder of the China Inland Mission, stood to preach before a great audience in Bristol, England, he experienced great spiritual agony. Later, he said, "I was unable to bear the sight of a congregation of a thousand or more Christians, complacently rejoicing in their own salvation, while millions are perishing for lack of knowledge—lost!"

PRAYER THOUGHT

How unlike the Saviour are God's children when they have no solicitous concern for perishing souls. As Christ looked upon the shepherdless multitudes, He met them with compassion.

SATURDAY, DECEMBER 25
Scripture Reading—Luke 2:7-14

WE HONOR HIS BIRTH

Jesus asleep in the manger,
Joseph and Mary nearby,
Greeting the birth of our Saviour,
Bright shines a star in the sky.

Shepherds on guard in the nighttime
Listen to angels who sing,
"Glory to God in the highest,
Peace in the name of our King."

(continued on page 15)

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: ". . . Emmanuel, . . . God with us" (Matthew 1:23).

GOD WITH US

The people of God through the ages felt that they should have a God to serve them who was not in some far-off place. They felt that they in turn would be able to serve their God if He were where they could see Him and know of His presence. God, after Adam's sin, did not walk with man. God will not walk with sinful men even now. During this time, God dealt with men through His ordained, or appointed, or His anointed leaders. Moses was God's man who served as mediator. Others were men of God called to be prophets. The spirit of the Lord came down upon them and communicated the message of God to them and then left them. The people at one time, kept pestering God for a king until He allowed them to anoint Saul. King Saul was their first anointed king through the will of God.

Finally, God announced through Isaiah the prophet that He would indeed come and live with his people. "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14). For more than seven hundred years the Jews looked for their Messiah! Every Jewish mother hoped and prayed that their daughter would be the virgin who would become the Mother of God. This longing desire and faithful expectation remained in the hearts of many. However, when an angel made the announcement to Joseph that Mary, his espoused wife, was with child by the Holy Ghost, he believed. He was assured that ". . . that which is conceived in her is of the Holy Ghost . . . thou shalt call His name JESUS: for He shall save His people from their sins" (Matthew 1:20, 21).

And so, a virgin gave birth to a child whose name was Emmanuel, God with us. Jesus Christ was conceived by the Holy Ghost, born of a virgin: And therefore, the union of God and man was perfected. Jesus Christ, God's divine Son, had appeared to all men; His business being to reconcile all men to God through the sacrifice of Himself on Calvary. The God-man arrived on earth when Jesus Christ was born; And "unto us a Son is given."

But when it became evident that Jesus Christ of Bethlehem in Judea was declared to be the Messiah, the Romans began to squirm and prepare to resist this claim, lest they be driven from power. Everyone knew that Jesus was to be King; but everyone did not wish to accept Him as such. Even the Jews, safe in their positions of government and religious endeavors, became suspicious and began to prog around for reasons why they should not accept Christ as the Messiah.

They tried to disgrace Him by declaring Him to be an illegitimate son of an unwed mother. They watched Him and prepared every fault of Christ (or what their ideas of faults of Christ were) to resist and denounce Him. Even in the years of Christ's earthly ministry, the Jews continued to find fault and to deny His rights to the throne. They turned against Him in such a way that they even contributed to the crucifixion of our Lord.

In the meantime, God was working through the faithful few who believed in Him. On the Day of Pentecost, the Lord appeared in the person of the Holy Spirit, and entered the hearts of all who accepted the Lord and believed in Him on that day. He has not left the earth, but indwells the hearts of men every day and everywhere. When He leaves the earth it will be to take the saints with Him to Heaven where they will be with the Lord forever. This is "Emmanuel, God with us," and we have Him with us at all times. He is with us in all the areas of our existence upon this earth. He is King of kings and Lord of lords.

The Lord is indeed a permanent member of our household. He is no visitor: He is no stranger. He is ever present in our work, in our play, and in our love. He is with us in weakness, in

(continued on page 15)



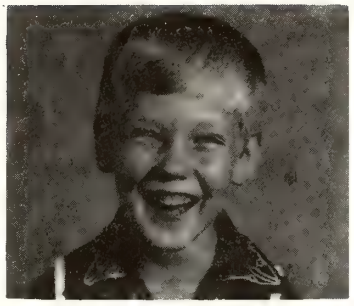
Children Loved Him

Oh, I'd like to have been living
On that wondrous, holy night
When the sky was filled with angels
And the shepherds bowed in fright;
When they hastened to the manger
Where the blessed Christ Child lay—
There asleep in blissful slumber
With the cattle and the hay.

Were there any children present
With the Baby Jesus there?
Watching Mary hold Him gently,
Kiss His hands and smooth His hair?
Though the Bible does not say so,
Still, I think there might have been;
Children loved Him when He grew up—
And I'm sure they loved Him then.



Victory Mission
Hope Mills, N. C.



Roanoke Rapids N. C.



Westwood Hills
Henderson, N. C. (stand in)



West Hillsborough, N. C.

WE ARE INDEED
THANKFUL FOR YOUR
LOVE AND ASSISTANCE



Faith, Leland, N. C.
(stand in)



Heritage, Charlotte, N. C.

MAY THE PEACE
AND JOY OF
CHRISTMAS
ABIDE
WITH YOU ALWAYS



Catalpa, Fayetteville, N. C.



Free Spirit, Wilson, N. C.

WE LOVE YOU
AND
JESUS LOVES YOU



Cape Colony, Edenton, N. C.

N. C. STATE HOME MISSIONS AND CHURCH EXTENSION



Freedom, Lumberton, N. C.



Happiness, Fayetteville, N. C.

Mount Olive College

ROBERT MAY'S REMARKS AT FOUNDERS DAY 1976

(The Rev. Robert May made the following remarks at the 25th Anniversary of Founders Day 1976 in Rodgers Chapel. The distinguished Mr. May is currently serving as President of the State Convention and as pastor of Hickory Chapel near Ahoskie. He is also an alumnus of Mount Olive College.)

To Dr. Raper, Trustees, Faculty, Student Body and Friends, I thank you for this opportunity to share in this Founders Day program.

It was the fall of 1959 that Mount Olive College became a special part of my life. Not only did it affect my life, but it influenced the lives of my wife and two sons.

Several weeks prior to the opening of College I came here in search of a house to move into. Burkette Raper, my former pastor, and I followed lead after lead of available houses and apartments. The housing situation was critical—the ones that I thought I could afford. After several fruitless efforts, we found a house that was owned by Mrs. Lofton, the sister of the Rev. Lloyd Vernon the first president of Mount Olive College. She rented us the house for a very reasonable price. One great victory had been won!

I had given up my clerical job in Snow Hill to make a complete break for Jesus Christ. I now had joined the ranks of the unemployed. Even in the fifties some were out of work. With the help of Mr. Raper and a local businessman, I soon found a part-time job. Soon other opportunities came my way. With the help I received from my home church, Hull Road, and others, all our needs were met. Another great victory had been won!

When the first semester began, I was a twenty-nine-year-old man among those who were in their late teens. The adjustments that I needed to make were accomplished. I found at Mount Olive College a wonderful student body.

Studying for someone who had been out of school for twelve years was not easy. Yet, I found a faculty, and an administration that went the second mile to help me as a student. Some of those are here today—Drs. Raper and Pelt and Mrs. Martin. The end of each semester were anxious moments. Why? Would I be able to return the second semester? A special thanks go to a very cooperative wife—a well-trained faculty and most of all to God. God called me to be a minister, and Mount Olive College took what I gave to God and better equipped me for His work.

As the President of our State Convention, I would like to take this opportunity to say "thanks" to the trustees, president, faculty, staff, and student body for making Mount Olive College a great success. You have not let us down! Not only have we as a church been blessed by our College but thousands have been touched by its influence.

It was in the year 1951 that the State Convention of Free Will Baptists set into motion this Institution, so small in its infancy, that has done so well in twenty-five years. God has used men and women, who were dedicated in the field of Christian education, to train thousands that have walked through the doors of Mount Olive College. This College has been true to her commitment to God, and the State Convention of Free Will Baptists. Could we have survived as a denomination had it not been for Mount Olive? This is a question that has no definite answer. Yet, as we look back over the past twenty-five years, we see every facet of society feeling the impact of students that have entered Mount Olive College to depart to serve.

GIFTS FOR MOYE LIBRARY

Gifts to Moye Library, Mount Olive College, during the month of November, 1976, totaled $371.50 and were as follows:

In Memory of

Mrs. Carolyn Baddour by Mr. and Mrs. Doug Connor, Mount Olive.

Mrs. Sonnie Dail by Mrs. Lora King, Mount Olive.

Mr. Byron Davis by Mrs. Lora King, Mount Olive.

Mrs. Gurney Davis by Mr. L. R. Grimes, Mount Olive; Mrs. Sophia H. Potts, Mount Olive; and Mrs. Lora King, Mount Olive.

Mrs. Lillian Giardina by Ms. Cordelle Gunn, Reidsville.

Mrs. Patsy Howard by Mr. and Mrs. Carl Powell, Kenansville; Mr. and Mrs. Paul Ingram, Kenansville; and Mr. and Mrs. Hubert Summerlin, Kenansville.

Mr. Cecil Kornegay by Mr. and Mrs. Clarence E. Jones and family, Goldsboro; Janet and Ray Walker Jr., Mount Olive; Mr. and Mrs. James Sauls, Mount Olive; and Mrs. Ethel Walker and children, Mount Olive.

Ms. Emma Barker Mallard by Miss Margaret Carol Banks, Trenton.

Mr. W. Wade Mallard by Miss Margaret Carol Banks, Trenton.

The Rev. E. C. Morris by Mr. and Mrs. Jack Dail, Winterville.

Mrs. Ellie Eason Rice by Woman's Auxiliary, First Free Will Baptist Church, Greenville.

Mrs. Hilda Rollins by Woman's Auxiliary, Free Union Free Will Baptist Church, Pinetown; Mrs. Effie Webb, Elm City; and Mrs. Daisy Owens and mother, Elm City.

Mrs. Fannie Scott by Ladies Auxiliary, New Bethlehem Free Will Baptist Church, Grantsboro.

Mr. Edward E. Shackleford by Mr. and Mrs. Eugene Case, Tarboro.

Mrs. Cora L. Spivey by Central Conference of the North Carolina State Convention of Original Free Will Baptists.

Mr. George B. Stevens by Mount Olive College Alumni Association, Mount Olive.

Mr. Benjamin F. Taylor by Mr. and Mrs. Johnnie J. Wooten, Farmville.

Mrs. Maria Ervin Tingle by Mr. and Mrs. Ottis Miller, Beulaville.

Mr. Arthur Weeks by Mr. and Mrs. Bryce Ficken, Mount Olive.

Mr. Henry Wilson by Mr. and Mrs. John Southerland, Goldsboro; Mrs. Lora King, Mount Olive.

In Honor of

Jason Clark Dail by Mount Olive College Alumni Association, Mount Olive.

GIFTS

North Carolina Free Will Baptist Woman's Auxiliary Convention.

TRUSTEES RECEIVE CERTIFICATES

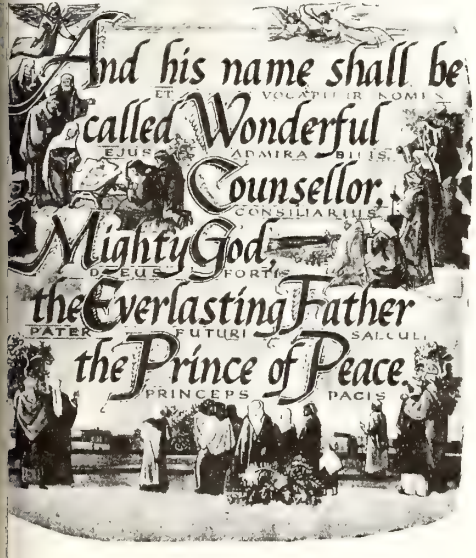


At the 1976 Founders Day Program of Mount Olive College, three trustees were presented certificates of appreciation for their services on the board. (Left to right) Dr. Hervy B. Kornegay Sr. of Mount Olive, member of the board since 1970; the Rev. C. M. Coats of Smithfield, member of the board 1971-1975; Mrs. Alice Hurget Barrow of Snow Hill, member of the board since 1970; and Dr. W. Burkette Raper, president of the College.

Coming Events . . .

December 25—Christmas Carousel Of Music—Mount Olive College Beginning at 11 P. M. on Channel 7, Washington, North Carolina.

January 10—Spring Semester Begins —Mount Olive College.



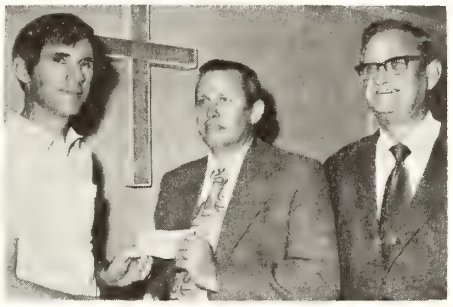
"A Christian Home for Boys and Girls"

free will baptist children's home

MIDDLESEX, NORTH CAROLINA
SAM WEEKS, Superintendent

BARBECUE SUPPER

The Holly Springs Free Will Baptist Church of Newport sponsored a barbecue supper on December 4, with all proceeds going to the Free Will Baptist Children's Home.



Mr. Gilbert Slaughter, the Rev. Sam Weeks; and the Rev. J. B. Starnes, church pastor.

The supper is an annual event and was the best one yet! They raised $2,351.05 for the Children's Home.

Mr. and Mrs. Gilbert Slaughter donated the barbecue with other church members providing the "trimmings."



The Gilbert Slaughter family

The church in a joint effort sold tickets and put forth a lot of hard work to make this supper such a tremendous success!

We appreciate our home church so much for its love and support to God's ministry here of caring for children.

Sammy and I attended the supper, along with the Memorial Chapel Trio. We enjoyed the fellowship and the delicious supper.

In Christ,
Sam and Gladys Weeks

A PLEASANT SURPRISE!



Pictured above is Tim Mills of the Children's Home on his brand new wild fire bicycle which was presented to him on Sunday, December 5, by the Creech Circle of the LaGrange Free Will Baptist Church.

The Memorial Chapel trio, of which Tim is a member, sang during the morning worship service. The church served a delicious lunch in the fellowship hall following the service at which time the members presented the bicycle to Tim. It was a very happy surprise to a very deserving little boy!

The Rev. and Mrs. Weeks and Pam Ellis accompanied the trio, consisting of Linda, Kim, and Tim Mills, to this beautiful new church. We wish to express our heartfelt appreciation to the LaGrange church for its love and support.

CHANGE OF ADDRESS

The Rev. Edgar Benton's address has been changed. His previous address was Route 1, Box 395 A, Freemont. His present address is: The Rev. Edgar Benton, P. O. Box 296, Verona, North Carolina 28540.



Special Moments

Dear Maggie,

I was reared in a Christian home and am very thankful for that. But I don't think I found out what being a Christian was all about until my husband accepted the call to become a minister. We had prayed about it and he decided to go to a Christian college. Our first concern was financial needs we would have, especially having two children. Our home churches very quickly announced their support by means of the church and individual members. We learned to depend on God for every decision, every bill that was due, everything that we needed. We prayed positively knowing He would meet our needs as He saw best. My husband recently graduated from college with honors, praise God, and is now attending one of the Baptist seminaries. Again our main problem is financial support but we know through trusting God we will make it.

I am so thankful for Christian friends who have supported us in so many ways. I thank God for one of His greatest gifts—friends.

DB
Wake Forest

News Notes

Trinity Observes Special Service

Trinity Free Will Baptist Church of Pantego observed a special service Sunday, November 28, as "Old Fashioned Sunday." With apparel of old fashion costumes, the day began with Bible school at 10 a. m., followed by the presenting of a bulletin board, displaying pictures of the development of the building, a list of former pastors and clerks from the year 1889 until the present. Also on display were interesting records written by members that are now deceased. Flowers from the auxiliary were presented to the church in honor of founding fathers and deceased members.

The history of the church was prepared by Lynn Harris Paul, a 1970 graduate of Mount Olive College, and presented by Andrew Paul.

Following the special singing, the pastor, the Rev. Paul Grubbs, a graduate of Mount Olive College and presently a senior at Atlantic Christian College, brought the morning message.

Concluding the day was a picnic lunch and fellowship hour with former members, friends, and church members which proved to be a blessing to all.

White Oak Presents Christmas Program

White Oak Free Will Baptist Church, located near Maysville, will present a Christmas program December 23 at 7:30 p. m. The program will be performed by the Sunbeams and youth of the church.

The program will focus on the birth of Christ. The pastor and members of the church extend an invitation for all to attend.

GOD'S WONDERFUL GIFT

by Ruby Roberts
Asheville, North Carolina

Some shepherds were watching their flock one night.
As they gazed up toward Heaven, they beheld a great sight.
A host of bright angels from the Heavenly throne had come
with glad tidings of a wonderful one.

Isaiah told us a child would be born, and that a great
light would shine out of the dark. Many had forgotten that
promise so true, seeking worldly pleasures, as often we do.
But the wise men from the east remembered it well,
And a beautiful star guided them to Bethlehem.

There they found the Holy Baby borned in a manger, we're
told, They worshipped the Saviour bringing frankincense,
myrrh and gold. Mary knew that the way for Him would
be hard, and often she pondered those things in her heart.
She knew her baby, so lovely and sweet, had been sent to
make the plan of redemption complete.

He would grow up to manhood, much sorrow would see.
Then would die on a cross for you and for me.
His loved ones so gently laid Him in a grave.
But just like He told them, He arose in three days.
He has gone back to Heaven, the Scripture fulfilled,
Answering our prayers, when we pray in His will.

He's coming back to the earth once more,
But not the little babe, as He was before.
With power and great glory He will descend from
the throne, And all the redeemed, He will claim as
His own.



Mr. and Mrs. Douglas Skinner, Managers
Black Mountain, N. C

CRAGMONT ASSEMBLY TREASURER'S REPORT NOVEMBER 1976

Balance Brought Forward November 1, 1976: $ 2,329.67

Receipts

Albemarle District			
Albemarle Sunday School Convention	$ 6.00		
Shiloh	17.75		
Sidney	25.00	48.75	
Cape Fear District			
Bethel	25.00		
Cape Fear Youth Fellowship	150.00	175.00	
Central District			
Bethany	28.46		
Dilda's Grove Sunday School	42.79		
Elm Grove	75.00		
First, Tarboro	100.00		
Fourth Union	6.67		
Otter's Creek Sunday School	9.40		
Second Union	13.21	275.53	
Eastern District			
Bridgeton	18.00		
Dublin Grove	25.00		
Fifth Sunday School Convention	10.00		
Gray Branch	50.00	103.00	
Western District			
First, Wilson	250.00		
Milbournie	23.00		
Rosebud	33.00		
Sherron Acres	41.50		
Stoney Creek	1,000.00		
Unity, Durham	5.00	1,352.50	
Other			
North Carolina Free Will Baptist Woman's Auxiliary Convention	2,137.55	2,137.55	
Total Receipts			4,092.33
Total for Which to Account			$ 6,422.00

Disbursements

	$ 1,112.01
Douglas Skinner, Salary	750.00
W. E. Stewart Plumbing Co.	224.36
John R. Reid, Architect	375.00
Black Mountain Fire Department (Contribution)	25.00
First Citizen's Bank to Main Building Account)	3,191.83
Total Disbursements	5,678.20
Balance On Hand December 1, 1976	$ 743.80

EARMARKED FUNDS

Main Building Fund	$34,823.79
General Savings	16,929.97
Chapel Fund	3,424.43
General Fund	743.80
Total in Bank	$55,921.99

Respectfully submitted,
Mrs. A. B. Chandler, Treasurer
P. O. Box 298
Oriental, North Carolina 28571

I WISH

I wish I had been in that multitude,
Which Jesus so bountifully fed,
I would like to have been that little lad
Who gave of his fishes and bread.
Yet even today I can go to Him,
Away from the turmoil and strife,
And ask Him food for my fainting soul,
And partake of the Bread of Life!

I wish I'd been there when He healed the sick,
And seen Him give sight to the blind,
I'd like to have heard all His wondrous words,
So tender and loving and kind.
Yet even today He restores the sight
Of those who in darkness grope,
And speaks gentle words to my aching heart,
Reviving my faith and my hope!

I wish I'd been one of the chosen twelve,
Who walked with the Lord day by day,
And heard His instructions, His words of love,
His promise to lead all the way,
Yet even today I can walk with Him,
Can sit at His feet and be still,
And learn from His Word to trust and obey,
To joyfully bend to His will!

Elizabeth Kieke
(a blind poet)



the Sunday School LESSON

St. Claire Bible Class

For December 26

GOD'S PROMISE FULFILLED

Lesson Text: Luke 2:25-38
Memory Verse: Luke 2:30, 31

I. INTRODUCTION

How do you suppose you would have felt had you been a priest in the temple and Joseph and Mary had brought the Baby Jesus to you for your blessing? Perhaps if this had been just another child it would have meant a routine thing, but if you had known this was the Son of God it would have been an entirely different matter.

This is exactly what happened to a certain old man who lived in Jerusalem when Jesus was born. This man's name was Simeon, and he was a devout man who believed in God and believed that the Messiah would come. There is no evidence that he was a priest but certainly he had many of the fine qualities any priest would have.

The important thing in our story today is that this old man realized the ambition of a lifetime: to see the coming of Jesus, the fulfillment of God's promise to Abraham, Isaac, Jacob, and even in the beginning, to Adam and Eve (Genesis 3:15). It took many hundreds of years for God to keep His promise but there was never a time when He had no intention of so doing. God never fails His own Word. Oftentimes we fail to keep our vows to Him, but He always keeps His to us.

Thus far this month we have seen the announcement of Jesus' coming, the anticipation of the event, and how it was celebrated when it came. In today's lesson we see the fulfillment of the blessed event of Jesus' birth and how His coming brought such great joy to so many.—**The Advanced Quarterly (F. W. B.)**

II. HINTS THAT HELP

A. God has given an abundance of evidence of His being. It is found in nature, in people, and in His Word.

B. God is not just God of the young. He cares for us all through life. He may intensify our blessings as we near our time to complete this life.

C. We should strive to open our hearts and our doors to all. The salvation prepared by God is intended to exclude no one.

D. In the midst of Mary's joy she was told of the sword that would pierce her soul. Later, when this happened at the cross, that which caused her sorrow brought us salvation and joy.

E. Our cooperation, our faith, our faithfulness will make it possible for God's salvation to come to men in our day. As we lift up Christ in word and life, others, too, can "see His salvation."—**Standard Lesson Commentary**

III. ADDITIONAL TRUTHS

A. Christmas is over. In a very short time, the trees will be discarded, the lights will be packed up for another year; the celebration is over. But is Christmas really over. If it means only the good time, the tinsel and glamour that surrounds its celebration, it is over. But if Christmas means to us the coming of the Son of God into the world to be the Saviour of all who will believe on Him, it is never over. Is Christmas over for you?

B. Dwight L. Moody once said, "A man filled with the Spirit of God will be very hopeful. He knows the future is bright because the God of grace is able to do great things." If we are filled with the Spirit we have the blessed hope that Jesus is indeed our very own and that He has kept the promise of God to bring salvation to all who will repent and believe. In the life of such persons God can and will do great things.

C. A recent popular song "Promises, Promises" portrays a young person who has grown tired of making promises because they are so easily forgotten and hard to keep. Do we not often find ourselves in the same situation? We make promises and honestly intend to keep them but we soon fail. We simply forget, or we decide that we have made a promise which is too hard to keep. When we are saved, w promise God that we will live differently that we will live consecrated Christia lives, but we don't do it. We join th church and promise to be faithful i attending the services, but we don't d it. But God always keeps His promises He is a God you can count on. Go promised to send His Son into the worl to redeem the world from sin, and H kept His promise. Jesus' coming into th world was a fulfillment of Old Testamen promises.

D. "The first question to ask at thi season of the year is: What kind of Goo does Christmas call upon us to worship? God makes Christmas, CHRISTMAS. Goo makes Christmas, CHRISTIAN. Whethe the 'in' color this season is pink, orchid or red; whether candles for the table should be long, medium, or short, it is what God has done for the world—wha God is doing for the world at Christmastime—that is the issue.—Selected

A Legend

There's a beautiful legend
That's never been told—
It may have been known
To the Wise Men of old—
How three little children
Came early at dawn,
With hearts that were sad
To where Jesus was born.

One could not see,
One was too lame to play;
While the other, a mute,
Not a word could he say.
Yet, led by His star,
They came there to peep
At the little Lord Jesus
With eyes closed in sleep.

But how could the Christ Child,
So lovely and fair,
Not waken and smile
When He heard their glad prayer,
Of hope at His coming,
Of faith in His birth,
Of praise at His bringing
God's peace to the earth?

And, there, as the light
Softly came through the door,
The lad that was lame
Stood upright once more.
The boy that was mute
Started sweetly to sing—
While the child that was blind
Looked with joy on the King!

—Author Unknown



story corner

THE ELVES AND THE SHOEMAKER

(Note: Some of the earliest childhood stories we remember having had read or told to us are as fresh today as yesterday. We choose to print a few in this column, in the hope that they will rekindle the spark of childhood fantasy, and, in turn, remind us again of the moralistic value of little stories.)

MANY years ago there lived an honest Shoemaker, but no matter how hard he worked, he was always very poor. At last he had just enough leather left to make one pair of shoes. That night before going to bed, he cut off the leather and left it on his workbench, thinking he would have an early start on his work when he awakened in the morning.

The next morning, much to his great surprise and joy, he found a beautiful pair of shoes perfectly made. He looked at them very carefully but could not find one false stitch.

He called his wife and they both wondered who could have done this, for the shoes were far better in every way than any the Shoemaker had ever made.

In a very short time a customer came in and, seeing the shoes, was so much pleased with them that he paid the Shoemaker twice as much as he would have for an ordinary pair.

With this money the Shoemaker bought enough leather to make two pairs of shoes.

That night he cut the leather as he had done the evening before. When morning came, there on the workbench were two pairs of shoes, more beautifully made than the pair of the day before.

The Shoemaker and his wife were overjoyed at their good fortune. Presently other customers came. They too were delighted to find such splendid shoes and were willing to pay more than they had ever paid before.

With this money the Shoemaker was able to buy enough leather to make four pairs of shoes. He cut the leather as usual at night and in the morning, there on the workbench were four pairs of shoes.

Buyers soon came in who were very glad to find such shoes as these.

So it kept on—whatever the Shoemaker would cut out at night would be found nicely finished in the morning.

The fame of his shoes spread far and wide and people came from all over the countryside to buy them.

By now the Shoemaker and his wife were very rich indeed.

One night just before Christmas, the Shoemaker and his wife were sitting before the fire talking about their unusual good fortune.

"I wonder," said the Shoemaker, "just who it is that comes at night and does my work for me. Whoever it is is very good indeed. Let us sit up tonight and watch."

His wife agreed, and that evening they left the candles burning and hid behind a curtain in a corner of the room.

Just at midnight two little elves came dancing in. Going over to the workbench, they started to work at once. Their little fingers fairly flew and they stitched and hammered so fast that the watchers could scarcely believe their eyes.

Long before daylight they had finished their work. Then sweeping up all the scraps they left everything in perfect order.

When the elves had gone, the Shoemaker's wife said: "These little people have been very good to us. Let us do something for them in return. I noticed how very thin their little jackets were. I shall make two little suits of clothes and two little warm caps. You make two little pairs of shoes."

They worked all day and that evening they put the little suits, caps and shoes on the bench, instead of the work they had been in the habit of leaving.

On the stroke of twelve, in came the little elves. Over they went to the workbench. Instead of finding the leather cut out ready to make into shoes, they found to their great joy two lovely little red suits and caps and two little pairs of shoes to match.

In the twinkle of an eye they were dressed. Then clapping their hands in high glee, they danced and whirled around the room and out the door over the snow. The Shoemaker and his wife never saw them again, but from that time on they had everything they needed, and lived happily to the end of their days.

"So that a man shall say, Verily there is a reward for the righteous: . . ." (Psalm 58:11).

LITTLE FINGERS

"If we knew the little fingers
Pressed against the window pane,
Would be cold and stiff tomorrow,
Never trouble us again,—
Would the bright eyes of our darling
Catch the frown upon our brow?
Would the prints of rosy fingers
Vex us then, as they do now?

"Ah, those little ice cold fingers—
How they point our memories back
To the hasty words and actions
Strewn along our backward track!
How those little hands remind us,
As in snowy grace they lie,
Not to scatter thorns, but roses,
For our reaping by and by."

—R. T. Cross

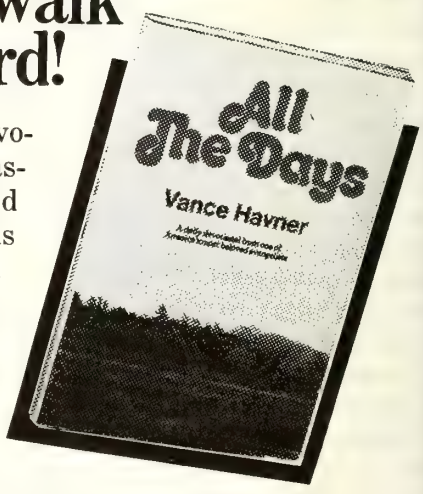


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Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
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Question: Please explain, "I know, nd am persuaded by the Lord Jesus, hat there is nothing unclean of the itself: ut to him that esteemeth any thing to be nclean, to him it is unclean" (Romans 4:14). What does the author mean by nothing is unclean of itself"?

Answer: This has reference to these ems prohibited in the Jews' diet by the Mosaic Law. For an example, the meat of o creature who did not part the hoof and hew the cud was considered clean and, herefore, might not be used as a part of he Jews' diet from the giving of the law n Mount Sinai until the giving up the host by Christ on Mount Calvary. Until Christ's death, the Holy of Holies was urtained off from the holy place in the emple by a very substantial curtain. When Christ breathed His last breath on he Cross, the curtain was miraculously ent from top to the bottom. That single vent brought the Jewish age to its onclusion. From that very instant until he Rapture of the Church both Jew and Gentile received salvation the instant hey believed on Christ as is taught in ohn 3:14-17 and John 3:36.

Every lamb or other animal slain in ehalf of a sinner prior to that symbolized Christ in all that happened to Him on the Cross. Every article composing the abernacle and each used in its services n one way or another symbolized Jesus "the Lamb of God" that taketh away the sin of the world. He, the Lamb, gave His ife as a ransom before the foundation nd was given by God the Father as the Lamb, slain from the foundation of the world.

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Revelation 13:8).

In 1 Timothy 4:1-5, we are warned hat in the end of this age false teachers controlled by evil spirits will teach not to eat certain meats which means that in part there will be a revival of Judaism including limiting the followers to certain meats. "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer" (1 Timothy 4:4, 5).

God had His good reasons why in the Levitical system certain meats were excluded from His followers' diet, but it is nonsense for a certain cult or denomination to do that. The New Testament teaches: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? . . . So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Hebrews 9:13, 14, 28); "For it is not possible that the blood of bulls and of goats should take away sins" (Hebrews 10:4); 1 John 1:7 says ". . . the blood of Jesus Christ his Son cleanseth us from all sin."

So we see that the old was "a pattern" or symbol of the new. The old including various washings and cleanings was used as a means by which to effectively present Christ. The abstaining from eating of the meat of certain animals was a part of that symbolic teaching of the law to bring us to Christ. Now that He has come we eat such meats as were then excluded unless there be some other reason why we should refrain from eating them.

George H. Sandison answers a similar question in his book **1000 Difficult Bible Questions Answered** as follows:

"Paul was sweeping away all the dietary and ceremonial laws of the Jewish code. They were so much rubbish from his standpoint. At the same time, he did not wish to hurt anyone's prejudices. If a man had honestly and sincerely come to the conclusion that a certain practice was sinful, and yet indulged in it, he would be committing sin, because he would be doing what he believed to be wrong. The practice might not be really sinful, but it would be sinful for him, because it was a violation of his conscience. The Talmud gives a case in point. If a Jew in traveling lost count of the days of the week and was found working on the Sabbath, he was blameless; but if knowing it was the Sabbath he was working, he would deserve to be stoned."

Family Devotions

(continued from page 5)

Jesus asleep in the manger,
Lowly God's Son came to earth,
Bringing us gifts beyond value,
Grateful, we honor His birth.

Geoffrey Hall

PRAYER THOUGHT

Christmas is a time of great rejoicing! Once a year we take time to celebrate our Saviour's birthday. We should rejoice every day and praise our Saviour who came to earth to make our lives more livable.

(Devotions used by permission of *Knight's Up-To-The-Minute Illustrations*, Moody Press.)

Unmitigated Truth

(continued from page 6)

sorrow, and grief; He is with us when we are sick or lonely, happy or sad. He shares our happy times with us and sits with us in heavenly places.

God with us means just what it says. He will never leave us nor forsake us. The Christian is the only one who has this glorious benefit. The sinner and the ungodly do not have **Emmanuel** because they still belong to the god of this world. It has not been revealed to them, but, one day, (maybe too late) they will realize their mistake.

God owns the souls of men. If they are obedient to Him God will receive them in Heaven, and will give them everlasting joy, peace, and glory. If, however, they never obey God and be saved, God will send them to hell where all wicked men, fallen angels, and the devil will remain until the consumation of all things; and then they will be delivered up to be cast into the everlasting lake of fire!

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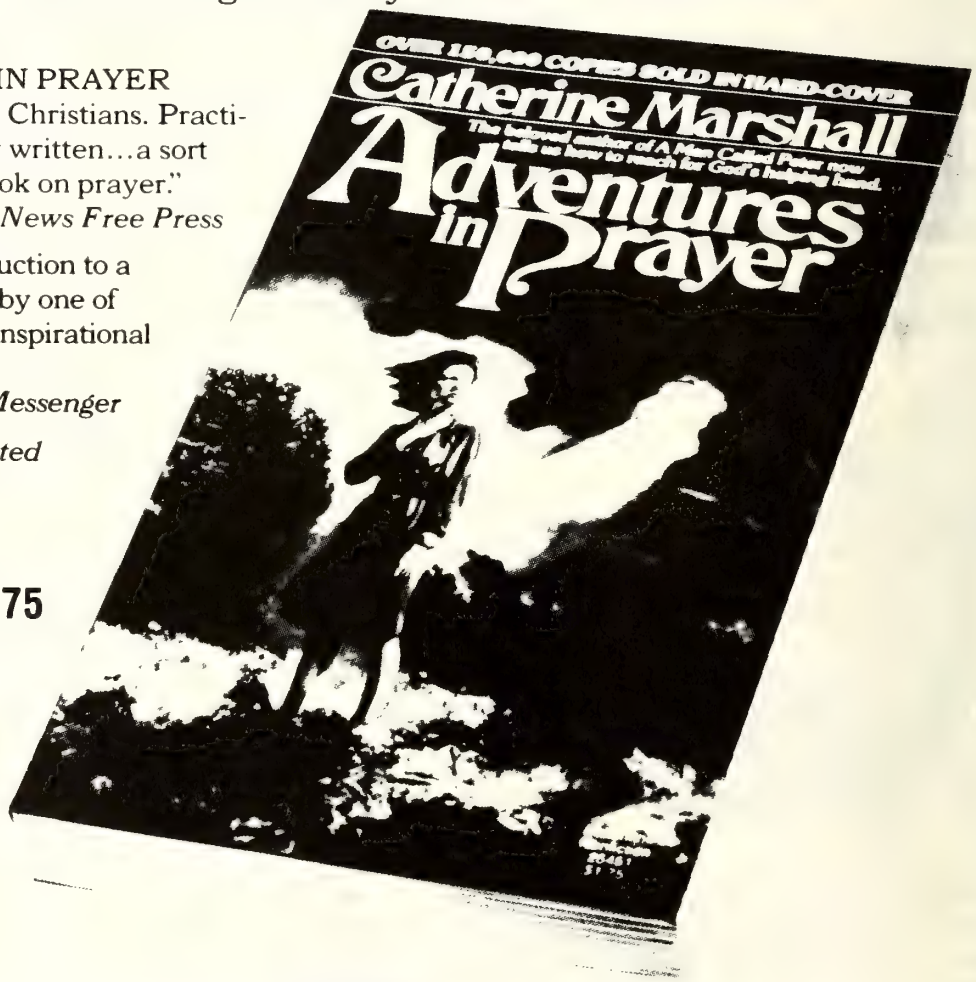
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WERE NOT INDEED THE ANGELS WHO APPEARED TO THE SHEPHERDS "ANGELS OF MERCY"?

EDITORIAL

ANGELS OF MERCY—AT CHRISTMASTIME AND ALWAYS!

by

Ralph A. Bowen, Assistant Editor

The phrase "Angels of Mercy" might well be applied to many of the professional groups of our society, but in this incident I would like to apply it to our dedicated doctors and nurses.

Pardon me for citing a personal incident that happened a few months ago. While shopping in the town of Kinston, I suffered an acute heart attack. Not knowing what had happened to me (but knowing it was something bad), I drove my car about four blocks to my brother-in-law's home. His being a laboratory and x-ray technician and his wife being a registered nurse led them to know immediately what had happened. After calling the emergency room, my brother-in-law rushed me to Lenoir Memorial Hospital. There these "Angels of Mercy" took charge. (Later I learned if we had been ten minutes later, it would have been too late for me.)

And while I was in the hospital for four weeks, these "Angels of Mercy" were at my beckoning call.

After staying home for ten days, again I had to return to the hospital for another week. Again these "Angels of Mercy" did everything they possibly could to help me and my family.

Not just during this one incident, but on several occasions previous to this have I been in the hands of these "Angels of Mercy"; and each time with their tender, loving hands, and of course the hands of God guiding these "Angels," I have been able to pull through.

The Scriptures refer to angels several times, each time as being spiritual beings, superior to man. They also have power and intelligence not known to man.

The Bible speaks of mercy as the act of having compassion or forbearance shown to an offender.

Christ, in His *Sermon on the Mount,* taught His disciples: "Blessed are the merciful: for they shall obtain mercy" (Matthew 5:7).

We also remember the Parable of the Good Samaritan as recorded in Luke 10:30-36. This parable states that the priest and Levite passed by the person who needed help, not even looking upon him. But the Samaritan has compassion on him, bound up his wounds, and took him to an inn and cared for him. When Jesus asked His disciples which of the three did the right thing, they answered: ". . . He that shewed mercy on him. . . ." (Luke 10:37).

No, I haven't gotten away from my subject, for I believe since the beginning of time we have had "Angels of Mercy." Take the Trinity: God the Father, God the Son, and God the Holy Spirit; the twelve disciples; our law enforcement officers; and the various church groups, to name a few. Probably you have your own group of "Angels of Mercy" and are thankful for the times they have come to your rescue.

Our dedicated ministers would certainly be classified as "Angels of Mercy." When a misfortune befalls most of us, who is one of the first persons we call? Our pastor (an "Angel of Mercy").

Pray that we remember these "Angels of Mercy," not only when we need them, but all through this new year, 1977. And as we consider the importance of this Christmas season that is upon us, we certainly remember the angel who appeared to the Virgin Mary to tell her that God was sending His Son, Jesus, to save the world. How merciful indeed to know that one can be cleansed of his sins! Also, we remember how on the hillside many years ago that angels appeared to the shepherds—the first to be told that the Christ Child had come. While it might seem unusual for us to place these angels in the category of "Angels of Mercy," we know that, in actuality, they were indeed.

As I think of the blessings bestowed upon me, I too, shout with the angels," Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

(At the time of this writing, Mr. Bowen is recuperating at home.)

Cover Photo by Luoma



Tommy Manning
Editor

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A CHRISTLESS WORLD

by the late Rev. E. C. Morris
Walstonburg, North Carolina

(**The Free Will Baptist,** December 21, 1938)

WE are once more celebrating the anniversary of Christ's birth, we call it Christmas—the gladdest, brightest and happiest day of all the year. I think it will enable us to appreciate Christmas more if we will, just for a little while, think what the world would be if there had been no Christ. The Scene will become brighter if we will have in the background a heavy dark curtain of the thought of a Christless world. What if Christ had not come and we had no Christmas to celebrate!

Job, no doubt, had such a thought in mind when he saw man a sinner, and asked how it was possible for him to be justified before God. The Apostle John was thinking in such terms when he said, "He that believeth not is condemned already." Paul was musing on a dark scene when he wrote to the Ephesian Christians, that before they had been quickened by Christ they were "dead in trespasses and in sins." If there had been no Saviour, this would be a Christless world and no eclipse could be so dark.

Did you ever hear of that strange old legend of a world that grew colorless in a single night? The clouds became lifeless, spongy vapors, the waves turned pale and motionless; the fire fled from the diamond and light from every gem; the metal gleaming of the jeweled orbs faded away slowly; all as the stars at the break of day? The world turned into a sculptor's cold animated stone. Those that dwelt upon the earth were saddened and bewildered at the change, and never ceased to mourn for the beautiful tint of flowers and grasses, and the vanished hue of the sunset clouds. All nature was in mourning, and wore a lead-colored robe. Never more would diamonds sparkle, or rubies shine, or dewdrops glisten in the morning light. Never more would there be a rainbow on the cloud, or silver in the falling raindrops. The expanse of lake or sea would nevermore reflect a blue heaven, or the stars or the sun. The world had passed into eclipse —into the shadow of death.

Of course, this is just an old legend; but it is a parable which suggests a picture of the world without Christ. My, what a dark, dead dismal world this would be without a Saviour! What an awful world it would be in the total eclipse of a Christless condition! What if we had no Christmas to celebrate!

What would be the effect of blotting Christmas out of the world's Calendar? No story of the wondrous birth to tell! No comfort in trouble! No hope as we think of eternity! No salvation from the blighting effects of sin! A world without Christ, reeking and staggering under the burden and suffering of sin, looking hopelessly into a black starless night. A Christless world means a heathen world. As we read pagan history, or the history of a people who had wandered away from God, times such as the world was in just before the coming of Christ, what an awful condition it was in! We can get an idea of what it would mean if Christ had not been born.

I have read somewhere of a dreamer who had dreamed that the Bible had been blotted out of existence. When he opened his Bible, he found only blank pages, and all Bibles were the same. Turning in bewilderment to other books, he found their pages spotted with blank spaces, and examination disclosed the fact that every blank space was due to a Bible text of passage that had been erased. Not only were religious books riddled with such blank gaps, but Milton and Shakespeare and all great classics had been so punctured and slashed by the critical knife that had been cut out of them all Bible allusions that they were scarcely readable, and all literature of Christendom had been ruined.

We have read in various publication how that Hitler, the Dictator of Germany, has so revised the Bible as to have no reference to the Hebrew or Jew; but suppose we were to cut out of the Scriptures all reference or allusions to Christ, we would have nothing more than a hand full of shredded paper. What a multilated book we would have with Christ taken out!

What would a Christless world mean? It would mean a hopeless world. Christmas Day has been well called the "Birthday of Hope." Christ is the hope of the world. He put life into the world.

It would mean a paralyzed world, for there is no action where there is no hope. Men will put forth no effort to improve conditions where there is no hope. Christ energizes the world because he is the hope of the world.

It would mean a lost world. It may be possible to think of an ocean without a harbor, or a sky without a sun, or a garden without a flower, or a face without a smile; but we are confronted by the unthinkable when we try to imagine a world with holiness and happiness in it and Christ left out of it.

Are we now ready to appreciate and make known the Christmas message? Are we ready to yield wholeheartedly to Christ and let him be our Saviour? On that first Christmas morning, the angels gave to each individual shepherd a message. "Unto you is born this day a Saviour." This is the only way one can truly hear the Christmas message. It is a personal message, and is vain if we think of it any other way. This is not a Christless world, unless we fail to accept the Christ of Christmas, the Christ who is the Christmas bringer to the world and the Christmas bringer to each individual soul ready to receive him.

May we listen again to the heavenly host and rejoice in Christ our Saviour; then go and tell the glad story anew to all with whom we may associate at this glad season.

NO PROXIES AT CHRISTMAS

by the Rev. Lareau N. Thorwall

"And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also" (Matthew 2:8).

Many people hope and expect to find the joys of Christmas and of Christ through someone or something else, but your friends cannot find Christ for you.

CHRISTMAS has come! In the weeks of preparation for this joyous season our minds and hearts are filled with anticipation. There has burned within us a silent hope that somehow this Christmas will be different, that its sacred blessedness will help us to truly find Christmas for ourselves.

Sometime ago a certain pastor told of his experience in a crowded department store. It seems that a saleslady had found a lost child. Turning to the floorwalker she said, "What are you doing with lost children this year?" It is quite common for children to be lost in the Christmas rush, but there are scores of others who because of the spiritual darkness of their hearts are lost and need to find Christmas. Yes, Christ for themselves. King Herod's directive to these wise men leaves a lasting lesson for us, for if we truly find Christ, this Christmas will be more than we dreamed it ever could be. Note with me three certain truths from these words in Matthew.

WE CANNOT FIND CHRIST THROUGH OTHERS

What we mean is, no one else can find Christ for us. While it is true that God uses others as instruments to lead us to His Son, we still must make the discovery for ourselves. Herod's motive was without warmth and earnestness to resolve the pangs of his troubled heart, and yet there is still a message from the lips of a man who never did find Him. Hear them again, "Go and search diligently and when ye have found Him, bring me word." He simply refused to make the discovery for himself. As with many today, he wanted knowledge by proxy.

Friends cannot find Christ for you. The minister cannot find Christ for you. The church cannot find Christ for you. You must find Christ for yourself. The whole scene of Christmas Joy is centered around the ageless truth, that they found the Christ Child! Yes, they had a personal encounter with Him.

Let me ask you. Have you found Christ and Christmas for yourself?

WE MUST BE SURE THAT WE HAVE FOUND CHRIST FOR OURSELVES

The prophet said, in speaking of His coming, "Ye shall seek for me and find me when thou dost search for me with all thine heart." Anybody who wants to find Him may do so! Study with me the contrast of the nativity scene. The wise men found Him, but the king did not. The shepherds found Him, but the scribes did not. All of them had the same privilege, but only a few of them made the discovery.

At this very moment there is a cry within your soul for a **real** Christmas—a 365 day-a-year Christmas, where each day is real because Christ is real. You've tried to get closer to the meaning of Christmas by becoming a little more sentimental. Perhaps you've said a lot of nice things, or you have read sweet sayings, but somehow down within the depths of your soul you are not sure that you have found Christmas for yourself. How it must grieve the heart of th Heavenly Father who sees a people sin and speak of the glories and magnificer person of the manger, yet who still are r different, who are still self-centered . unchanged . . . unregenerate . . . an doomed to a Christless eternity. You say "Please don't talk this way, for 'tis th season to be jolly." Yes, friend, that is, and the jolly, jovial spirit that genuine comes only through justificatio by faith. This is the real and lasting spir of Christmas.

WHEN ONE FINDS CHRIST, HE WANT OTHERS TO FIND HIM ALSO

Here is where Christmas lives a something of a spiritual consequence After finding Christ, we are told that th Shepherds made known abroad th saying which was told them concernin the Christ Child. They wanted Christ t be known everywhere and they wante Christ to be known by everyone.

As we enjoy the blessings from th Christ who came, and as we experienc these blessings in finding Him fo ourselves, may we tell others about Hin also, for this experience is one to be told The best Christmas you could ever hav would be to say at this very moment "Lord, You came for my sake. You wen to Calvary's Cross. You became Victo over the grave for my sake that all my sin and shame might be removed. Now believe Thee. Now I receive Thee. Now will by Thy grace live for Thee."

Then you have found Christmas fo yourself!

CHRISTMAS HOLIDAYS

The Free Will Baptist Press Foundation and its bookstores at Ayden, Smithfield, New Bern, and Wilson will be closed for the holidays December 25 and 27. The bookstores will reopen on Tuesday, December 28, at the regular hours. The Press Foundation, which is closed on Saturday, will reopen for business also Tuesday morning at 7:30.

Family Devotions

SUNDAY, DECEMBER 26
Scripture Reading—Luke 2:7-14

WHAT EACH ONE DID

n a rude stable cold,
'he friendly beasts their stories told:
I," said the donkey, shaggy and brown,
Carried His mother up hill and down,
'arried her safely to Bethlehem town."
I," said the cow all white and red,
'Gave Him my manger for His bed,
'ave Him my hay to pillow His head."
I," said the sheep, with the curly horn,
'Gave Him wool for His blanket warm;
Ie wore my coat on Christmas Morn."
'I," said the camel, all yellow and black,
'Over the desert, upon my back,
Brought Him a gift in the Wise Man's pack."
'I," said the dove, "from my rafter high,
Cooed Him to sleep, that He should not cry,
Ve cooed Him to sleep, my mate and I."
And every beast, by some good spell
n the stable darkness, was able to tell
Of the gift he gave to Emmanuel.

—Robert Davis

PRAYER THOUGHT

During this season, we should express a satisfying love and not just a seasonal affection stirred up by the festivities of Christmas. What God wants more than anything else on His birthday is the love of our hearts.

MONDAY, DECEMBER 27
Scripture Reading—Galatians 6:10

"GO AWAY"

In a newspaper, there was a brief essay written by a sixth-grade Israeli boy in Jerusalem.

One day the Israeli saw coming toward him a small Arab boy with dirty feet and tattered clothes. Holding out a package of chewing gum, the boy pleaded, "Buy this! Inly ten agorot!"

The Israeli walked faster, but the little Arab trotted after him. Then the Israeli shouted, "Go away! Leave me alone!"

Sad-faced, the little Arab boy walked away. Then the Israeli lad became sad. He thought, "Why did I act so cruelly?" Tears came to his eyes. He tried to find the small Arab boy, but the boy had vanished in the midst of the people.

Throughout the day, the Israeli boy was troubled in his heart. He could not forget the piteous plea, "Buy this! Only ten agorot!"

PRAYER THOUGHT

How like that Jewish lad are many of God's children—unresponsive to the piteous pleas of bothered, burdened ones about us. Let us love thy neighbor as thyself!

TUESDAY, DECEMBER 28
Scripture Reading—Mark 10:51, 52

PINPOINTED PRAYER

Little Joan Teague prayed every night for her uncle who was in Vietnam. After he was wounded three times, he was sent to Hawaii.

Then Mom observed that Joan had ceased to pray for her uncle. She asked, "Joan, why have you stopped praying for Uncle Buddy?"

Sweetly Joan replied, "Why, Mom, I prayed that he would soon leave Vietnam. God answered my prayers, so there's no need to pray for him anymore."

PRAYER THOUGHT

Definite prayer for definite need brings the definite answer in God's good time.

WEDNESDAY, DECEMBER 29
Scripture Reading—1 Peter 2:5

THIS IS LIVING—STONE!

When David Livingstone's body was brought to England for burial, a poem written in his honor was printed in Punch. One verse of the poem said:

He needs no epitaph to guard his name,
Which men will prize while worthy work is known,
He lived and died for good, be that his fame,
Let marble crumble—this is Livingstone!

PRAYER THOUGHT

When Christ builds His churches, it is not with stone, steel and mortar, but with living stones—redeemed boys and girls, men and women.

THURSDAY, DECEMBER 30
Scripture Reading—Philippians 4:4

GLUM, GRUMPY, AND GROUCHY

Emmett Kelly, Jr., the famous clown who is called the "Crown Prince of Pantomime," never smiles. He elicits laughter without saying a word. His sad face, big red nose and huge shoes are enough to create smiles.

It is an open secret that behind his unsmiling mask, Kelly laughs harder than the people laughing at his antics. Said he, "Laughter is one of God's greatest gifts to the world. It is really the answer to most of our problems. There is never enough laughter. Maybe, the infinite Being—God—is using me to help start smiles around the world. I believe in America with all my hidden heart. Here, we are free to smile. Here, our Maker makes room for laughter!"

PRAYER THOUGHT

Often there is too much gloom and defeatism among Christians. Glum, grumpy, grouchy people are repellent. We need more joyous, radiant Christians.

FRIDAY, DECEMBER 31
Scripture Reading—Ecclesiastes 9:10

WHAT I CAN DO

Edward Hale, former chaplain of the U. S. Senate, said, "I am only one, but I am one. I can't do everything, but I can do something. What I can do, I ought to do, and what I ought to do, by the grace of God, I shall do!"

PRAYER THOUGHT

Help me in all the work I do,
To ever be sincere and true,
And know that all I'd do for you,
Must needs be done for others.

Charles D. Meigs

SATURDAY, JANUARY 1
Scripture Reading—Job 36:11

A HAPPY NEW YEAR

A Happy New Year to all today!

(Continued on Page 6)

the unmitigated TRUTH

by the Rev. R. P. Harris

Scriptural basis: "For unto you is born this day in the City of David a Saviour, which is Christ the Lord" (Luke 2:11).

THE BIRTHDAY OF A KING

The birthday of a King! How exciting! Has any earthly king been born a king? Not likely. Many were born in the right family and in the right position—but none were kings at birth. The birth of our Saviour—King is indeed the greatest news ever declared unto men. Without this news, man could never have hope. It is the one act of God that brought God down to man, and in turn lifted man up to God. The breach between God and man is now closed and salvation is now offered to all men.

But with every declaration of God for the benefit of man meets opposition on the part of Satan. It is amazing that so many people allow Satan to tell them what is right and proper for them. Look how the devil's crowd celebrate Christmas! Many celebrate by getting drunk! They go on wild parties; they use benefits and blessings of God to disgrace His name and put Him to open shame. How stupid can people become?

A few years ago, a minister was speaking to a group of community leaders in a church-school-related program. He gave us a very pertinent illustration of how we celebrate Christmas. The language is mine but the thoughts are his:

Just suppose you and your friends were looking for something to do: Something exciting and based upon sufficient merit to attract a crowd of fellows and girls that could enjoy doing things together. One remembered a certain guy among their set whose birthday would come up soon. They all agreed to have a birthday party honoring their friend. They would not tell him of their plans. Word was passed around and everyone began to formulate plans and to buy gifts for each other.

As luck would have it, news leaked about the party plans so that the one being honored heard, as it were, through the grapevine about the party. He secretly awaited until the date of the event. But as time drew near, he expected to see some signs of the preparation. His mother surely would know. A younger brother or sister ought to know and would slip up and tell; but nothing happened! That is, until the very evening of the party, and the crowds began to assemble at a friend's house next door.

The friend next door had not given the secret away and at the appointed hour merry-making, singing, and dancing took place. He (the honoree) watched with impatience and anxiety as the crowd grew and grew and every one seemed to be so cheerful and happy. He thought surely some one would come over and insist that he go over and join the fun-making, but no one came! He waited and he waited. He could see through a window that the crowd had stopped singing and were now passing around gifts and no one had yet invited him over. Alas, the time of refreshments and the giving out of gifts came. The time for departure arrived and everyone left and went home. He felt that he could stand it no longer. How could they! He was sorely depressed. They were supposed to be his best friends. But look how they treated me!

Now, how do you suppose our Lord feels when we put on such acts in His Name at Christmas! All Christians are supposed to celebrate the Lord's birthday at Christmas. Many have honored Him for nearly two thousand years on His birthday. But now look at some of the Christmas parties. Everybody honors someone else other than Christ. They honor each other and drink to each other's health. Many get drunk! Many eat, drink, and make merry with one another. But not one gift is given to our Lord. Not even the missionaries, pastors, and other religious leaders are honored! Ah, but some of them declare they had the time of their lives!

Christmas affords us an opportunity to worship and serve our blessed Lord. Just suppose we pass up the opportunity to help someone and show our love and compassion for the down-and-outers. In as much as we do it unto the brethren o unto anyone who needs us we are doin it to our Lord. But we must be careful les we do these thing in a selfish manner. must be done in the name of our Lor and, indeed for His glory. This somewha limits the things we can do in honor o Christ.



Family Devotions

(Continued from Page 5)

Though winds are blowing and skies
are gray,
And snow and icicles fill the air;
While mercury stands—I'll not say
where—
And each one's thinking "Oh dear! oh
dear!
A pretty way to begin the year!
But it lies with you, I'll whisper it
here.

To make me a sad or a merry year;
For all the sunshine that's in the sky
Will not bring smiles if you choose to
cry;
Nor all the rain that the clouds can
hold
Will tarnish a soul that's bright as
gold.
And so, whatever your score may be,
Just please remember, and don't
blame me!

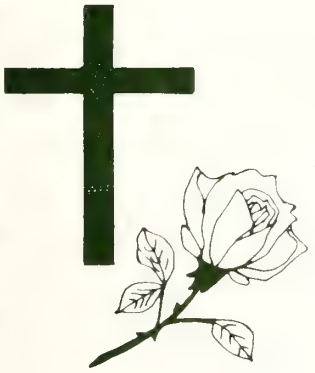
—St. Nicholas

PRAYER THOUGHT

As Christians, we should welcome the new year with joy and happiness. Let us bring in the new year with living the kinds of lives that are pleasing to our Saviour.

(Devotions used by permission, *Knight's Master Book of New Illustrations,* Eerdmans Press.)

Editor's Note: Due to our policy of printing only 50 issues each year, there will be no magazine for next week and thus no Family Devotion. Please use other inspiration readings to continue your family devotions.



Special Moments

Dear Readers,
May the joy and love of Christ abide with you all year.

Merry Christmas!
Maggie

ONCE A YEAR

Kevin Harris
Age 10
Winterville, North Carolina

Christmas comes but once a year,
It's the time to spread good cheer
By giving gifts to ones so dear.

Christ was born on Christmas Day,
Wise men brought gifts from far away.
The shepherds knelt on the hay
To pray . . .

Thank you God for sending your Son,
To save us, our world,
And everyone!

A NOTE OF THANKS

Mrs. E. C. Morris and family wish to express their love and appreciation to every minister and friend for every kindness shown during the illness and passing of the Rev. E. C. Morris.

BIBLE CONFERENCE AND WATCH NIGHT SERVICE

December 31, 1976

PINE LEVEL FREE WILL BAPTIST CHURCH

Services

10:00 A. M.—12:00 Noon
2:00 P. M.—4:00 P. M.
8:00 P. M.—Midnight

Speakers

Dr. Donald Drake, President of Piedmont Bible College; Dr. Ron Hoelz, Pastor Temple Baptist Church, Wilson

The Rev. Clyde Cox, Director of Music

Sponsor

CAROLINA BIBLE INSTITUTE
Floyd B. Cherry, President

"Go ye into all the world, and preach the gospel"

mission work . . .

at home and abroad.

Joseph Ingram
Foreign Missions
Director-Treasurer
P. O. Box 979
Goldsboro, N. C. 27530

Taylor Hill
Home Missions
Director-Treasurer
1207 Arsenal Ave.
Fayetteville, N. C. 28305

WALING THAT THEY MIGHT HEAR

Aspen Grove Church Youth Walk-a-thon

On November 1, 1976, a group of young people and adults gathered at Aspen Grove Free Will Baptist Church for a new experience. Everyone kept looking around to see who would be next to appear. One after the other, they came up until about twenty-five arrived.

The pastor, the Rev. Hubert Burress, came along with some other adults. A few minutes later all were called to the educational building where they had hot chocolate before they began the walk. Boy, was this good, because the temperature had dropped and the air was a little cold. After a few minutes' fellowship, the group was called together for prayer.

The foreign mission director, the Rev. Joe Ingram, who had come to take some pictures and to wish the group well on its endeavor to walk ten miles; led in a prayer for the group's safety and God's blessings.

The group was led by several adults and the walk was begun. The results of the day brought those involved nearer to each other and possibly gave them some time to think of God's blessings while walking.

After the walk ended, a total of $645.42 was raised and sent to our foreign mission work. As director of the foreign mission work, I express to those participating, the pastor, the Rev. Burress, and all the leaders of Aspen Grove church and especially the youth who worked hard, deep appreciation for this effort. I trust that God will bless those of you who participated and will bless the use of these funds for His glory.

Just think what this group has done and what you and your church could do to help in sharing the gospel to all the world. I trust that these young people and leaders will not stop but plan now for even a larger walk-a-thon for the year 1977. Why not make it a yearly event for your church?

If your young people, Sunday school, or auxiliary would like to sponsor such a walk, please advise your foreign mission director. He will be glad to provide the necessary materials and suggestions on how to have a walk-a-thon. Please make the request to P. O. Box 979, Goldsboro, North Carolina 27530 or phone (919) 734-5846.



MINI—MISSION—GRAMS

THE "POUNDING"

My, what a sight! As they unloaded the U Haul truck bearing all the boxes and bags donated at the State Convention for the Bible Institute, we stared in unbelief! Wow! What a wonderful thing you North Carolinians did, and how we appreciate it.

Later as we went through each box and separated items we were even more thrilled. The self-rising flour, the home canned pickles, jams, tomatoes, gree beans, the shortening, the dis detergents, a bottle of window cleane other cleansers, the beans, vegetables fruits—every single thing that was sent we thank the Lord for and we pray special prayer for God to bless each o you who took part in the pounding. W have already had two school session since "the pounding" and it was so nic making out menus and cooking. Ou pastors all took home a box of "goodies' in September and they too send thei gratitude to you for sharing with us.

"OUT OF THE MOUTH OF BABES HAST THOU ORDAINED STRENGTH"

The children had listened intently as the Bible story of Elijah had been taught. Last week at the close of the children's church, three girls had come forward to receive Christ as their Saviour. This week I wondered should an invitation be given? I didn't want to pressure anyone into making a decision—especially children. (This is how the Holy Spirit works, and only if He is leading could one be saved.) We had prayer, and then I hesitated a moment wondering whether to say anything else, or not. A six-year-old hand went up.

"Yes, Jeanie?"

"I want to make things right with the Lord." There it was! The Holy Spirit was working and I had almost bypassed Him! Jeanie and I went into another room where I explained Revelation 3:20 to her. She prayed and asked Jesus to save her. Old doubtful me, I wanted to make sure.

"Jeanie, if you really meant what you said, then God heard you, and has answered you. If so, where is Jesus now?"

Her straight forward answer made me feel like a "dummy." "In my life!" she said, with her big brown eyes looking up as if to say "of course."

SALVATION! So free! So simple!

A GIFT FOR THE DORM

We stood back and admired the dorm bedroom. The walls had been swept, the windows cleaned, the curtains washed, the floor vacuumed and then lastly, the beds made up for our pastors. The room looked prettier than ever before, because bedspreads were on all the beds. The

ladies auxiliary from the Community Free Will Baptist Church in Weldon had sent them to us! We wondered what the pastors would think when they saw the pretty beds. Although they didn't say anything to us about it, I'm sure they were very pleased. We appreciate this project very much.

After school session, I was in for a surprise! Our pastors, every one, must have thought that the bedspreads were pretty sheets! Not one bed had been slept in. They had slept on top of the spreads with a blanket for cover! This time the top sheets were folded back. I noticed that every bed had been slept in. Many things are taught at a school, I guess this was just one of them.

USED CLOTHING

From time to time in the past, auxiliaries have sent boxes of used clothing down to the institute for our pastors and their churches of Mexico. This year we have received a few of these boxes, but could use more if anyone would like to send them. When the Browns came down for a visit in the spring, they brought several boxes of clothes which had been repaired by the ladies of the Saratoga church. Mrs. Brown told us that they had worked for three days getting the clothes into usable condition. They were really nice things sent and were quickly taken. We have a few ladies' clothes on hand now, but they are what is left after being picked through all year. We could especially use some men's clothing and children's clothing. Also, it would be nice if anyone had some used toys that they could send before Christmas. All of our pastors have large families and I'm sure they would greatly appreciate them.

NEW YEAR'S HOLIDAY

The Free Will Baptist Press Foundation and its bookstores at Ayden, Smithfield, New Bern, and Wilson will be closed Saturday, January 1 and Monday, January 3, 1977, in observance of New Year's Day. They will all reopen Tuesday, January 4, at the usual hour.

Mount Olive College

SINGERS ON WITN-TV CHRISTMAS DAY

Friends of Mount Olive College are invited to watch the Mount Olive College Chorus and Singers on the annual WITN-TV Channel 7 Christmas Carousel of Music to be aired Christmas Day, December 25 at 11 p. m.

The Singers will be under the direction of Mrs. Irene Patten, Chairman of the Music Department.

A LIFE-INCOME CONTRACT WITH MOUNT OLIVE COLLEGE

A life-income contract is a plan, approved by Internal Revenue Service, whereby donors can invest $1,000 or more in Mount Olive College but receive the income from their investments for life. The donor also receives income tax advantages which result in more spendable income now.

The return from the investment can be made payable monthly, quarterly, or annually. Payments may be in a guaranteed fixed amount or they may be based upon the earnings of the investment, depending upon the nature of the gift and the preferences of the donor.

The donor may also provide for the income to be paid for life to their spouse or other beneficiary. When the contract has been fulfilled, the principal passes to the College as a memorial; therefore, it is not subject to estate and inheritance taxes.

To assure that our life-income contracts are properly prepared and to provide donors with accurate tax information, Mount Olive College has retained the legal services of Conrad Teitell of New York, one of the most respected authorities in America on taxes as related to charitable and educational institutions. All funds placed with our College under life income contracts are safely invested to assure adequate resources to provide full and prompt payments to our donors.

MAJOR ADVANTAGES OF A LIFE-INCOME CONTRACT

1. The satisfaction of making an investment in God's work.
2. Increased current income through Federal and State income tax savings. On long-term securities capital gain taxes may also be avoided.
3. Life-time earnings and savings are safely invested by experienced and expert counselors, thus relieving the donor of detailed record keeping and investment concerns.
4. Provides financial security for donor by preventing dissipation of funds.
5. Life-income contracts are private and cannot be set aside by disgruntled heirs. Furthermore, they are removed from probate, administrative and legal expenses and are exempt from estate taxes.
6. The joy of knowing while living you have done something good that will continue beyond your years on earth.

For more information contact: President W. Burkette Raper, Mount Olive College, Mount Olive, North Carolina 28365; Phone (919) 658-2502



NO "BAPTIST" DECEMBER 29

In accordance with our policy of printing only fifty issues of "The Free Will Baptist" each year, there will not be an issue on December 29. The next "Baptist" printed will be the issue of January 5, 1977.

HISTORY OF TRINITY FREE WILL BAPTIST CHURCH

by Mrs. Lynn Paul
Pantego, North Carolina

Records of the beginning of the Pungo River Free Will Baptist Church are very scarce. Damon Dodd, in his book **The Free Will Baptist Story,** made these comments on the founding of this church: "It is highly probable that Paul Palmer was instrumental in gathering congregations other than Chowan, Camden, and Onslow. Wherever the number of converts were sufficient and a local pastor could be secured, a church was organized. Among them was the church in New Bern set up in 1740, in Beaufort on the Bay and Neuse Rivers in 1742, Swift Creek in Craven County, **a church on Pungo in Beaufort County,** and a church at Mattamuskeet in Hyde County. While Palmer himself did not organize all these churches, his immediate converts did, so in reality it was his influence that brought them into existence."

This notation at the front of the oldest available minute book of the Pungo church gives further clues to the founding of the church. "We obtain in the information from the old record that the Free Will Baptist Church known as the Pungo River Church was duly (re-) organized by Elders J. W. Linton and W. H. Slaughter and the officers consist of James Linton, Deacon, and Mariam M. Allen, Rulin Elder, on the 16th day of October, 1879 and from that time onward their is no record except one conference in June, 1880 where Brother George Allen was appointed treasurer and one in 1896 where Elder J. L. Linton was elected Pastor for said Church."

No further reference can be found of the Pungo church until Harrison and Bariield, in their **History of the Free Will Baptists of North Carolina,** listed the Pungo church as a member of the Bethel Conference in 1830. On November 11-14, 1830, the Bethel Conference met with Grimsley church, Greene County. At this meeting, the decision was made to divide the Bethel Conference for convenience. The Pungo church was included in the eastern division called the Shiloh Conference. At this time it was decided that the first meeting of the newly organized Shiloh Conference was to be held at the Pungo church.

As time passed the drinking of intoxicating beverages by church members before going to church meetings became a problem. These comments on the situation were made by Harrison and Barfield: "So much evil has resulted from the practice of drinking before going to meeting, and after returning from it, that the Church at Pungo River, as well as many respectable individuals in that part of the country, have laid it aside, and the bottle is now no longer seen among the articles with which their friends are entertained . . ."

The members of the Pungo church met in the Primitive Baptist Church building several miles from the present Trinity church building. Meetings were discontinued during the Civil War, but afterwards the meetings were reorganized. The church building at Union Grove was built in 1900 and the first meetings were held in 1901 with the Christian Church and the Free Will Baptist Church sharing the same building.

The oldest minutes of business meetings were for the meeting in September, 1898, where it was voted to send 50 cents as contribution to the General Conference and J. F. Linton was elected as pastor for the year 1899.

In the minutes of June, 1899, Brother Orestis Davis was appointed clerk of the church.

It was interesting to note that in the old record book, the list of members' names were divided with the men's names on one page and the women's names on another just as they sat on separate sides of the church.

Also in various conferences in the early 1900's, members' names were erased from the records for a set time for various violations. This example was found in June, 1901: "By move (a brother's) name be dropped from the list until June, 1902 for disorderly walk and non-attendance." There are also records of when such violations were forgiven.

As early as September, 1921, there were recorded decisions to build a separate building for the Free Will Baptist Church and at times, committees were appointed to look into the purchasing of land, etc.. Once, in 1926, a motion was made and carried to secure a particular lot for a church building. But each time plans were discontinued and the Union Grove building would be repaired for further use by the two groups.

Please note examples of the pastor's salary of that period. In 1924—$18 per month and in 1929—$351 was pledged for the year.

In 1941, a tornado wrecked the Union Grove building and the church used the community building to hold its meetings. At that time at a joint meeting of the two churches, the decision was made to build two separate buildings for the two churches and a building fund was established by the Pungo church. Land was purchased from Mr. Jody Hodges. In June, 1941, the committee appointed to dispose of our half of the Union Grove building recommended that the church sell its share of the building to the Christian brethren for $250. The motion was passed.

In the year 1942 the Sunday school was organized.

When the church moved into its new building, it was decided to change the name. Brother W. A. Hales offered the name "Trinity" and that name was adopted. The first Sunday in August, 1943, was set for the dedication of the building.

In June, 1944, plans were shown the group for Sunday school rooms and the committee was told to proceed with plans. In 1947 the Sunday school rooms were finally started.

In 1949 plans for the steeple were submitted and the church voted to proceed.

In the years to come, Trinity Church has continued to improve its building and increase its ministry. In 1957 prayer meeting was started. In 1959, restrooms were added. In 1972 a central heating system was installed and 1973 saw the addition of central air conditioning. Regular maintenance and repairs have been made to keep the building in the good condition it is in today.

While membership of the church has declined, the church still holds regular services—worship services twice a month, Sunday school each Sunday morning, league weekly, Bible study prayer meeting weekly. Trinity also is involved in actively supporting many of our denominational enterprises as it has from the beginning.

NEWS & NOTES

Youth Rally Held

The Pee-Dee District Youth Rally held their bi-monthly meeting November 15 at 7:30 p. m. at Oak Grove Free Will Baptist Church.

The meeting was called to order by the president, Tommy Simmons. Opening song was "Come Ye Thankful People." Prayer was led by the Rev. Billy Hardee. Special singing and a play entitled "An Unusual Thanksgiving" was performed by the Oak Grove youth. New and old business were discussed.

New officers were elected in September and they are as follows: President, Tommy Simmons of Cypress Creek church; vice-president, Dewey Hester of White Oak church; secretary, Donna Cartrette of Beaverdam church; treasurer, Diane Caredy of Oak Grove; reporter, Phyllis Godwin of Beaverdam church; parliamentarian, Gary Cribb of Cypress Creek; foreign mission chairman, Mab McPherson of Beaverdam church; home mission chairman, Linda Bryan of Oak Grove church; benevolence chairman, Gray Phyllips of Mt. Calvary church; denominational enterprise, David Hester of White Oak church.

The meeting was dismissed by prayer. Refreshments were served and fellowship followed.

Laymen's League Holds Quarterly Meeting

The Laymen's League Fellowship of the Central Conference held its quarterly meeting Monday night, December 6, 1976, at the First Free Will Baptist Church of Tarboro. Mr. Billy Trevathan held devotion and then narrated a very interesting film on his church's visit to the Holy Lands.

The hour of fellowship was enjoyed by an attendance of 52 members with ten churches represented. During the meeting a collection of $55 was taken and sent to the Children's Home for use toward their water project. Upon closing with singing and prayer, they adjourned to the fellowship hall for refreshments.

The next meeting of the fellowship will be in March, and Bethany church near Winterville will be the host.

THE BEST AND WORST

Christian love is at its best when practiced on our neighbor at his worst.

NOTE OF THANKS

We would like to take this opportunity to thank the ministers, loved ones, and friends for the kindness and thoughtfulness shown to us during the illness and death of our wife and mother. May we express a special thank you for the cards, letters, food, and gifts during this time, but most of all, the prayers in our behalf. May God richly bless all of you.

The Rev. Robert Rollins
and family

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Answering Your QUESTIONS

by J. P. Barrow
Route 1, Box 475
LaGrange, N. C. 28551

Question: Which bears the greater guilt in the condemnation and crucifixion of Christ the Jews or the Romans?

Answer: Both were guilty as can be, however, when it comes to who made it a point for deepest concern to wage a campaign of relentless persecution against Him day and night, and to hound Him day and night like relentless dogs in a chase, the Jews were the more obnoxiously determined at what ever the cost to destroy Him and His influence. When Pilate offered to release Jesus he said to the Jews, ''. . . Behold your King'' (John 19:14). ''But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away'' (John 19:15, 16).

The Jews demanded the arrest of Jesus awhile before He was apprehended, but the officers charged with this responsibility became aware of the power of His person. Here is the reason they gave the Jews for not incarcerating Him: ''Then came the officers to the chief priests and Pharisees; and they said to them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived'' (John 7:45-47).

In John 8:3-11, the scribes and Pharisees bring an adulterous woman to Jesus suggesting that she be stoned in the fulfillment of the Mosaic Law. Jesus said the one without sin is to cast the first stone; there being none sinless among them they depart leaving Him and the woman. He forgives the woman which is in keeping with His mission to the earth. These Jews and their representatives followed Jesus from Jerusalem to Galilee, back and forth seeking to find cause for their accusations, but until God's time clock designated the moment for His arrest none were able to accomplish it. As the hour was approaching, Jesus resorted to the garden to pray. When the prayer was finished, the hounds were close enough on His trail that He identifies Himself to them, but no one is able to lay hands on Him. Note that in John 18:5, 6 the fact is made clear that the officers cannot arrest Jesus before His time. ''As soon then as he had said unto them, I am he, they went backward, and fell to the ground'' (John 18:6).

When God's time had arrived, note what takes place. Instead of obeying, the Jews kept moving further from God and finally rejected their Messiah. ''Then the band and the captain and officers of the Jews took Jesus, and bound him, And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year'' (John 18:12, 13); ''And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land'' (2 Chronicles 7:12-14).

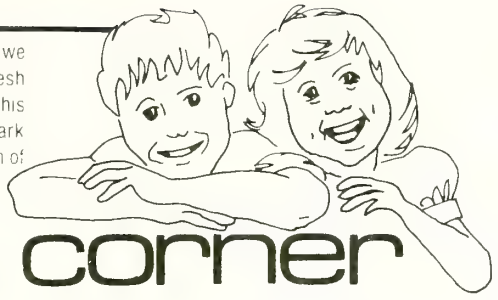
The Jews sought Jesus to persecute Him for healing a man. ''The man departed, and told the Jews that it was Jesus, which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. . . . Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God'' (John 5:15, 16, 18).

George H. Sandison makes the following statements in answering a similar question in **1000 Difficult Bible Questions Answered**:

''Both were guilty, although the onus of the malevolent persecution of Christ rests with the Jews. When they brought him before Pilate and that official, although representing the power of Rome, and even admitting that he could 'find no fault' in Jesus weakly yielded to the fanatical clamor for the sacrifice, he became a principal with a full share of responsibility for the tragedy that followed. A stronger man, backed by the Roman authority and convinced of the injustice of the mob's demand, would have resolutely refused to permit the innocent to suffer. History is full of passages recording the nobility and justice of men whose firmness checked the commission of crimes in the name of law. Roman justice, even in that day, was proverbial. It was therefore the duty of Pilate to have executed justice as Governor of Judea. When he had examined Christ and declared that he 'found no fault in him' (John 19:6), and again when he declined to acknowledge responsibility for the 'blood of this just person,' he was pledged by his judicial oaths to execute not injustice in obedience to clamor, but justice, even in the face of the whole Jewish nation. Roman laws governed Judea; the native laws, secular and ecclesiastical, could only be recognized and enforced where they did not conflict with those of Rome. Pilate stifled the voice of conscience, set aside the result of his judicial inquiry, disregarded the warning of his wife, and basely consented to a murder in obedience to Jewish clamor. The priests, it is true never wavered in their demand for the Saviour's death, and even warned Pilate that if he refused to order the execution he would not be Caesar's friend. This touched the Governor's weak point: his ambition. To stand well with Caesar he gratified the populace and ordered his troops to carry out their wishes.''



(Note: Some of the earliest childhood stories we remember having had read or told to us are as fresh today as yesterday. We choose to print a few in this column, in the hope that they will rekindle the spark of childhood fantasy, and, in turn, remind us again of the moralistic value of little stories.)



story corner

BREMEN TOWN MUSICIANS

THERE was once a Donkey who had served his Master faithfully for many years. As he was growing old and was no longer able to carry the grain to the mill, his Master decided to sell him.

When the Donkey learned of this he made up his mind to run away. He took the road to Bremen Town, where he thought he would become a traveling musician. After walking some distance, he met a Dog panting by the roadside.

"What is the matter, my friend?" asked the Donkey. "You look very downhearted to-day."

"Indeed I am," replied the Dog. "Because I am not so young as I once was, my Master no longer wants me."

"Well," said the Donkey, "do not be unhappy about that; come with me to Bremen. I am going to be a traveling musician. You may beat the drum and I will bray."

The Dog agreed to this and off they trotted.

Presently they met a Cat sitting by the side of the road looking very sad indeed.

"Good morning, Tabby," said the Donkey. "Why are you grieving this bright summer day?"

"Oh, dearie me," replied the Cat, "now that I am getting old and prefer to sit by the fireplace instead of catching mice, my Mistress wants to find a new home for me. So I ran away, but how am I to live?"

"Come with us to Bremen Town," said the Donkey. "I know you are a splendid night singer. You may sing in our band."

The Cat joined them and away they went.

By and by they came to a farmyard. Sitting on the gate was a Cock, crowing with all his might.

"Good day, friend," said the Donkey. "Why are you crowing so loud?"

"Oh," said the Cock, "this morning I was crowing to let my Mistress know we were going to have fine weather, when she came and told the cook that company was coming for supper and to make soup of me."

"Do not grieve over that," said the Donkey. "You have a fine voice; come with us to Bremen. We are going to be traveling musicians."

Off the four went, very happy and free-hearted.

As Bremen was a long way off, they had to spend a night in the wood. They looked around for a place to rest and at last found a fine large tree. The Dog and the Donkey lay down at the foot. The Cat found a resting place on a branch. The Cock flew up to the very top.

Before settling down for the night, the Cock looked around in all directions. Not far off he saw a light shining through the trees.

Calling down to his companions, he told them that there must be a house near by.

"If that is true," said the Donkey, "let us go there instead of spending the night here in the wood. I know that we would all like a more comfortable place to sleep.

They agreed and made their way out of the wood. The light grew brighter and brighter. At last they came to a house in which lived a band of robbers.

The Donkey, who was the tallest, looked in the window.

"What do you see?" asked the Cock.

"Oh," exclaimed the Donkey, "I see a table spread with the best of things to eat and drink, and a number of men sitting around eating and making merry."

"That is just the place for us," said the Cock.

After some talking they at last agreed upon a plan to drive the robbers away.

The Donkey placed his forefeet upon the window sill. The Dog jumped up on his back. The Cat climbed up on the Dog's shoulder. The Cock flew up on the Cat's head.

When the signal was given, the Donkey brayed, the Dog barked, the Cat mewed, and the Cock crowed. Then with a crash in they went through the window, the glass flying in all directions.

Hearing this terrible noise, the robbers jumped up and ran and ran until they were far from the house.

Left to themselves, the traveling musicians finished the supper, then putting out the lights, looked for places to sleep.

The Donkey found some hay near the gate. The Dog lay down behind the door. The Cat curled up in front of the fire, and the Cock flew up on the rafters of the house.

Now the robbers, who had been watching from a distance, seeing the house in darkness, decided that they had been too easily frightened.

The Captain ordered one of them to go back to the house to see what had happened.

He opened the door quietly, tiptoed across the room, picked up a candle, and stooped to light it from the bright coals burning in the fireplace. But what he thought were the coals proved to be the eyes of the cat shining in the darkness.

The Cat, now liking the joke, jumped up and scratched both his hands.

The Dog, who had been sleeping, awakened and sprang upon him as he rushed out of the door.

As he ran through the gate, the Donkey kicked him, and the Cock on top of the house crowed "Cock-a-doodle-do, Cock-a-doodle-do."

When the robber reached his companions, he told them that an old witch was in the house and that she scratched him when he tried to light a candle. A man with a knife stood behind a door and stabbed him as he went by. At the gate stood a monster who struck him with a club, and on top of the house was a judge who called out, "Bring the rascal up to me."

The robbers never went back to the house, but the traveling musicians liked it so much that they lived there the rest of their days.

"Watch ye, stand fast in the faith, quit you like men, be strong" (1 Corinthians 16:13).

the Sunday School LESSON

St. Claire Bible Class

For January 2

JESUS AFFIRMS HIS SONSHIP

Lesson Text: Luke 2:39-52
Memory Verse: Luke 2:49

I. INTRODUCTION

The exciting days of Jesus' birth amid the praise of the shepherds, Simeon, Anna, and others, were over, but the wonderment remained in Mary's heart. There was fear, too, because the wicked Herod had threatened the Child. But now, with the death of Herod, the fear was gone and Joseph and Mary took the small Child back to their home in Nazareth of Galilee. There He would grow up to be a man, but much of this time of development is lost in the "silent years" of Jesus' youth and early manhood.

However, the Bible tells us something about the growth of the Child, and in our lesson today we see Him both as an infant of only a few months and later as a boy of twelve. There is no reason to doubt that He grew up as any normal boy would. He was loved by His mother and her husband Joseph, and was protected and trained by them and the local rabbi who was His pastor. He grew up in a lowly home where God was revered, and fed upon the Word of God until the hour He was to go forth on His great mission to redeem the world. Those hidden years were the time of preparation for the short ministry of a little over three years.

As we shall see, Jesus did not wait until He was grown to declare His Sonship; rather, He did so even as a lad of twelve. His parents must have been blessed by the evident result of their training of Him in His early years.—**Bible Student (F. W. B.)**

II. HINTS THAT HELP

A. Jesus' youth gives us the ideal pattern for growth: (1) mentally, (2) physically, (3) spiritually, and (4) socially.

B. Jesus neglected no area of His human development. He showed that the greatest health and happiness is achieved as we develop not only physically, but mentally, socially, and spiritually as well.

C. When we accept our mission as Christians, all other things become secondary to serving God and doing His will.

D. "Young men see visions; sons and daughters prophesy. But let it all be done, as Jesus did everything, in love, not in rebellion against parental control."—**Tarbell's Teachers' Guide**, 1964
—Selected

III. ADDITIONAL TRUTHS

A. It is well for us to remember that, though Jesus was the Son of God and possessed within Himself all of the fullness of the Godhead, He was also just as truly the Son of Mary, and possessed all of those things which made Him human in nature. This does not mean that Jesus was half God and half man, but it means that He was fully God and fully man.

B. Jesus was not the only young boy who learned of His destiny long before He became a man. Many preachers, evangelists, and missionaries today will testify that God spoke to them in their childhood about their eventual calling. God does not always make His decisions concerning our lifework on the spur of the moment. In some instances He formed His plan for our lives even before we were born. How wise it is for parents to dedicate their children early in life to the will and plan of God for them! This was what Mary did long before Jesus entered the temple.

C. God revealed His divine plan and purpose to Mary through Jesus. It was not revealed all at once but gradually. The same is true with us. However great our conversion may be, we cannot fully understand Jesus. Our faith and understanding grows through daily communion and fellowship. We must not try to run ahead of God, but we must patiently wait for His revelation.

D. No Christian equals the perfectio of the pattern. But just as an imperfec square is useful to a mathematician, a imperfect life can be useful to God. Th wonderful thing is that as the imperfec life is used more and more in God' service the lines and the angles begin t even up, and it approaches closer to th perfect pattern set by Christ.

E. Surely the love of Jesus has mad children more responsible towar parents and has caused parents to b more kind and tender toward thei children. But we must never allow human affection and concern to keep u from responding to the ultimate demands of God upon our lives.

F. We know from Jesus' words and actions that He was interested in the physical activities of farming, building, baking, and fishing. He also was concerned about learning and understanding as His very early experience with the doctors in the temple shows. He enjoyed feasts, festivals, and marriage celebrations. He liked to visit with friends in the quiet of their homes. He was a man of prayer and was concerned with the understanding of the Scriptures. The balance of Jesus' personality is a constant challenge to us.

—Selected

For January 9

JESUS ACCEPTS HIS CALLING

Lesson Text: Mark 1:4-13
Memory Verse: Isaiah 11:2

I. INTRODUCTION

When a Christian feels he is called of God to the gospel ministry there are at least five basic steps he takes.

First, he makes sure of the calling. That is, he spends much time before the Lord with the supposed calling a matter of great and earnest prayer. He cannot afford to make a mistake in this most noble undertaking.

Second, having been thoroughly convinced that the call is real and that it is indeed from the Lord, the Christian humbly accepts the calling and praises God for the privilege of being chosen as one of His ministers.

Third, he will announce his calling to his church or other concerned group of Christians, seeking their endorsement and recommendation to the proper authorities who will later ordain him.

There should be great rejoicing at this point.

Fourth, he should prepare himself through diligent study, either in some school or, if that is not possible, at home.

Fifth, he will present himself for ordination after passing whatever examination is required of him and then accept a church and begin his ministry.

In a sense this is what Jesus did. God sent Him to the earth under a divine call. He accepted that call and began preparation for His ministry. That preparation consisted of His baptism and the temptation in the wilderness.—**The Advanced Quarterly** (**F. W. B.**)

II. HINTS THAT HELP

A. One must recognize that he is a sinner and decide that he wants to live for Christ. Repentance is a turning from sin to God.

B. John put Jesus first and recognized that he was a servant to lead others to Jesus. Everything in our lives ought to exalt Jesus.

C. Jesus held fast to God's Word and God's will. So must we in order that, through Him, we may also know the victory that overcomes the world.

D. We can examine ourselves to discover how we may be blocking Jesus' entrances into our lives or distorting others' view of Him as they observe us.

E. Become imbued with the Word of God and stay true to it. If the Word were binding upon Jesus, it certainly is binding upon us.—**Standard Lesson Commentary**

III. ADDITIONAL TRUTHS

A. Though we go through days of darkness and tension, we must never think that God does not still love and care for us. We know it was not possible for His own Son to avoid the wilderness and its temptations, nor Gethsemane with its agonizing decision. But as angels ministered to Him in the wilderness, as an angel strengthened Him in Gethsemane (Luke 22:43), so God's heavenly ministers will be about us in our distress. We may not see them, but they will be there because God's love and care will not fail. With the calm assurance of the psalmist we may say, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me" (Psalm 23:4).

B. Sometimes we quibble about God's commands and wonder how "necessary" it is to do this or that. Jesus' example seems to silence all questions of this nature. If God clearly wills us to do or not do something, it is our duty, and should be our joy, to obey. Jesus' baptism didn't seem to "do any good" since He had no sin; but it did show His willingness to do all that God desired of His children. The subsequent result, as we shall see, clearly revealed that Jesus' decision was the right one.

C. We are baptized into Christ in reenactment of His death, burial, and resurrection. These events of Christ's life were all future at the time that John baptized.

D. Jesus traveled the way of obedience into His ministry and through it, even to death. Will you also follow the way of obedience as you prepare for a full life of Christian service, and as you serve?

—Selected

A TRIBUTE TO MR. PERCY JONES

It was a true privilege to have known Mr. Percy Jones, for he was a person we liked to see come in the store. He could brighten up a day with only a few words.

He came in regularly to pick up the literature for Trinity Free Will Baptist Church. You could tell by his conversation how much he loved his church and wanted to see it grow and how very much he loved and trusted the Lord for his to become a beautiful church built by man out of love for their God. Although he has gone on for his reward, his memory will linger in many hearts and especially in mine and the employees of the Smithfield Bible and Bookstore.

Respectfully submitted,
Mrs. Joyce J. Wood

CHRISTMAS HUNT

(Test Yourself)

The first letters of the missing words in the verses below spell **CHRISTMAS**. Do you know what the words should be? If not, look in your Bible and then write the words in the space provided.

Score ten points for every words you get correct without using your Bible and five points for every word found by using the Bible. Perfect score: 90 points. Good luck!

C _____ in thy lot among us; let us all have one purse (Proverbs 1:14).

H _____ thy face from my sins, and blot out all mine iniquities (Psalm 51:9).

R _____ not when thine enemy falleth, and let not thine heart be glad when he stumbleth (Proverbs 24:17).

I _____ thy presence is fulness of joy (Psalm 16:11).

S _____ yourselves to every ordinance of man for the Lord's sake (1 Peter 2:13).

T _____ God is good to Israel, even to such as are of a clean heart (Psalm 73:1).

M _____ will intreat the favour of the prince (Proverbs 19:6).

A _____, shine; for thy light is come, and the glory of the LORD is risen upon thee (Isaiah 60:1).

S _____ waters are sweet, and bread eaten in secret is pleasant (Proverbs 9:17).

CELEBRATE WITH US IN THE JOYOUS SPIRIT OF CHRISTMAS WHICH MAKES ALL LIFE WORTH LIVING



Let Him enter your heart and touch you anew that you might represent and practice a better Christianity, both during the Christmas season and the coming year.



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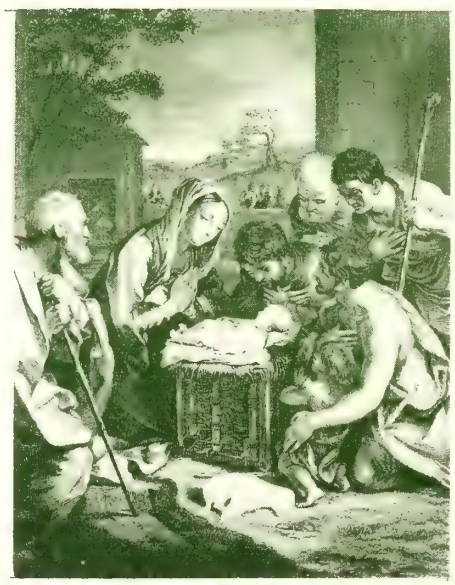
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